Acta Apostolicae Sedis

Volume L (1958)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APPOSTOLIC COMMENTARY, OFFICIAL SEAT, YEAR L, SERIES II, VOLUME XXV, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, MCMXLVIII.

[*Latin ed. p. 5*]

January 27, 1958 (Series II, Volume XX, Number 1) - ACTA APPOSTOLICAE SEDIS COMMENTARII. OFFICIAL ACTS OF POPE XII. A RADIO ADDRESS GIVEN BY THE MOST BLESSED FATHER TO THE CITY AND THE WORLD, ON DECEMBER 22, 1957, THE FOURTH SUNDAY OF ADVENT, IN THE PRESENCE OF EM. PP. CARDINALS, EXCM. PP. BISHOPS, AND THE OFFICIALS OF THE ROMAN CURIA.

Lift up your eyes. The mystery of Christmas.

"Levate, Jerusalem, oculos tuos, et vide potentiam regis: ecce Salvator venit solvere te a vinculo," – "Lift up your eyes, O Jerusalem, and see the power of the King: behold, your Savior comes to deliver you from the bonds." – Isaiah 60:1.

The maternal invitation of the Church to lift up our eyes to the heavens, to await there the God who is Savior, and with Him, liberation from the bonds of the disharmonies that ensnare souls. We desire to repeat to you, beloved sons and daughters of the Catholic world, as a paternal wish this Christmas, which finds men, although with their eyes turned upwards, with hearts burdened by grievous anxieties concerning the uncertain fate of the human family and of its very earthly dwelling.

Not so did the shepherds of Bethlehem, nor the Magi of the East, scrutinize the heavens, when to the former the Angels appeared, and to the latter, the mystical star was shown, announcing the birth of the Son of God on earth. A profound astonishment pervaded their souls when they learned of and witnessed the *Magnalia Dei*, the great and wonderful works of God, which reached their culmination and synthesis in that tender Child, born in the city of David, wrapped in poor garments and laid in a humble manger.

[*Latin ed. p. 6*]

Acta Apostolicae Sedis - Official Commentary 6, section 3. Their astonishment, however, had nothing in common with the dismay and shock that terrible events usually inspire, but rather it was transformed into a wave of gentle comfort, a breath of ineffable peace, and a soothing harmony, which only God knows how to instill in human spirits that seek Him, receive Him, and adore Him. The greatness of man and the greatness of God. But, before the ineffable event of the coming of the Divine Word into the world, before this most excellent fact, above all others in the history of the human race, worthy therefore of the highest admiration, not all men bow down in adoration, as if prisoners of their own smallness, as if incapable

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of imagining the possibilities of infinite greatness. Others, spectators of the enormous development of modern science, which has extended the knowledge and power of man even to the astral spaces, almost blinded by the fascination of their own achievements, do not know how to admire anything but the "greatness of man," voluntarily closing their eyes to the "greatness of God." Unaware or forgetful that God is even higher than the heavens themselves, and that His throne rests upon the summits of the stars, they no longer recognize the truth and the meaning of the hymn sung by the Angels above the cave, where the supreme divine greatness was manifested: "Gloria in excelsis Deo"; but, on the contrary, they are tempted to replace it with the other, "glory to man on earth," to man who conceives and accomplishes so much, and who is thus designated by some philosophers as the "homo faber," having revealed himself in works that seem to surpass all human measure. This is the time to bring the admiration of modern man for himself back to proper proportions. Tempering with wise moderation the almost intoxicating feeling that the modern achievements of technology arouse, the admirers of the "homo faber" should persuade themselves that pausing in wonder and in a gesture of adoration before the cradle of the Divine Child would not delay their progress, but would crown it with the completeness of the "homo sapiens." Anxieties of modern man before the new achievements of science and technology. This man, "artificer" and "spiritual" at the same time, readily recognizes that all that God works and manifests in the mystery of the "Ofr. Luo. 2, 12. "Cf. loi 22, 12.

[*Latin ed. p. 7*]

Acta Pii PP. XII, 7 Natale: Superando incomparabilmente ogni humana fortitudinem, vim et efficaciam, sicut infinitas res finitas superant. Cum sensibilitate vivaciori et perfectiori quam illa quae alios movet ad admirandum, sine ulla reservatione, aliquem productum materiale, ille sentit dulcedinem raptus coram divino Infante qui super humeros suos portat principatum. 5 In Ipso, videt mira Dei aeterni qui se induit tempore, Dei immensi et omnipotentis qui se circumscribit in spatio et in debilitate, Dei majestatis qui factus est "benignitas Salvatoris nostri," plenus infinitae misericordiae et amoris. Propterea Angelus, qui pastoribus nuntiavit mira Nativitatis, incipit cum consolante: "Nolite timere, quia evangelium magnum de gaudio dabo vobis omnibus populo." 7 Altera sentienlia, contra, suscitant nuntii novarum mirabilium technologiae. Cessa primo impetus exultationis, homines hodie, coram insperata multitudo scientiarum auctarum et effectuum eorum, coram hac inaudita invasione in microcosmo et macrocosmo, tormentati a quaedam anxietate, interrogant se si conservabunt dominium suum in mundo, an si non cadent victimas progressus suorum. Mutationes imprevedibiles, ad quae ducuntur viae novae, apertas a scientia et technologia moderna, ab aliquibus considerantur quasi aliquid disharmonice, des-

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tinatum turbationem et disordinationem adiacere unitati ordinis et harmoniae, propriae rationis humanae; ab aliis, autem, habentur quasi causa seria apprehensionis, de ipsa subsistentia artificum eorum. Homo incipit timere mundum quem credit iam in manibus suis habere; timet eum plus quam umquam, et praesertim ubi Deus non vere vivit in mentibus et cordibus, Deus de quo mundus – omnino et totaliter – est opus, in quem impressit signatum suum ineffabilem, Deus Omnipotens, Spiritus Absolutissimus, Ens sapientissimum et Fons omnis ordinis, harmoniae, bonitatis et pulchritudinis. Christus, fons harmoniae in mundo. Ad hanc stirpem humanam, compositam in parte magna ex viris qui solum se ipsos admirantur, sed qui incipiunt se et mundum suum timere, iterum indicamus vias Bethlehem. Ibi inveniunt Quem quaerunt, Quem de quo dicit Apostolus: "Omnia per ipsum et pro ipso." Cfr. Is. 9, 6. • Cfr. Tit. 3, 4. Luc. 2, 12. 8 7

[*Latin ed. p. 8*]

Acta Apostolicae Sedis - Commentarium Officiale: "Et in ipso est vita, et illa vita erat lux hominum. Lux illius lucis est splendor Dei aeterni, qui est natus, et qui est in ventre Matris, et qui est ante omnes, et per quem omnia sunt." 8 Haec est veritas salutaris quae fulget in humili praesepio, et quae desideramus ut in mentibus vestris resplendeat. In particular, Christus natus apparet et se offert mundo hodierno: 1° ut consolatio illis qui lamentantur discordias et desperant concordiae mundi; 2° ut signum concordiae in mundo; 3° ut lux et via ad omne conatum generis humani ad stabilendam concordiam in mundo.

Christus consolator in discordiis huius mundi.

Homo, ab initio contactus cum universo, raptus est a incomparabili sua pulchritudine et harmonia. Caelum fulgens lucis vel pannum stellarum, maria coloribus mutabilibus immensarum extensionum, vertices inaccessibiles montium coronatorum nivibus, silvae virides palpitantes vita, ordinata successionem temporum, multiforme varietas creaturarum, ex corde eius clamorem admirationis extorquerunt! Connaturalis ipse pulchritudini, eam etiam in elementis excitis, quasi expressionibus potentiae Creatoris, vidit: "Potentior aestibus maris, potens in excelsis Deus"; 9 "God shall thunder wonderfully with his voice, he that doth great and unsearchable things." 10 Recte, populus antiquus, civilitate alta, nomen aptius ad indicandum universum non invenit, quam "kosmos," id est, ordo, harmonia, decor. Tamen, quoties homo se ipsum spectavit, comparans suas aspirationes cum operibus, in gemitus desperationis erumpit propter nimias contradictiones, discordias et disordines, quae vitam eius lacerant.

Discordiae in cosmo.

Non aliter quam homo praeteriti, modernus inter admirationem ecstaticam mundi naturae, explorati usque ad profunda recessa, in remotis distantias, et amari dolorem quod ei praebet exsistentia sua caotica, ab ipso

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determinata, fluctuat. Contrastus inter harmonia naturae et discordiam vitae, potiusquam minui cum aucto potestate cognitionis et actionis, videtur eum sequi.

[*Latin ed. p. 9*]

Acta Pauli XII, 9, praebent gravem umbram. In isolatione qua se circumdat, vir modernus nihil aliud facit quam lamentationem aegroti Hus repetere: "Ecce, clamor ad oppressionem, et non invenio auditorem; auxilium peto, sed non est iustitia." 11 Audiamus ergo lamentationem eius, ut melius eius intima sententia comprehendamus, et ut illi monstremus Illum qui vere potest tenebras eius disperdere et harmoniae ad vitam eius discordem restituere.

Totalis pessimismo injustificatus. In parte praesentis humanitatis, visio discordiarum mundi in iudicio condemnationis totius creationis resolvitur, quasi discordia signum necessarium, fatum inevitabile sit, cui homini nihil aliud restat quam brachia incruciare et se resignare, si quid, quaerere consolamentum in placidis, momentaneis voluptatibus, eodemque imperante disordine abstactis. Haec totalis pessimismo, quae saepissime animos captat qui ad amplissimum, etiamsi absurdum, optimismus aperti sunt, ex eo oritur quod incoherencias quae mundo praesentantur, ad totum cosmos et leges fundamentales eius extenduntur, et culpae adhibetur ipsi Creatori. Cedere ita ad impetus totalis pessimismo ii qui aliter in mundo nihil vident nisi pelagum crudelitatum et dolorum, quae, directe vel indirecte, actiones progressus externi comitantur, lacerantes singulos et populos. Alii ad desperationem inducuntur de possibilitate reconciliationis harmoniam, ex hoc, quod per se grave est, quod homines tam forte ad fascinationem novitatum adsuescunt, ut alias genuinas res, praesertim eas quae consortium humanum sustentant, contemnunt. Multi alii, tandem, prope capitulantur, si ita dicatur, coram totali pessimismo, cum observant lacrimabile factum hominum exterioriter progressivorum, interioriter inciviles fieri.

Duae causae. Si investigationem ad radicem harum et similiarum rerum agimus, spes adhuc plus commovetur, quia causae eorum discordias profundiores accusant, et etiam discordias graviores prometunt. Cur tanta indifferentia ad ius vitae aliorum, tam contemptus valorum humanorum, tam deformatio in tono verae civitatis, nisi quod progressus materialis praeponderans omnia harmonicos et felices hominis disiunxit, "Iob 19, 7."

[*Latin ed. p. 10*]

10. The *Acta Apostolicae Sedis* [<-• Official Commentary] has, in some measure, been deprived of sensitivity towards certain concepts and values, being perfected only in a particular direction? Indeed, man, born and raised in a climate of rigorous technicality, will necessarily lack a part, and not the least important part, of his whole being, as if it were atrophied by conditions adverse to his natural development. Just as a

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plant, cultivated in soil from which vital substances have been removed, develops this or that quality, but does not reproduce the entire harmonious type; so too, a "progressive" civilization, that is, one solely materialistic, by excluding certain values and elements necessary for the life of families and peoples, ends up depriving man of the genuine form of thinking, judging, and acting. For, in order to grasp the true, the just, the honorable, to be, in a word, "human," it requires the greatest breadth and a multifaceted direction. On the contrary, technical progress, when it imprisons man within its grasp, isolating him from the rest of the universe, especially from the spiritual and interior life, conforms him to its own characteristics, of which the most notable are: superficiality and instability. This process of deformation is not a secret, when one considers the tendency of man to accept ambiguity and error, if these offer the promise of an easier life. Consider, for example, the misleading substitution of values, brought about by the marvelous progress of mechanical speed. Enticed by its allure, and transferring the value of swiftness of movement to things that do not require perfection from rapid changes, but, on the contrary, gain fecundity in stability and fidelity to traditions, man "from the mad speeds" tends to become in life like a reed shaken by the wind, barren of lasting works and incapable of supporting himself and others. A similar deception arises from the increase, in itself marvelous, of the efficacy of the senses, to which modern, prodigious instruments of investigation give the power to see, hear, measure that which exists, moves, and transforms, in almost every corner of the universe. Delighted with this increased power and almost entirely absorbed by the exercise of the senses, the "omniscient" man is led, without realizing it, to reduce the application of the fully spiritual faculty of reading within things, that is, the intellect, to become increasingly incapable of maturing true ideas of which life is sustained. Likewise, the manifold applications of external energy, marvelously increased, tend more and more each day to enclose human life within a mechanical system, which does everything by itself and at its own expense, thus reducing the stimuli that previously compelled man to develop his own personal energy.

[*Latin ed. p. 11*]

Acta Pii PP. XII 11. The world, restored to its original harmony, through adherence to Christ. Therefore, there exist profound disharmonies in the new man created by progress; but, although these are fraught with dangers, they are not such as to justify the despair of those who are perpetually pessimistic, nor the resignation of the apathetic. The world can, and must, be restored to its original harmony, which was the theme of the Creator from the very beginning, when He imparted His perfections to His work.

12. The supreme certainty of this hope rests in the mystery of the Nativity: Christ, the God-Man, the Author of all harmony, visits His creation.

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How could the creature despair of the world, if God Himself does not despair? If the Divine Word, through whom all things were made, became flesh and dwelt among us, that His glory, the glory of the Only-Begotten of the Father, might finally shine forth?

13. And how could the glory of the Creator and Restorer of all things shine forth in a world necessarily founded upon contradictions and disharmonies? The pessimism of these individuals and their inert resignation can never be accepted by Christianity, because they are contrary to the Christian idea of man. From the very beginning, St. Paul rose up against the prejudice of the ancients, according to whom the fate of men was inevitably governed by the forces and movements of nature. Therefore, he warned: "We are not subject to the powers of nature, but to Christ, who has made us free and heirs of God."

14. Therefore, every redemption and freedom comes to us from Christ, not from nature, which always, and perhaps even more so today, under the power of technology, is ready to reaffirm its chains. The modern man, for his part, is more exposed to returning to servitude to nature, since, unlike the ancient man, who was subject to it through ignorance and weakness, he is subjected to its strong pressure, through a vast knowledge and application of its energies, and therefore, almost offers it the worship of adoration and gratitude, for the wonders he sees in it and the immediate benefits he derives from it. The Apostle's exhortations to break the chains of servitude imposed by nature, by choosing Christ and adhering to Him, are therefore more relevant than ever. He, and no other, is your God, Author and Lord of nature, your Liberator and Savior. Through Him, you are destined to "become sons of God," not "servants of the elements of this world."

References:

12: Cf. Mel. 16, 25-26.

13: Cf. Jn. 1, 3 and following verses.

14: Cf. Gal. 4, 3-4.

15: Jn. 1, 12.

15: not servants of the elements of this world, not...

[*Latin ed. p. 12*]

12 Acta, Apostolicae Sedis - Commentarium Officiale. While possessing a partial perfection of this or that faculty, they are called to restore in the entirety of man the perfect image of God, reflecting His own nature and being the source of all order in the cosmos. However, these brilliant truths, which are meant to restore the dignity of man and elevate his hopes, are rejected by those who fail to establish a necessary connection between the eternal and the temporal, between the Creator and the creatures, separating God from the world, as if they were beings too different and distant, and therefore, without mutual bonds. Yet, the coming of the Son of God

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to the earth visibly demonstrates the intimate relationships that bind the contingent to the eternal. The world and man would not have reason or the possibility of existing, if they were not participants in the eternal being of God the Creator. The created world, being finite, necessarily navigates upon the ocean of divine eternity, and thus, so to speak, follows its course and laws. It is rightly asserted by St. Augustine, and by many other ancient and modern wise men, that in the world, although created and contingent, there exists a supreme and eternal law, from which it derives its consistency and dignity. For it is this eternal law that elevates creation, which is finite in itself, to the dignity of reflecting the infinite and the eternal. It does so through the essential order inherent in all things, and through the intimate coherence and harmony of which the world resonates. But if the very concept of the eternity of God, and the possibility that God shares something of Himself with the creatures, is rejected, it is futile to speak of the order and harmony of the world. With such negations, however, the thirst for harmony, for order, for happiness, is not extinguished in man. Man is then compelled to elevate to supreme value that which remains, namely, his own concrete, finite being. Deprived of external order and of all harmony in the world, he must choose a life that is nothing more than a continuous preoccupation with his own existence, and a path to death, albeit adorned with a certain affected pride in his finite nature. Modern man, who does not feel essentially bound to the eternal, falls into the adoration of the finite, within which he proceeds and acts, almost conscious of himself and of all being. But this is a false representation of reality, which can deceive, but cannot satisfy the thirst for truth and the innermost aspirations. If men desire the fulfillment of these, let them go to Bethlehem, where the eternal Word made flesh dwelt among us, to teach us that every human endeavor must draw from the eternal its direction, its productivity, and its security. If the very essence of man is the image of God, then his actions also must be conformed to Him, as wisdom teaches, affirming that "operari sequitur esse" (actions follow being).

[*Latin ed. p. 13*]

Acts of Pope Pius XII, 13: The work of man on earth is therefore not destined for discord, but rather to manifest the eternal harmony of God. In this way, the eternal Word incarnate liberates man from servitude, saves him from sterile involution within himself, and restores hope in the paths of progress. Christ, the pledge of the world's harmony. The harmonious design of creation. Before the Christian concept of a cosmos, shaped by the creative wisdom of God, and therefore unified, ordered, and harmonious, lies, perhaps distant in the centuries, the anticipation of a solemn fulfillment, when, "in new heavens and a new earth," 1 B, "the tabernacle of God is with men, and he shall dwell with them; ... and he shall wipe away every tear from their eyes; and there shall be no more death, neither sorrow,

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nor crying, neither shall there be any more pain, for the former things are passed away;" 1 7; in other words, the present disharmonies are overcome. But is the realization of the harmonious design of creation perhaps entirely postponed by this? Did God, who, in the very act of creating him, "gave to man power over all the things that are on earth," 1 8, withdraw his word? Certainly not. Far from withdrawing from man the power to rule the earth, God has confirmed it, on the day that He clothed His only-begotten Son with human flesh, having "determined in himself to gather up all things in Christ, both which are in the heavens, and which are on earth," 1 9. Thus, Christ, the incarnate Word, God-Man, by coming into the world, from the very first moment of His visible existence, testifies that the dominion of the world is, in different degrees, of God and of man, and that, consequently, it cannot be attained except in the Spirit of God. For in Christ, the very same Divine Spirit dwelt substantially, which, at the beginning of time, said: "Let there be light. And there was light;" 2 1 20; the very same Divine Spirit, which, imprinted as an indelible seal on all created things, is the unifying bond of all things, animate and inanimate, the germ of order, the fundamental harmony. 16 17 14 19 2 0 21 Cf. 2 Peter 3, 13. Revelation 21, 1-4. Ecclesiasticus 17, 3. Ephesians 1, 10. Cf. Colossians 2, 9. Genesis 1, 3.

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Commentarium Officiale. The perfect harmony which is born from the presence of Christ in the world. But, even before man formed the explicit consciousness of the perfect harmony which is born from the presence of Christ in the world, and his natural connection to man, he could perceive in his own spirit, the image of the Spirit of God, the unifying bond which internally links things together. Indeed, the ancient philosophers of Athens and Rome, and with greater clarity, the luminaries of Christian philosophy, among whom are St. Augustine and St. Augustine, arrived at this happy synthesis. In any case, mere technique is insufficient to recognize and develop the divine seed of unity and harmony inherent in things. There are today cultivators of science who believe that they can, at least methodically, disregard this truth, that is, they operate as if the spirit did not exist, had nothing to offer, and even prevent it from entering laboratories and participating in research. Imbued with materialism and sensualism, they await the solution of questions only from their instruments and calculations, from the careful observation of facts, from verification, and from the external coordination of phenomena. Others admit a certain connection, but, as they say, a logical mode of mathematical relationships, imagining that the order of the world, even though removed from the protection of the spirit, can equally result from the physical arrangement of individual parts, like a gigantic calculating machine. If philosophy is not enough to demonstrate the inconsistency of this opinion, the very science itself would provide a refutation. Indeed, if one observes how the best

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investigators have proceeded, and how the most important inventions and discoveries have arisen, one must admit the operative presence of the spirit: from it, that intuition of internal connection between often heterogeneous facts, from it, the most acute penetration of observation and analysis, from it, the vigor of synthesis which has presented the true reality to the mind and led to the formation of the definitive judgment. Therefore, the presence of the spirit in human activity is undeniable, and its testimony in the world cannot be silenced except by prejudices and superstition: it is a testimony of unity, of order, of harmony, divinely derived, without which even mathematical formulas applied in the sciences would not represent reality. Spirit and harmony are, therefore, mutual witnesses: just as an abundance of spirit will always correspond to an abundance of harmony, so every dissonance, wherever it occurs, in the sciences, in the arts, in life, denounces some impediment to the full outpouring of the former.

[*Latin ed. p. 15*]

Acta PU Pp. XII 15. This reciprocal relationship condemns those who, in the fields of literature and art, propagate the cult of disharmony, and, as they themselves claim, of absurdity. What would become of the world and of man, if the taste and appreciation for harmony were lost? Yet, this is what those who seek to adorn the vile, the sinful, and the evil with the guise of beauty and seduction aim for. Indeed, their offense goes beyond the boundaries of aesthetics, striking at the very dignity of man, who, as the image of the divine Spirit, is essentially connected to harmony and order. It is not denied, however, that evil can also be represented under the light of true art, provided that its representation appears to the minds and senses as a contradiction, or is presented to the spirit as a sign of its absence. The more art shines with dignity, the more it reflects the spirit of man, the image of God, and, consequently, the more it illustrates his creative fecundity, his full maturity in carrying out, through his works and diverse expressions of life, the divine theme of unity and harmony. However, although the testimony of the spirit of man in favor of the harmony of the world is evident, and although his action may be fruitful in the development of the seeds of order, history and life demonstrate his intrinsic insufficiency and weakness, for which it was necessary, in the designs of the infinite love of the Creator towards his creation, that the very Spirit of God become visible and enter into time. Behold, Christ, the divine Word made flesh, came into the world as into his own house, his property, "He came unto his own." 22 The title of this dominion is the title of titles: creation. Therefore, the world, as St. Thomas expresses it, extensively and universally, reflects the eternal truth and goodness of the Creator; and in this way, the relationship of Christ with the world appears illuminated by the clearest light. Man, the image of the divine Spirit, is the lord of the world through knowledge, will, and action. Similarly, the Creator placed man, the image of his Spirit, in

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the world, so that he might be its lord through knowledge, will, and action, 24, embodying, in intensity and depth, the likeness of the eternal truth and goodness, extensively diffused in the world.

22 John 1:11.

23 St. Thomas, Summa Theologica, 1st Part, Question 93, Article 2, Ad 3um.

24 St. Thomas, Summa Theologica, 1st Part, Chap.

[*Latin ed. p. 16*]

Acta Apostolicae Sedis - Commentarium Officiale 16 mundo. Therefore, even here, the relationship of man with the world enjoys the clear light of the eternal Spirit communicated by the Creator to creation. The Incarnation thus preserves and increases the dignity of man and the nobility of the world, based on the same origin in the divine Spirit, the source of unity, order, and harmony. However, if this foundation of the Spirit is removed, and therefore the image (in man) or the trace (in irrational creatures) of the eternal Divine Being in created things, then the harmony in the relationship of man with the world is also ended. Man would be reduced to a mere point and place of an anonymous and irrational vitality. He would no longer be in the world as in his own home. The world would become something foreign, dark, and dangerous to him, always inclined to divest itself of the nature of a tool and to become his enemy. And what would be the regulating relationships of social life, without the light of the divine Spirit and without considering the relationship of Christ with the world? The bitter reality of those who, preferring the darkness of the world, profess themselves worshippers of the external works of man, unfortunately answers this question. Their society can only, with the iron discipline of collectivism, sustain the anonymous existence of some alongside others. Very different is the social life, founded on the example of the relationships of Christ with the world and with man: a life of fraternal cooperation and mutual respect for the rights of others, a life worthy of the first principle and the ultimate end of every human creature. Christ, the pledge of redemption and restoration. But the profound darkness and disharmony, the root of all others, which the incarnate Word came to illuminate and restore, was in the fracture produced by original sin, which involved the entire human race and the world, its dwelling, in its bitter consequences. The fallen man, with his obscured spirit, no longer saw around him a world subjected and docile, an instrument of his destiny, but rather a conspiracy of a rebellious nature, an unwitting executor of the decree that disinherited its original Lord. However, in man and in the world, the expectation of a return to the original condition, to the divine order, never ceased, expressed, according to the Apostle's words, in the groaning of all creation, 25 because, despite the servitude of sin, man always remained the image of the divine Spirit,

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and the world the property of the Word. Christ came to re-

[*Latin ed. p. 17*]

Acta, Pontificii, XII, 17, Martii: Quod delictum mortificavit, ut sanetur; quod vulneravit, ut restauretur; quod obumbratum est, ut illuminetur, in homine et in mundo; restituens primo dominium super naturam, secundum Spiritum Dei, et alteri abstinens ab peccaminoso abusu hominis. Si autem fractura ad radicem sanata est, adhuc, ex stirpe humana, quaedam consequuntur: dubia, difficultates, dolores. Sed etiam de his fructibus peccati, Christus est praesagium redemptionis et restorationis. Lux supernaturalis, quae in nocte Nativitatis in Bethleem fulgebat, proicetur sicut nova irides pacificationis super totum futurum mundi, "subiectum vanitati non ex voluntate sua, sed ex voluntate eius qui eum subiecit in spe." 26 Spes est Christus, qui, sicut mundum a servitute peccati liberavit, ita eum ab servitute corruptionis liberabit, restituens eum ad libertatem filiorum Dei. Vita hominis et cursum mundi intimè pervagantur hac expectatione. Si homines, usque ad ortum diei aeterni, non videbunt totum harmonia restitutam, si sudor et lacrimae panem eorum adhuc tingent, si semper sub sole gemitus creaturarum resonabunt, non erit tristitia mortis, sed angustia matris, quae, secundum vividam expressionem divini Magistri, cum tempus advenit, libenter omne dolorem obliviscitur, quia natus est filius in mundo. 27 Nascitur, etiamsi dolorosa et lenta, nova vita, humanitas in perpetuo progressu ordinis et harmoniae, hoc est officium quod Deus historiae "post Christum natum" tribuit, cui filii Dei restituti ad libertatem personaliter et active contribuere debent. Frustra ergo exspectare perfectionem et ordinem mundi ab aliquo processo immanente, cui homo spectator externus maneat, ut affirmant alii. Talis obscurus immanentismus est reditus ad antiquam superstitionem, quae naturam deificabat, nec potest suffragiari, ut pretenditur, ab historia, nisi falsando artificiose explanationem rerum. Historia humanitatis in mundo est aliter quam processus virtutum caecarum; est eventus mirabilis et vitalis historiae ipsius divini Verbi, a quo primum coepit et pro quo perficietur, in die universalis "reditus ad primum principium," quando Verbum incarnatum Patri, in testificationem gloriae suae, offeret possessionem suam, redemptam et illuminatam a Spiritu Dei. Multa ergo, praesertim historiae, quae in praesenti apparentur discordiae, revelabuntur elementa verae harmoniae: talis, exempli gratia, continuus superstitio.

[*Latin ed. p. 18*]

Acts of the Apostolic See - Official Commentary

18. New things come to pass, and old things vanish, because both the new and the old, in some way, participate in the divine truth and goodness. The transient nature of a thing or event does not diminish, when it possesses it, its dignity in expressing the divine Spirit. The whole world is

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thus, as the Apostle observes: "For the fashion of this world passeth away," 1 Corinthians 7:31, but its ultimate purpose, which is glory to the Father and triumph of the Word, which lies at the foundation of all its processes, confers and preserves upon the world the dignity of being a witness and instrument of eternal truth, goodness, and harmony.

III. Christ, light and life for men, in order to establish harmony in the world.

The great law of harmony that pervades the world.

The omnipotence of Him who "doeth whatsoever He willeth," Psalm 115:3, assisted by His infinite wisdom, which "stretcheth out from one end to another, and governeth all things with mildness," Wisdom 8:1, has established the great law of harmony that pervades the world and explains its events. The Spirit of God, who, at the beginning, presided over creation from on high, has, as it were, been infused into it; and, in the fullness of time, through the merciful love of God, the eternal Word Himself, by becoming incarnate, has personally entered into it and taken visible and definitive possession of it. "Jesus Christ, the same yesterday, and to-day, and for ever," Hebrews 13:8.

The universe thus appears as a marvelous symphony, dictated by the Spirit of God, whose fundamental harmony springs from the fusion of the divine perfections: wisdom, love, omnipotence, "O Lord, our Lord, how admirable is thy name in the whole earth!" Psalm 8:2.

However, for those who, with the Psalmist, have ears to hear and enjoy the divine symphony that resounds in the cosmos, and, above all, for Christians, creation is not merely an aesthetic phenomenon offered to man to excite pleasure, and to arouse solely praise towards its supreme Creator. From the beginning, God, by constituting man in a dignity superior to that of all the works of His hands, had...

[*Latin ed. p. 19*]

Acta Pii PP. XII 19: "Omnia, etiam caelos, lunam et stellas, quae ex manibus eius formata sunt, 33 scilicet mundum, ut in ipso operaretur et conservaret harmoniae suae." 34 "Sed Christus ipse, qui testem et arrhaediam harmoniae mundi est, exemplo vitae et mortis suae demonstravit, quam contributionem activam, laboriosam et dolorosam homo debeat adhibere ad conservationem eius, ad development eius, et – si harmonia desit – ad restitutionem eius. Opus restitutionis a Christo perfectum, ab ipso definitum est pugna contra 'principem huius mundi', et finis eius victoria: 'These things I have spoken to you, that in me you may have peace. In the world you shall have distress. But have confidence. I have overcome the world.'" 35 "Divina symphonia cosmos, praesestim in terra et inter homines, a summo Auctore suo fidia est ipsi humanitati, ut haec, quasi immensa orchestra, distantia

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in tempore et multiforme in mediis, sed unita sub ductu Christi, eam fideliter exsequatur, et interpretet quam perfectissime possibile thema unicum et genialem." "Deus, id est, hominibus consilia sua tradidit, ut ea in actu ponant, personaliter et libere, obstringentes totam suam responsabilitatem moralem, et, si necessarium sit, labores et sacrificia, exempla Christi sequentes. In hoc aspectu, Christianus est, primo loco, admirator ordinis divini in mundo, qui amatur eius praesentiam, et omnia facit ut videatur recognitum et affirmatum. Ergo, necessarium est ut sit strenuus defensor eius contra vires et tendentias quae implementation eius contrariant, sive quae abscondantur in ipso – vitia inclinationes – sive quae proveniant ex externo – Satana et superstitiones eius. Sic Sanctus Paulus Christianum in mundo videbat, cum ei inimicos frontis Dei indicabat, et eum hortabatur ut indueret armaturam eius, ut resisteret insidiis daemonis, cingens lumbos veritate, et indutus lorica iustitiae." 36 "Vocatio ad Christianismum, ergo, non est invitatio Dei ad solam complacentiam aestheticam in contemplatione mirabilis ordinis eius, sed vocatio obligatoria ad actionem incessans, austera, et ad omnes directiones et aspectus vitae. Actio eius exprimitur, primo loco, cum plena observatione legis moralis, qualecumque sit objectum eius, parve vel grande, secretum vel publicum, abstinentia vel positivo compimento. Vita moralis non pertinet tam solum ad solam sphear interiore, ut non etiam effectibus suis tangat harmoniae mundi. Homo non..."

[*Latin ed. p. 20*]

The Acts of the Apostolic See – Official Commentary.

A man, being a solitary and self-contained individual, in any event, even the most singular, should not allow his actions and decisions to have repercussions in the surrounding world. As an executor of the divine symphony, each man cannot consider his work as solely his own affair, concerning only himself. Indeed, moral life is, primarily, an individual and internal matter, but not in the sense of a certain "Interiorism" and "Historicism," with which some strive to weaken and postpone the universal force of moral norms.

The cooperation with the order of the world, which God requires of the Christian, must also avoid a spiritualism that would seek to prevent him from any access or intervention in external matters, and which, already adopted in the Catholic sphere, has caused serious harm to the cause of Christ and the divine Creator of the universe.

But how could one maintain and develop the order of the world, leaving full freedom of action to those who do not recognize it, or who do not want it to be strengthened? Intervention in the world to support the divine order is a right and a duty intrinsically belonging to the responsibility of the Christian, and it allows him to legitimately undertake any action, private or public or organized, directed and suited to the purpose.

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Subtle pretexts, fabricated as excuses by the inertia of some Christians, or suggested by an unjustified jealousy of adversaries, do not absolve one from this responsibility, especially if it is claimed that Christian action in the world masks a lust for power alien to the spirit of Christ, excites aversion to the Christian faith in those already predisposed, is the result of distrust of God and His omnipotent providence, and has a flavor of arrogance of the creature.

Indeed, some even insinuate that returning to the so-called modesty of aspirations in the catacombs is Christian wisdom. Instead, it would be wise to return to the inspired wisdom of the Apostle Paul, who, writing to the community of Corinth, with the boldness worthy of his great soul, but founded on the full dominion of God, opened all roads to the action of Christians: "All things are yours... whether the world, or life, or death, or things present, or things to come: all are yours. And you are Christ's; and Christ is God's." 1 Corinthians 3:22.

The Christian who does not dare to make this fullness his own...

[*Latin ed. p. 21*]

Acts of Pope Pius XII, section 21, concerning freedom, implicitly denies to Christ Himself the prerogative of that "power by which He can also subject all things to Himself."

Indeed, it should be considered an outrage to be surpassed by the enemies of God through lively diligence and enterprise, even with a spirit of sacrifice. No boundaries are set, nor directions forbidden, to the action of the Christian: no field of life, no institution, no exercise of power can be denied to the co-workers of God in order to uphold divine order and harmony in the world. The intervention of the Christian to uphold divine order and harmony in the world. Such intervention in no way suggests the idea of a segregated action, almost jealously guarding against the contribution of others. We have already stated many times that Catholics can and must admit collaboration with others, if the actions of these others and the understanding with them are such that they truly benefit the order and harmony in the world. However, it is necessary that Catholics first understand what they can do and what they want to do; that is, they must be spiritually and technically prepared for what they propose. Otherwise, they will bring no positive help, let alone the precious gift of eternal truth to the common cause, to the evident detriment of the honor of Christ and their own souls.

Given this, it is not right to attribute to a spirit of "intolerance" and segregation, often called "ghetto," the fact that Catholics seek to have schools, education, and the formation of youth based on Christian principles; to establish Catholic professional organizations; to promote the organized influence of Christian principles even in the political and labor fields, where tradition and circumstances advise it. It was not solely the Christian "idea,"

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merely abstract, that created, in the past, the elevated civilization of which Christian nations rightly boast; but the concrete implementations of that idea, that is, the laws, the regulations, the institutions founded and promoted by men devoted to the Church and working under its guidance, or at least under its inspiration. The Catholic Hierarchy was not only diligent in ensuring that the light of faith did not extinguish; but, with concrete actions of governance, of dispositions, of selection and designation of men, it established that multifaceted complex of living organisms, which, alongside others not strictly its own, are the foundation of civil coexistence. The Christian action cannot, even today...

[*Latin ed. p. 22*]

Acta Apostolicae Sedis - Official Commentary 22: To renounce one's own title and character, simply because someone sees in today's human association a so-called pluralistic society, divided by opposing mentalities, unyielding in its respective positions, and intolerant of any collaboration that does not take place on a purely "human" level. If this "human" means, as it seems, agnosticism regarding religion and the true values of life, then every invitation to collaboration would be equivalent to a request for abdication, to which the Christian cannot consent. Furthermore, from where does this "human" derive the power to obligate, to found the freedom of conscience for all, if not from the vigor of divine order and harmony? This "human" would end up creating a "ghetto" of a new type, but one lacking a universal aspect. Divine order and harmony in the world are the cornerstone of the action of all men of good will. Divine order and harmony in the world must therefore be the principal cornerstone of the action, not only of Christians, but of all men of good will, for the common good; their preservation and development, the supreme law that must preside over great gatherings of men. If today's humanity did not agree on the supremacy of this law, that is, on the absolute respect for order and universal harmony in the world, it would be difficult to predict what the destiny of the nations would be. The necessity of this agreement has been practically felt when some specialists in modern sciences have expressed doubts and inner anxieties regarding the development of atomic energy. Whatever the present state of their deductions and resolutions, it is certain that the doubts of these men of the utmost importance concerned the problem of existence, the very foundations of the order and harmony of the world. Now it is necessary to persuade ourselves that from the preservation of these goods, order and harmony, every resolution must depend, when discussing whether to develop or simply omit what human ingenuity has the possibility of achieving. Today, a nearly blind seduction of progress leads nations to neglect evident dangers and to disregard not inconsiderable losses. For who does not see how the evolution and application of certain inventions for military purposes bring, almost everywhere, damages disproportion-

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ate to the benefits, even of a political nature, that derive from them, and which could be obtained by other means with less expense and danger, or even postponed to more mature times? Who would be able to calculate in figures the economic damage of progress not inspired by wisdom? So much material, so much capital...

[*Latin ed. p. 23*]

Acta PU Pp. XII 23. Due to parsimony and the result of restrictions and labors, so much human energy, withdrawn from urgent necessities, is consumed in preparing these most recent weapons, so that even the richest nations must foresee the times in which they will lament the dangerously weakened harmony of the national economy, or in fact already lament it, although they seek to conceal it. Competition between nations for progress in weaponry. If one reflects and judges realistically, the current competition between nations in demonstrating their progress in weaponry (always reserving the right to defense) produces indeed new "signs in the heavens," but also more signs of pride, that pride which digs abysses between souls, fosters hatred, and prepares for mourning. However, let those who witness this current competition reduce the facts to their true proportions, and, although not rejecting attempts at peaceful agreements, which are always desirable, let them not be deceived by primacies, often fleeting, nor dominated by artificially aroused fears, in order to gain the sympathy and support of others, remembering that they belong to a generation of men in whom the "homo faber" often prevails over the "homo sapiens." Therefore, let the Christian man prevail, who, making use of the freedom of respect derived from a broader view of things, finds in the objective consideration of events that peace and firmness of mind rooted in the divine Spirit, always present and provident in the world. The problem of peace. But where, finally, those who uphold the divine harmony in the world are invited to apply their best efforts, it is in the problem of peace. To you, to those who know Our thoughts, it will suffice, in this circumstance, and almost to satisfy Our soul, which is tirelessly dedicated to the cause of peace, that We recall the immediate goals that nations must propose and implement. We do so with a paternal heart, and as if interpreting the tender cries of the divine Child of Bethlehem, author and pledge of all peace on earth and in heaven. The divine law of harmony in the world strictly obliges all rulers of nations to prevent war through international institutions, to reduce armaments under effective surveillance, and to deter those who intend to disturb the peace with the certain solidarity between nations that sincerely desire it. We are certain that at the first sign of danger, that bond will not fail to tighten ever more:

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - Official Commentary, as some recent events

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have clearly confirmed; but now it is not so much a matter of taking remedial action, as of preventing disturbances to order, and of giving a deserved respite to a world that has already suffered too much. We, who have not once, in critical moments, sought to strengthen that solidarity with warnings and advice, and who consider it a special divine mandate of Our Pontificate to unite and bring together peoples, renew Our exhortation, so that among true friends of peace, all possible rivalries may cease, and every cause of distrust be eliminated. Peace is a good so precious, so fruitful, so desirable and desired, that every effort to defend it, even with mutual sacrifices of one's legitimate aspirations, is well spent. We are certain that the peoples will readily agree with Us, and that they expect the same sentiments from their rulers. May the "Prince of Peace," from the manger of Bethlehem, inspire, preserve, and confirm these intentions, and may He deign to accomplish, through the solidarity of all men of good will, that which is most lacking today in the realization of the order and harmony desired by His Creator in the world.

CONSTITUTIONES APOSTOLICAE

I. TO THE CITIES OF SANTARÉM AND ÓBIDOS, SEPARATED FROM THE DIOCESE OF "NULLIUS," THE DIOCESE OF SANTARÉM IS FOUNDED, TO BE CALLED "ÓBIDOS."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THIS EVENT.

Since the care of souls is a matter of the gravest importance, for which Christ Himself stood, through His blood and bitter sufferings, We, to whom the governance of all Christians has been divinely entrusted, strive with all Our strength to ensure that, in all Churches, sacred matters are regulated in the most appropriate manner, that the needs of the faithful are met, and that the abundance of heavenly grace is communicated to them. For this reason, We cannot but approve the plan of Our venerable Brother Armandus Lombardi, holding the title of Archbishop of Caesarea Philippi and in Brazil, to...

[*Latin ed. p. 25*]

The acts of the Most Holy Fathers of the Sacred Council, number 25, concerning the Apostolic Nuncio, who, desiring to promote the welfare of the inhabitants, in the City commonly called Para, situated to the west of the sun, requested that a new "nullius" diocese be established in this region. Therefore, after hearing the opinion of the venerable Brother John Florian Loewenau, Bishop in title of Drivastum and "nullius" Prelate of Santarém; after consulting the venerable Brothers, Our Most Holy Cardinals, entrusted with the affairs of the Consistory; and after considering the opinions of those who have some jurisdiction in this matter, We, by Our

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authority, decree the following. We separate from the "nullius" Prefecture of Santarém, which exists in the same City of Para, and which extends over a very wide area, the entire territory in which are located the municipalities commonly known as Óbidos, Alenquer, Faro, Juruti, and Oriximiná; and from this, We establish a new "nullius" Prefecture, to be called Óbidos, and We limit its boundaries to those same towns, which, when united, form the same entity. We decree that the Prelate shall have his residence in the city called Óbidos by the people, and that his pontifical chair shall be placed in the curial temple dedicated to Saint Anne, thus elevating the building to the dignity of a prelatic see, with all the due rights and privileges. We likewise adorn the Sacred Prelate with all the honors and privileges enjoyed by other "nullius" Prelates by law and custom; but We also wish to burden him with the duties and obligations that accompany this office, among which We especially mention that he and his Prefecture shall be suffragan to the Metropolitan of Belém in Para and its illustrious archdiocese. Furthermore, since young men who are called by Christ to the priesthood must be diligently fostered, We earnestly command the Prelate, binding him with faith and conscience, to erect at least an elementary seminary, in accordance with the law, and the regulations issued by the Holy Council concerning Seminaries and Universities. From this seminary, when those who are to pursue studies in philosophy and theology are ready, the best of them should be selected and sent to this venerable city, to the Pontifical Latin College in Brazil, for more thorough instruction. The prelatic fund shall be constituted from the revenues of the curia, from the alms freely offered by the faithful, and finally, from the portion of the assets that, according to canon 1500 of the Code of Canon Law, shall be allocated to this Prefecture. As for the clergy, We decree that as soon as the erection of the Óbidos Prefecture is fully completed, those clerics who legitimately reside in its territory shall be considered to be assigned to it. Furthermore, the governance, administration, and all other matters pertaining to the Prefecture shall be governed entirely according to the laws of Canon Law. All other acts and documents pertaining to the new ecclesiastical...

[*Latin ed. p. 26*]

The Acts of the Apostolic See – Official Commentary, 26, should, in any case, be sent from the Santarém Curia to the Óbidos Curia as soon as possible, to be kept in the religious archives. Finally, it is Our will that the venerable Brother Armandus Lombardi, whom We mentioned, take care of ensuring that these prescriptions are carried out, to whom We grant all the necessary powers for this purpose, and to whom We may delegate any person, if necessary, provided that he is constituted in ecclesiastical dignity; and We impose upon him the task of drawing up the documents of the proceedings and of sending their faithful copies to the Sacred Congregation of the Consistory as soon as possible. If, at the time these matters are to be

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carried out, another person is presiding over the Apostolic Nunciature in Brazil, he will have the same powers and duties. We want these Letters to be effective now and in the future, so that what has been decreed through them will be religiously observed by those to whom it pertains, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters We repeal all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented with these Letters. Whoever disregards Our decrees in general, or in any way rejects them, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter, on the tenth day of the month of April, in the year of Our Lord one thousand nine hundred and seventy-seven, in the nineteenth year of Our Pontificate.

CELSUS Card. CONSTANTINI, Secretary of the Holy Roman Church.

Fr. ADEODATUS, Cardinal of the Sacred Congregation of the Consistory, Secretary.

Hamletus Tondini, Apostolic Chancellor.

Alfonsus Carinci, Archbishop titular of Seleucia, Dean of the Protonotaries Apostolic.

Albertus Serafini, Protonotary.

In the Apostolic Constitutions table, volume LXXXVI, number 7.

Apost.

[*Latin ed. p. 27*]

"Acts of Pope Pius XII," February 27. The Chaldean Eparchy of Beirut, located in the territory of Lebanon, which is still under the jurisdiction of the Apostolic Administration of Upper Gazira of the Chaldeans, is established as a new Eparchy, to be called the Chaldean Eparchy of Beirut.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event: Although the Holy Church, which presents and defends the laws and rights of God in every way, is afflicted by the most grievous attacks of the enemies; yet, fruitful with the blood of Christ, it does not cease to generate sentiments for the highest God and the Father, and always produces new gems of sanctity with abundant vitality. A testimony to this, and a most illustrious one, are the acts and deliberations of the Synod of Babylon, recently held, in which, under the presidency of the venerable Father Joseph V. I. Ghanima, Patriarch of the Chaldeans of Babylon, the sacred prelates of that Patriarchate considered it fitting to establish two

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Eparchies in the regions of Lebanon and Syria, so that the needs and requests of the faithful of the Chaldean rite, residing there, might be more suitably met, and so that the Catholic name might be extended with greater opportunity. We, who govern the entire Holy Church according to the will of God, most gladly approve of this sentiment; and, with the consent of those who have a right in this matter, and after careful consideration of all things, we decree the following with our supreme authority. We abolish the Apostolic Administration of Upper Gazira of the Chaldeans, and we reduce the territory of Lebanon, which was still under the jurisdiction of that Administration, to the form of a new Eparchy, to be called the Chaldean Eparchy of Beirut, carefully attending to the faithful of the Chaldean rite residing in that same Lebanon. The Bishop of the new Eparchy will have his residence in the city of Beirut, and he will also place the cathedral of his authority in the temple that will be built there nearby, and it will enjoy all the rights and privileges pertaining to cathedrals of this kind. The Eparchy, or the Bishop of Beirut of the Chaldeans, will be subject to and subordinate to the venerable Father Patriarch of the Chaldeans of Babylon and his illustrious See. That Bishop will enjoy all the rights and honors that are attributed to these Bishops according to the norms of law and the special laws of the Oriental Church, and he will be bound by the same duties and obligations as other Bishops of the same rank. The episcopal table, which he presides over, will be supported by either gifts and money freely offered by the Christian faithful, or by the fruits and revenues of the Curia. We wish that this be carried out as soon as possible.

[*Latin ed. p. 28*]

Acts of the Apostolic See - Official Commentary 28: In order to assist the Bishop with counsel and resources, diocesan consultants shall report; and concerning the discipline of boys, by which Christ Jesus called some to the priesthood, concerning the rights and duties of the clergy and the people, concerning the election of an Apostolic Administrator when the See is vacant, and other matters of this kind, all of these shall be governed either by the norms of common law or by the specific regulations of the Eastern Church. Those things which We have prescribed in these documents will be carried out by the Most Reverend Brother Joseph Beltrami, Archbishop with the title of Damascus and Apostolic Nuncio in Lebanon, or by whoever, at the time when these matters are to be completed, presides over this Apostolic Nunciature. Whoever undertakes this task shall enjoy all the powers necessary for this purpose, which may also be delegated to any man, if it seems fitting, provided that he is endowed with ecclesiastical dignity; and he shall have the responsibility of preparing documents of the completed work and of sending faithful copies thereof to the Holy Congregation for the Eastern Church as soon as possible. We intend that these documents be effective now and in the future; in such a way that

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those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these documents, since through these documents We abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Let those who in every way despise or neglect Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter, on the third day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSUS Cardinal CONSTANTINI, Secretary of the Holy Roman Church.

EUGENIUS Cardinal TISSERANT, Secretary of the Congregation for the Eastern Churches.

Hamletus Tondini, Regent of the Apostolic Chancery.

Alfonsus Carinci, Archbishop with the title of Seleucia, Dean.

Protonotary Apostolic Caesar Federici, Protonotary Apostolic.

[*Latin ed. p. 29*]

Acta Pii PP. XII, LITTERAE 29. PIUS PP. XII INSTITUIT NOVUM GRADUM, AUT TORQUES AUREUM, IN ORDINE PIANO, AD PERPETUAM REI MEMORIAM.

"Following the excellent counsel of past ages, the Roman Pontiffs have instituted or expanded the Equestrian Orders, or have arranged them with greater benefits or new regulations, so that those men who have deservedly earned merit in matters concerning the Christian faith or public affairs, may be elevated to them, as if bearing the rewards of good deeds, and may have incentives to perform even more outstanding actions. Following these examples, We deem it fitting in the present time to arrange matters in such a way that, with the additions appropriate to this time, they may be more suitable; namely, to establish that the Supreme Order of the Lord Jesus Christ and the Order of the Golden Spur, insofar as they pertain most especially to the holy religion, shall henceforth be conferred only when a truly special and singular reason warrants it. However, We do not wish to deprive Our Successors in the apostolic office, as well as those who hold the highest authority, of the power to signify the will of the Supreme Pontiff and to impart such distinctions. For this reason, it has seemed fitting to

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augment the Order of Pius, so that a new grade may be added to it, by which such men may be honored in a manner consonant with their most important duties. This Order, named after Our Predecessor, Pius PP. IV, was instituted or restored by Pius PP. IX, shortly after he was elevated to the highest office of the Supreme Pontificate, through Apostolic Letters issued on the 17th of June, in the year 1837, in the Basilica of St. Liberius, under the Fisherman's Ring, so that distinguished men might shine as a special ornament even in civil society. The same Supreme Pontiff, in the same Order, which initially consisted of only two Equestrian classes, later made some changes, as evidenced by diplomas issued in Caieta on the 17th of June, in the year 1839, and in Rome, from the offices in the Quirinal, on the 11th of November, in the year 1856, on which occasion He ordered that it should consist of three grades. And We Ourselves, on the 11th of November, in the year 1899, defined the form of the Order, which We have mentioned, in a more suitable manner. Having considered all these things, We hereby establish, through these Letters and Our authority, a new grade in the Order of Pius, the emblem of which, the same as that which has been proper to this Order up to now, shall be affixed to a golden torques, hanging from the neck; this torques shall have alternating shields, bearing the likeness of..."

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis – Let it be so decreed that the official commentary, referring to the illustrious and cruciform Keys of the Pontificate, be prepared; in the center, before the chest, the Tiara of the Roman Pontiffs shall be placed, to which a dove shall adhere on both sides, according to the attached design; finally, on the front part of the same insignia of the Order, hanging from the torque, the following words shall be inscribed: ORDO PIANUS AUGMENTUM A PIO XII, in Aversa: IN THE YEAR 1957. These things being declared, and established, we are confident that illustrious men who have been adorned with these special insignia of honor, granted by the Apostolic See under the Fisherman's Ring, will diligently pursue the Petrine Chair. Notwithstanding any contrary things. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of December, in the feast of the Nativity of Our Lord Jesus Christ, in the year 1957, in the nineteenth year of Our Pontificate. PIUS PP. XII. LETTER TO THE MOST REVEREND VALERIUS, TITULAR BISHOP OF SAINT SILVESTER IN CAPITE, OF THE HOLY ROMAN CHURCH, CARDINAL, PREFECT OF THE HOLY CONGREGATION FOR RELIGIOUS ORDERS, CELEBRATING THE FIFTIEH ANNIVERSARY OF HIS PRIESTHOOD. PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing. – It is a most pious duty to recall the singular benefits of God with a sweet memory and to offer more solemn thanks to the Divine Benefactor, and also, amidst the daily labors, to find solace and delight. This, indeed, will

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soon be your experience, as you will joyfully and auspiciously celebrate the fiftieth anniversary of your priesthood. For from the time you received the priesthood, you have diligently devoted your outstanding intellect, your gentle and kind nature, your studies of the humanities, your knowledge and doctrine of sacred things, and indeed all your virtues and talents, to the benefit of the Church and to the service of this Apostolic See. Indeed, from the very beginning of your priesthood, you readily performed the duties entrusted to you, especially by teaching dogmatic theology in the Pontifical Seminary of Fano and canon law in the Roman Athenaeum of Saint Apollinaris, while during the preceding European war, with teaching interrupted, you actively exercised the sacred ministry among the soldiers. After the war, having been called to the service of the Holy See, you served as Auditor at the Apostolic Nunciature in Paris, and then, as an archiepiscopal...

[*Latin ed. p. 31*]

The acts of Pope Pius XII state: "Having been increased in dignity, you were first appointed Apostolic Delegate in Egypt, and after two years, also in Palestine; then, Apostolic Nuncio in Rumehen, and finally in France, where for eight years, until the end of nearly another great war, you persevered amidst not inconsiderable difficulties. Therefore, recalled to the City, readily granting our desire, for four years you devoted yourself to the Apostolic See within the very buildings of the Vatican, until we entrusted to you the office of Assistant at the Sacred Council for the Eastern Church. Meanwhile, during the Holy Year of 1950, we appointed you to preside over the assembly in the City, established for the purpose of guiding pious pilgrimages. Therefore, considering your merits to the Church, we adorned you with the Roman purple at the beginning of the year 1953, and we appointed you to preside over the Sacred Congregation of Religious Orders, in which you diligently strive, so that all those religious families in the Latin Church, spread throughout the world, may respond more and more each day to the needs of the present time, and that their great strength and the abundant fruits of their apostolate may result in the good of souls. Therefore, remembering these and other of your praises, we congratulate you, our beloved Son, for the sacred office so diligently and for so long performed, earnestly imploring God that the strength of your body may be restored, and that your spirit may be filled with heavenly gifts and consolations. Of which, the Apostolic Blessing is a foretaste and a witness of our particular charity, which we impart to you, our beloved Son, to your colleagues in labor and to your relatives, in the Lord. Given in Rome, at Saint Peter's, on the tenth day of the month of December, in the year 1957, in the nineteenth year of our pontificate. PIUS PP. XII. ADDRESSES To those who attended the Third Congress of the Italian Section of the Council of Municipalities of Europe. * The Congress of the Italian Section of the

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Council of European Municipalities, in which important delegations from the other European Sections also participated, offers us the opportunity to greet you, Gentlemen." * Given on December 3, 1957.

[*Latin ed. p. 32*]

Acta Apostolicae Sedis - Official Commentary

Thirty-two representatives of one of the principal movements working to build a supranational European community. As you know, this is a matter of particular concern to Us, and We have wished to offer a new demonstration of Our benevolence by granting the request of your Presidency. The voice of local autonomies, their aspirations, and their concerns, constitute an element that is both stimulating and weighty in the effort to forge a federal European unity. Your organization, indeed, thanks to the multitude of its centers of action, can exert a very effective propaganda in favor of the federalist idea, and through this, We hope, it will hasten the decisions of governments, and provide them with the support of an informed public opinion.

But it is no less important to emphasize the considerations that your Council introduces with authority into the plans of governments. Given that the strongly centralizing nature of modern nations has the consequence of excessively reducing the freedoms of local communities and individuals, you recall the primacy of personal values over economic and social values: the common good, for the sake of which civil authority is established, culminates in the autonomous life of individuals. Only a community of spiritual interests can permanently unite men. Therefore, it is necessary to constitute within Europe, which is being formed, a vast and solid majority of federalists who uphold the principles of sound personalism, that is to say, a conception of civil society in which individuals find normal fulfillment and freely serve the community. In this notion of service, a very large number of generous minds can agree, provided that it is given its full meaning, following the example of the Divine Master, who "is not come to be ministered unto, but to minister" - Matthew 20:28.

Far from falling into a vigorous idealism, this attitude is, on the contrary, the most realistic of all, because it subordinates secondary interests to higher interests; it disregards selfishness and susceptibilities that are too easily qualified as "legitimate"; it does not claim privileges and consents to necessary sacrifices; it does not shy away from long efforts and knows how to take the necessary measures. It seems to Us that your Council, strengthened by the experience acquired in municipal administration, possesses these qualities and knows how to manifest them.

[*Latin ed. p. 33*]

Acta, Pontificii Pauli XII, tomus 33, cum fructu. Nos non desideramus aliam probationem quam illae sapientissimae resolutiones, quae in con-

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spectu recentium tractatorum Europaeorum et illorum problematum, quae adhuc unificationem politicam retardant, quam vehementer desideratis. Certissime, hoc est causa cur interventus vestri favorem audiunt et cur projecta vestra sub optimis auspiciis apparent. Non solum enim promovitis geminationes communium, quae multas sympathias suscitant et amicitias lucentes creant, sed fundavistis "Communitatem Europaeam Creditum Communale," quae ad praeparandam creationem Instituti Europaei Creditum Communale ordinata est. Sed non ibi terminantur eius proposita, quia illa ambire desiderat statum iuridicum internationalem obtinere, et, ita facta Communitatis Oeconomicae Europaeae Potestatum Localium, illa poterat in novis structuris, quae ab Mercato Communali inaugurantur, esse organum consultationis et collaborationis, quod efficaciter vestra beneficia defenderet. Inter ea problemata quae institutionem huius generis interesse haberent, enumerantur necessitas praebendi organismi superioribus data statistica et technica, quae statum oeconomicum definunt; studium administrationum localium; examen distributionis aptioris functionum civitatum et potestatum localium in administratione civili; harmonia iustioris effortum financiarum communium cum mensuris generalibus tendentibus ad emendationem oeconomicam regionum subdevelopatarum vel temporaneamente in difficultate. Experientia specialistarum vestrorum et importantia problematum, de quibus positiones communes adoptare potestis, pondus magnum tribuent collaborationi permanenti, quam intenditis ad rationabilem ordinationem Europae novae. Propter has rationes, et propter spiritum qui investigationes vestras animat, gaudemus posse vobis hortationes nostras dirigere, et corda nostra vota optima pro successu projectorum in progressu exprimimus. Ut Dominus vos illustret et sustentet in via fraternitatis amplioris et profundioris. Hoc instanter a Divina Providentia ejus imploramus, et vobis omnibus hic praesentibus, familiis vestris, communibus vestris, Benedictionem Apostolicam nostram tribuo.

3 - ACTA, vol. XXV, n. 1. — 27-1-1958.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - Official Commentary II. For those who attended the second general convocation of the Religious Orders, held in Romae. * Under the maternal protection of the Immaculate Marie, the most sublime of all creatures and the model of those who strive for Christian perfection, you, dear sons and daughters, have desired to gather in Roma to study the current problems of the Religious Orders, while also celebrating the fiftieth anniversary of the priestly ordination of the most worthy and zealous Cardinal Prefect of the Holy Congregation of Religious. In more than twenty-five nations from all continents, there exist today associations of Major Superiors, religious men and women, who, in close connection with the Holy See and the ecclesiastical hierarchy of their coun-

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try, strive together to carry out the tasks of organization and adaptation that are required by the scope and complexity of the present apostolate. We know that many initiatives have emerged in recent years under the enlightened impetus of your associations; it is sufficient to mention the national or regional congresses of the Religious Orders, the dissemination of prayer and study, and above all, the creation of institutes of higher religious formation and culture intended for the members of the Religious Orders. The present Congress, which is entirely dedicated to the desire to achieve an ever more complete integration of the Religious Orders into the Church, the Mystical Body of Christ, aims to assess the progress made everywhere in the organization of the Religious Orders and in their work of adaptation to the requirements of the Church; then to clearly outline the goals to be pursued, the limits to be respected, and the principles to be observed in the actions of conferences, unions, and committees of Major Superiors; finally, to develop a program of activities and initiatives that will ensure the effectiveness of the movement of renewal, by strengthening the bonds between the organizations and with the Holy See. The entire collection of reports and presentations of this Congress aims to comment on the three Apostolic Constitutions "Provida Mater," "Sponsa Christi," and "Sedes Sapientiae," as well as the decree of the Holy Congregation of Religious "Salutaris atque," in which are set forth the norms, * Held on December 9th of the year 1957.

[*Latin ed. p. 35*]

The Acts of the Pontifical Union XII, 35, should guide the effort of adaptation and renewal. We do not intend to address here the particular questions that you plan to treat in your sessions; but rather to highlight certain points of a general nature concerning the problem of perfection and that of the renewal and adaptation of the means by which individuals and communities strive towards it. We will first speak of the perfection of Christian life in general, then of its realization in the groups called "states of perfection," considering first the relationships they have with their members, and then those they have with each other and with the Holy See.

I. THE PERFECTION OF CHRISTIAN LIFE

It is important first to recall that the concept of "perfection" in the strict sense does not identify with that of "state of perfection," and that it even largely surpasses it. Indeed, one can encounter heroic Christian perfection, that of the Gospel and of the Cross of Christ, outside of any "state of perfection." We therefore understand the striving for perfection as a habitual disposition of the Christian soul, by which, not merely fulfilling the duties incumbent upon it under pain of sin, it surrenders itself entirely to God to love, serve, and dedicate itself in this very purpose to the service of its

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neighbor. The perfection of any free human activity, as well as that of any rational creature, consists in the voluntary adherence to God. To a certain extent, stemming from the very condition of the creature, this perfection is obligatory; one must strive towards it under pain of failing to achieve one's ultimate end. We do not need to specify here its elements. We intend only to speak of the habitual and permanent tendency that, surpassing all that falls under the scope of obligation, takes the whole person and dedicates him without reservation to the service of God. This perfection consists eminently in union with God, which is accomplished through charity; it is therefore fulfilled in charity. It is also called a perpetual and universal holocaust of oneself, pursued for the love of God and in order to deliberately manifest that love to Him. The ideal of Christian perfection is attached to the teachings of Christ, in particular to the evangelical counsels, to His life, His passion, and His death, inexhaustible sources from which the heroism of all Christian generations is nourished. It also embraces the work of Christ, that is,

[*Latin ed. p. 36*]

Acta Apostolicae Sedis ~ Commentarium Officiale 36: The service rendered to the Church through love of the Lord, in accordance with the place and function that belongs to each within the Mystical Body. This ideal, every Christian is invited to strive for with all his strength, but it is realized in a complete and more secure manner in the three states of perfection, according to the manner described by Canon Law and the Apostolic Constitutions already cited. In particular, the Constitution "Provida Mater," of February 2, 1947, concerning "Secular Institutes," opens the way to the states of perfection for the greatest possible number of souls, who today ardently aspire to a more perfect life. Certainly, this Constitution affirms that associations, not fulfilling the prescribed norms, do not constitute "states of perfection," but it does not claim that, outside of these, there is no genuine striving for perfection. We are thinking at this moment of so many men and women of all conditions, who in the modern world undertake the most varied professions and responsibilities, and who, out of love for God and to serve Him in their neighbor, dedicate themselves and all their activity to Him. They commit themselves to the practice of the evangelical counsels through private and secret vows, known only to God, and are guided, with regard to obedience and poverty, by individuals whom the Church has judged fit for this purpose, and to whom she has entrusted the task of directing others in the exercise of perfection. None of the constitutive elements of Christian perfection, nor of a genuine tendency towards its acquisition, are lacking in these men and women: they therefore truly participate in it, although they are not engaged in any legal or canonical state of perfection. It is clear that Christian perfection, in the essential elements of its definition and realization, admits of no renovation or adaptation. But, since the conditions of

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modern life undergo profound changes, the manner in which it is applied will, on its part, require modifications. These will affect those who live in the states of perfection and those who do not belong to them; but especially the latter, especially if they occupy a high social rank and hold high offices. Are they not then compelled to surround themselves with a certain degree of comfort, to participate in official ceremonies, to use expensive means of transportation: all things that seem difficult to reconcile with the constant concern for mortification of anyone who desires to follow and imitate the poor and humble Christ? And yet, amidst these material goods,

[*Latin ed. p. 37*]

Acts of Pope Pius XII, 37. These individuals, though engaged in worldly affairs, in no way deviate from the complete consecration of themselves to God, and they ceaselessly offer to the Lord a holocaust without reservation. This is the work of grace that operates in man, according to the words of Christ: "For with God, all things are possible." (Mark 10:27)

II. THE STATES OF PERFECTION. The problems of adaptation and renewal within the states of perfection will retain Our attention, and We shall first consider the individuals who are part of them, and then the communities themselves, in their striving for perfection.

1. The Members of the States of Perfection. Regarding individual persons, We shall emphasize only one point: what We said in the first part of Our discourse, concerning the perfection of Christian life in general, applies to the members of all the states of perfection, and constitutes their primary and essential duty, whether they be of lesser or greater rank; they must unite themselves to God through charity and offer themselves to Him as a holocaust, imitate and follow Christ, His doctrine, His life, and His Cross, and dedicate themselves to the service of the work of Christ, the Church, as chosen and active members of the Mystical Body. But once this essential obligation is firmly established, it is not forbidden for them to consider the renewal and adaptation of the means of fulfilling it, without, however, failing to show due respect for tradition, and without deviating from the prescriptions that the Constitutions consider inviolable; furthermore, those of lesser rank must observe the religious discipline, which forbids them from presuming to do what is within the competence of Superiors, and from undertaking reforms of their own initiative, which they may not attempt without their authorization.

2. The Communities Themselves. A first point presents itself for examination: that of the mutual relationships between the community as a whole, and the individuals, superiors or subordinates, who constitute it. Two important elements demand consideration here: first, the characteristic spirit,

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by which the... (The passage is incomplete).

[*Latin ed. p. 38*]

Acta Apostolicae Sedis - Official Commentary

38. Relations mutuelles des communautés avec leurs membres; puis, les obstacles que produisent certains préjugés contre l'obéissance religieuse, de laquelle dépend essentiellement la rénovation de l'esprit propre à la communauté. Une société organisée constitue un tout et possède une physionomie typique, que chacun des membres contribue pour sa part à déterminer. Tout effort d'adaptation, entrepris à l'intérieur de ce groupement, entraîne nécessairement certaines modifications de son esprit propre; c'est dire, qu'on touche en quelque sorte à ses fibres les plus intimes. Or, chaque société tient à conserver cet esprit intact, comme il est de son droit et de son devoir; elle désire en voir ses membres imprégnés et préoccupés d'en pénétrer leur vie. L'Église, de son côté, et les Souverains Pontifes, en approuvant un genre de vie déterminé, entendent qu'il se conserve dans toute sa pureté et y veillent avec soin. Si l'on tombe d'accord pour reconnaître aux Supérieurs majeurs le droit de dire aux inférieurs quel est l'esprit de leur communauté, une question reste posée pour tous: où trouver l'expression objective de cet esprit? Les Supérieurs majeurs ne peuvent en décider selon leur goût ou leur impression, même en toute bonne foi et sincérité. Si le Supérieur majeur est aussi le fondateur, et s'il a reçu de l'Église l'approbation de ses idées personnelles comme norme d'un état de perfection, il lui est toujours loisible d'en appeler à ses intentions propres. Mais, dans le cas contraire, il doit revenir à l'idée du fondateur, telle qu'elle est exprimée dans les Constitutions approuvées par l'Église. Il ne lui suffit donc pas d'une conviction subjective, même étayée par tel ou tel passage des Constitutions. Lorsque le Supérieur propose aux membres de sa communauté l'esprit véritable du fondateur, il exerce son droit et les inférieurs doivent, en conscience, lui obéir. Les droits des Supérieurs et les devoirs des inférieurs sont en cela corrélatifs. L'Église et les Souverains Pontifes entendent toujours défendre les droits et urger les devoirs, mais sans sortir des justes limites. Pour éviter d'exaspérer les uns et les autres et conserver la paix, il suffit que chacun reconnaisse et pratique cette norme, qui fut depuis des siècles celle de l'Église et des Papes, et reste toujours en vigueur. Pour en venir aux difficultés actuelles de l'obéissance religieuse, on remarque que le mouvement d'adaptation a provoqué en ce domaine une certaine tension; non que fasse défaut un désir sincère de tendre à la perfection au moyen de l'obéissance, mais parce qu'on en accentue aujourd'hui certains traits, que même des religieux sérieux et de conscience...

[*Latin ed. p. 39*]

The Acts of Pope Pius XII, number 39, express a desire to eliminate cer-

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tain aspects. He is particularly accused of jeopardizing the human dignity of religious persons, hindering the maturation of their personality, and distorting their orientation towards God alone. These objections, it seems, are based on certain personal disillusionments or those observed in others, and also appeal to various legal considerations. In order to dispel a feeling of sadness, arising from a mistaken interpretation of the principles governing religious life or from practical errors in their application, one recalls first the words of the Lord: "Come to me, all you who labor and are burdened, and I will give you rest... Take up my yoke and learn from me, for I am meek and humble of heart, and you will find rest for your souls." If the Lord thus exhorts men to take up His yoke, it is to teach them that, beyond the mere observance of the law, which is easily burdensome and difficult to bear, they must discover the meaning of true Christian submission and humility. Far from offending the dignity of those who submit to it, these virtues liberate them inwardly, representing the acceptance of their state of subjection not as a constraint imposed from without, but as a surrender of themselves into the hands of God, whose will is expressed through the visible authority of those who have been given the mission to command. The Superior, for his part, will exercise his powers in the same evangelical spirit: "Let the greatest among you become as the youngest, and the leader as the servant." Therefore, the necessary firmness will always be accompanied by him with the profound respect and delicacy of a paternal heart. Does the religious state hinder the harmonious development of human personality? Does it force it to remain in a certain "infantilism," as some claim? Therefore, let us observe, without prejudice, the behavior of men and women who belong to the states of perfection! Surely, no one would dare to assert that most of them suffer from infantilism in their intellectual and emotional life, or in their actions. But, pushing the objection further, one could not also claim that, at least, communities and Superiors, over time, force them to adopt ways of thinking and acting that... Those who complain about this must remember...

[*Latin ed. p. 40*]

Acta Apostolicae Sedis - Official Commentary 40: Saint Paul, setting forth for the faithful the goal of a life ordered according to faith, invites them to grow in "the edification of the Body of Christ," until they become "the perfect man, in the fullness of age, who realizes the fullness of Christ." Thus, he continues, "we shall no longer be children." 4 The Apostle, therefore, does not permit the faithful to yield to childishness, but demands that they become "perfect men." Moreover, in the First Epistle to the Corinthians, he explicitly rejects among adult Christians modes of thinking and feeling that characterize childhood. "When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I put away childish things." 5 We have already

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cited this passage in Our allocution of April 18, 1952, on the education of Christian conscience, to recall that the role of a sound education is to teach a man to use his freedom prudently and to do without the educator. Let each member of the religious orders, superior or inferior, apply the words of the Apostle; then all danger of infantilism will vanish, without, however, calling into question the respect for legitimate authority or sincere submission to its decisions. We also do not repeat what We said in Our allocution of December 8, 1950, to the first Congress of Religious Orders, in response to objections raised against a supposed diminution of the personal and social value of the religious; if his rights undergo a certain limitation, the state to which he belongs, the offering he makes of himself through obedience, confers upon him a dignity which largely compensates for the sacrifice made. Furthermore, it is argued against obedience that the dependence of man on the superior would oppose the supreme and direct authority of God over consciences. Does it not confer on the superior prerogatives reserved to God alone, to claim that man is dependent on another even in his personal life and activity? In fact, the Church has never defended nor approved such a thesis. She regards obedience as a means of leading man to God. Because the motive that inspires it is that of union with God, and because it is ultimately ordered to the increase of charity, the superior is in no way an obstacle interposed between God and the inferior, nor does he divert [him] from [God]. *Ephesians 4, 12-13. ” 1 Corinthians 13, 11.

[*Latin ed. p. 41*]

The Acts of Pope Pius XII, volume 41, highlights the honor due to God alone. The Superior can only command in the name of the Lord and in virtue of the powers of his office, and the inferior must obey only out of love for Christ, and not for human reasons of utility and convenience; much less out of pure coercion. In this way, in the most complete submission, he will preserve the joyful eagerness of one who, through the concrete commitment of each day, ratifies the total offering of himself to the unique Master. The program of your Second General Congress shows that it must treat extensively of the relationships between communities, in line with the movement of renewal and adaptation that you are pursuing. Therefore, it is not Our intention to enter into the details here. We are certain that the Congregation of Religious will faithfully observe the distinctions that exist, and that all must exist, while preserving the well-being and collaboration between the communities. Indeed, there exists a sort of ”common good” of the communities, which presupposes that each is ready to take into account the others, to adapt to the requirements of a coordination that necessarily involves some renunciation for the general good. Your communities, united by divine grace in the Body of the Church, are, by analogy, what Saint Paul expounds in the well-known passage from the first Epistle to the

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Corinthians, on the relationships of the members among themselves: each of those who belong to the Body deserves, by this very fact, the help of the collaboration of all for the sake of the one common good, that of the Holy Church. It is easy to deduce from this the sentiments of esteem, goodwill, obligation, the desire to collaborate, holy emulation, and magnanimous selflessness, which will preside over the relationships between the communities. Each member must certainly hold to his own nature and function within the body, but he must also understand and respect the function of others and know how to cooperate with them for the greater common good. As for the relationships of the religious states with the Vicar of Christ and the Holy See, it scarcely needs to be recalled: the prerogatives of the Apostolic See, founded on the institution of Christ Himself, and which the Church has only elucidated and clarified over the centuries, must remain unshakable and sacred. If all the faithful respect them and conform to them, 1 Corinthians 12:12-27.

[*Latin ed. p. 42*]

Acta Apostolicae Sedis - Official Commentary 42: Those who are in a state of perfection will, in this matter, be able to set an example for all. Therefore, it is important to seek and maintain contact with them. In the Encyclical "Humani generis," We emphasized that the desire to avoid contact and to remain distant was a significant reason for the errors and deviations mentioned therein; and this regrettable attitude was particularly evident in certain members of the states of perfection. This contact, in order to be effective, must be filled with trust, sincerity, and docility. The Apostolic See desires to receive from you not only truthful information, but also candid information, which allows for the knowledge of the true state of each community with regard to doctrine and life, ascetic formation and observance, religious discipline and temporal administration, and so on. Only then is it possible to promote the good and to correct evil in a timely manner, for in the favorable dispositions of mind of which We speak, the responses, rules, and instructions of the Holy See bear fruit. There is still one thing on which We do not wish to miss the opportunity to say a word: it is the desire for "centralization," which some attribute to the Holy See and reproach. The word "centralization" can designate a system of government that seeks to draw everything to itself, to decide everything, to direct everything, reducing subordinates to the simple role of instruments. This centralization is absolutely foreign to the spirit of the Roman Pontiffs and of the Apostolic See. But the Holy See cannot renounce its quality as the guiding center of the Church. While leaving to the constituted Superiors the initiatives foreseen by the Constitutions, it must reserve its right and exercise its function of vigilance. What should be said about the renewal and adaptation of the relationships of the communities with each other and with the Holy See seems to us to be sufficiently indicated in your program.

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The principles that We have recalled offer you a direction, and We have no doubt that you will be able to deepen them fruitfully.

* * *

The field of perfection, in which We have taken a few steps with you, is very vast and very beautiful, but there are still areas to explore. We have drawn your attention to perfection in general and to perfection in the state of perfection. Today, there are not only numerous clerics and religious, but also lay people who...

[*Latin ed. p. 43*]

The Acts of Pope Pius XII, volume 43, address these matters; by comparing them with certain modern ideas and principles, they perceive serious and complex problems, the solution of which, however, eludes them, despite their keen desire to find it. Therefore, We have wished to shed some light upon them, by recalling the principles that allow one to respond to them. In concluding this discourse, We shall leave you with yet another thought from Saint Paul in his Epistle to the Colossians, chapter 3, verse 14: "Above all, clothe yourselves with charity, which is the bond of perfection." Beyond the problems and discussions, seek above all union with God, and you will continually draw ever closer to perfection. Such is the grace that We wish you, and that We implore on your behalf from the Most High, granting you from the depths of Our heart Our paternal Apostolic Blessing.

[*Latin ed. p. 44*]

Acts of the Apostolic See - Official Commentary 44. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Having begun discussions between the Holy See and the Spanish Government regarding the boundaries of dioceses through solemn agreements on the twenty-seventh day of August in the year 1953, the Most Reverend Father Hildebrandus Antoniutti, titular Archbishop of Synnades in Phrygia and Apostolic Nuncio in Spain, earnestly requested the Apostolic See to effect certain alterations in the boundaries of some dioceses.

Our Most Holy Lord Pope Pius XII, by Divine Providence, having heard the Most Reverend local Ordinaries concerned, and considering that such alterations of boundaries would greatly benefit the strength and growth of the Catholic Religion, graciously approved the requests presented.

Therefore, having obtained the consent of those who are, or are presumed to be, concerned, the following alterations of the boundaries of the dioceses in question are established by these Apostolic Letters:

1. To the Diocese of Almería: the archpresbyterate commonly called Euercal-Overa, which is separated from the Diocese of Cartagena in Spain; the parishes, by their common names: Piñara, Alba, Abrucena, Doña

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María, Escullar, and Ocaña, which until now were subject to the Diocese of Guadix, and all the parishes of the archpresbyterates commonly called Berja and Lujar, located within the boundaries of the Archdiocese of Granada.

Therefore, the territory of the Diocese of Almería, within the civil province named Almería, will henceforth include the aforementioned.

2. To the Archdiocese of Granada: the parishes named: Zafarraya, Almendral, and Ventas de Zafarraya, which were previously assigned to the Diocese of Malaga, but are located within the territory of the civil province commonly called Granada.

Furthermore, His Holiness commands that all acts and documents pertaining to the aforementioned parishes, concerning clergy, the faithful, and temporal goods, be transferred from.

[*Latin ed. p. 45*]

The Sacred Consistorial Congregation orders that, as soon as it is possible, the documents pertaining to these matters be delivered to the respective Episcopal Curias. Regarding the clergy, it is decreed that, as soon as the present Decree has been put into effect, the clergy shall be considered incardinated in the diocese in whose territory they legitimately reside. For all of these matters, the Most Holy Lord has deigned to appoint the aforementioned Reverend Father Hildebrand Antoniutti for execution, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the Sacred Consistorial Congregation, as soon as possible, the authentic copy of the completed execution. Concerning these matters, the present Consistorial Decree has been issued, to be of equal validity as if it had been given with the Apostolic seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 10th day of the month of July, 1957.

[Signatures: Cardinal Piazza, Bishop of Sabina and Mondello; and L. F. S. Iosephus Ferretto, Secretary.]

DECREE CONCERNING THE TRANSFER OF THE METROPOLITAN CATHEDRAL

The Metropolitan Cathedral of Cincinnati, due to changes in the conditions of the buildings, was transferred by the Apostolic See on July 16th, in the year 1938, from the church of St. Peter the Apostle to the church of St. Monica, so that it would correspond to the needs in terms of size, location, and decoration.

Now, since the aforementioned old church, dedicated to the honor of St. Peter the Apostle, located in the city of Cincinnati, has been brought to its highest state of completion and decorated with great care, the Most Reverend Father Charles Joseph Alter, Archbishop of Cincinnati,

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has earnestly requested the Apostolic See to restore the Metropolitan Cathedral of Cincinnati to the aforementioned church of St. Peter the Apostle.

Furthermore, this Sacred Consistorial Congregation, having considered the favorable opinion of the Most Reverend Father Hamlet John Cicognani, titular Archbishop of Laodicea in Phrygia and in the United States of America.

[*Latin ed. p. 46*]

Acts of the Apostolic See - Official Commentary 46. The Apostolic Delegate, by virtue of the special faculties granted to him by His Most Holy Lord Pope Pius, by the Divine Providence, Pope XI, after considering the petitions, deemed it fitting to grant them. Therefore, with the understanding that the work is in the interest of those who have or are presumed to have an interest in it, the Metropolitan Cathedral of Cincinnati is transferred from the church of Saint Monica to the church of Saint Peter the Apostle. This transfer includes all rights, honors, and privileges enjoyed by other Metropolitan Churches. To accomplish all of this, the Sacred Congregational Congregation appoints the aforementioned Most Reverend Father Hamlet John Cicognani, granting him the necessary and appropriate faculties, including the power to delegate, to any man holding an ecclesiastical office, the task of submitting to the Sacred Congregational Congregation, as soon as possible, a certified copy of the completed act. Concerning these matters, the present Congregational Decree is ordered to be valid as if Apostolic Letters had been issued under the seal. Given in Rome, from the offices of the Sacred Congregational Congregation, in the year of Our Lord nineteen hundred and fifty-seven, on the first day of the month of August, on the feast of Saint Peter the Apostle. [Signature] Cardinal PIAZZA, Archbishop of Sabina and Mailand. [Signature] L. S. Joseph Ferretto, Secretary. SACRED CONGREGATION FOR RITES OF BARCELONA. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, DOROTHEA DE CHOPITEA VELLUTA SERRA, MOTHER, MEMBER OF THE UNION OF COOPERATORS OF THE SALESIAN SISTERS. REGARDING THE QUESTION: Should a commission for the introduction of the cause be appointed in this case and for the purpose in question? The Church of Christ, in accordance with its own nature, having been established by its Author as holy and as an instrument of holiness, never ceases to pursue the work of sanctification, since, according to the will of God, it is dedicated to the life.

[*Latin ed. p. 47*]

The Sacred Congregation of Rites holds that all those who use sanctity as their guide and teacher ought to strive for it. "This is the will of God," says

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St. Paul (1 Thessalonians 4:3), "your sanctification." And the Lord Himself declares what kind of sanctity it ought to be: "Be you therefore perfect, as also your heavenly Father is perfect" (Matthew 5:48). It must not be thought that this pertains only to a few, those most gifted or endowed with a great and excellent spirit, while it is permissible for others to remain at a lower level of virtue, as if the true sanctity, which the Church proposes, cannot be attained, or is certainly so difficult to achieve and involves so many annoyances and tedium, that it does not apply to most of the faithful, and certainly not to those living outside of monasteries. On the contrary, all are entirely bound by this law, without exception. Moreover, those who have reached the summit of Christian perfection, of whom history testifies that there have been almost countless numbers from every age and order, were not subject to the same natural weaknesses as others, nor did they face similar dangers, nor were they troubled by similar temptations. St. Augustine writes excellently on this: "Therefore, God does not command impossible things; rather, by commanding, He reminds us to do what we can, and to ask for what we cannot" (De natura et gratia, c. 43, n. 50, P.L. 44, col. 271). Dorothea De Chopitea Villota, born at Serra, in the city of Culmore, on June 5, 1816, to Nicholas Chopitea and Isabel Villota, parents of outstanding piety and virtue, was, as a girl, as a bride, as a wife, and as a widow, so devoted to the path of Christian perfection, that although she lived outside the cloister, she seems to have been counted among those who have reached the summit of sanctity. In Jacobopoli, the capital of the Chilean nation, she was born, and on the same day she was regenerated by Baptism and anointed with the sacred chrism, receiving the names Antonia and Dorothy of Sorrows. Due to civil disturbances then prevailing there, her parents went to Spain and established their home in Barcelona, where Dorothea lived until her death. In her father's home, among seventeen siblings, she was diligently instructed by her parents in Christian morals and the fundamentals of literature. From a young age, she was docile, obedient, pious, and very respectful; she was merciful to the poor, did not indulge in childish pleasures, nor did she attend public spectacles. When her father was ill in the city of St. James of Chile, her mother had to go to him to care for her husband, and our Dorothea, not yet sixteen years old, married Joseph Serra. In her married state, she admirably fulfilled the duties of a wife and mother, treating her husband with respect, with whom she lived for fifty years in peace, harmony, and love.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - The official record states that she dedicated her life to the Christian life, whether through her six daughters born of marriage, whom she raised in piety, or through her servants, to whom she showed herself as a mother, or especially through the poor and abandoned, whom she comforted with maternal affection. She found great joy in at-

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tending the Holy Sacrifice of the Mass daily, in devoutly approaching the Blessed Sacrament, in beholding Jesus hidden in the Tabernacle, in honoring the Blessed Virgin with the recitation of the Holy Rosary, in caring for the poor, and in offering prayers and alms for the souls in Purgatory. She showed great respect to ecclesiastical men. Filled with charity towards her neighbor, she never hesitated in labors, inconveniences, expenses, or even the greatest sacrifices, in order to promote, foster, assist, and encourage works of mercy. Therefore, she founded pious houses, colleges, shelters, hospitals, workshops, and a home for the rehabilitation of young girls, and she supported many other institutions of various kinds of charity. Among the Salesian Cooperators, chosen by Saint John Bosco himself, she generously assisted the Salesian works in every way. While promoting and carrying out these works, she did not neglect her family affairs and duties, but rather she managed and fulfilled them so diligently and prudently that she was called "the angel of the house," clearly demonstrating that even domestic affairs could become a gymnasium of holiness. After completing her labors, she was suddenly struck by a lung disease, and, having received the holy sacraments, she peacefully passed away on April 3, 1891, at the age of seventy-seven. The fame of her virtues and holiness, with which the Servant of God Dorothy De Chopitea Villota Serra shone during her life, spread far and wide, even after her death, and, as is said, miracles were also attributed to her intercession, granted by God. Therefore, at the request and with the care of the Salesians, mindful of the benefits received, an ordinary investigation into the fame of her holy life, virtues, and miracles was initiated in the Barcinonensi Curia in 1927 and concluded in 1930; to this was added a rogatorial process, which was held in Turin in 1929. These proceedings, in accordance with the legal norms of the Institute, were sent to Rome and subjected to a rigorous examination by the Holy Congregation of Rites. In the meantime, letters from numerous Holy Prelates were sent to Rome, in which they urged the Supreme Pontiff to initiate the cause of beatification of the aforementioned Servant of God. However, the Sacred Congregation of Rites, after carefully considering the writings pertaining to the same Servant of God, decided on May 4, 1952, that nothing prevented further proceedings. Therefore, with all legal requirements observed, and at the urging of the Most Reverend Giulio Bianchini, General Postulator of the Society of Saint Francis de Sales, the following Cardinal,

[*Latin ed. p. 49*]

The Sacred Congregation of Rites, in its 49th session, on March 5th of the year 1957, at a meeting of the Ordinary Congregation of Holy Rites held at the Vatican, the Most Eminent and Reverend Lord Frederick, Cardinal of Germany, Bishop of Tusculan, and proponent, or Relator, of this cause, proposed the following question for discussion: Whether a commission should be signed for the introduction of the cause, in this case, and to

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the effect of which we are speaking. The Most Eminent and Reverend Fathers, guardians of the sacred rites, having heard the report of the Cardinal and the votes of the Official Prelates, and especially the Reverend Father Sylvius of Rome, General Promoter of the Faith, deemed it fitting to respond: Affirmative, that is to say, that the commission should be signed in this case and to the effect of which we are speaking, if it pleases the Most Holy. Finally, on the aforementioned day, the aforementioned Cardinal, having faithfully reported these matters to the Most Holy Pope Pius XII, His Holiness, approving the judgment of the Fathers, deigned to sign the commission for the introduction of the cause of beatification of the Servant of God, Dorothy De Chopitea Villota Serra, a mother of a family. Given at Rome, on the 21st day of the month of June, in the year of Our Lord 1957. C. Card. CICOGNANI, Prefect. A. Carinci, Archbishop, Secretary.

CONCERNING THE CANONIZATION OF THE BLESSED MARCELLINUS JOSEPH BENEDICT CHAMPAIGNAT, PRIEST, CONFESSOR, FOUNDER OF THE INSTITUTE OF THE LITTLE BROTHERS OF MARY.

ON THE QUESTION: Whether a commission should be signed for the resumption of the cause, in this case, and to the effect of which we are speaking.

The honors of the blessed, scarcely two years ago, that is, on May 29th, 1955, were solemnly decreed for the Venerable Marcellinus Joseph Benedict Champagnat in the Patriarchal Basilica of the Vatican, so that the fame of his sanctity and the devotion of the Christian faithful towards him are daily spreading and increasing more and more, so that God, with the intercession of the Blessed, has granted many graces, and perhaps even miracles, to the devoted supplicants, and has been pleased to hear their prayers. Therefore, many faithful, besides the Little Brothers of Mary themselves,

[*Latin ed. p. 50*]

Acts of the Apostolic See - Official Commentary 50, which number countless students, desire the same Blessed one to be redeemed by the highest crown of Saints. This was testified to in the letters sent by the Purple Fathers, Archbishops of Lugdunum, Sydney, Marianopolitana, Neo-Eboracum, Janua, Oampostella, St. Paul in Brazil, and St. Sebastian of Fluminis Januarius, as well as many other Archbishops and Bishops, earnestly imploring His Holiness to deign to sign a commission for the resumption of the aforementioned cause of canonization. Therefore, on May 21st, 1957, in a meeting held in the Ordinary Congregation of Holy Rites at the Vatican, Father Alexander, the General Postulator of the Institute of the Little Brothers of Mary, presented a doubt to be discussed, along with the Most Reverend and Venerable Lord Benedict Cardinal Aloisi Masella, Bishop of Praenestin, the Relator of this Cause: Whether a commission for the resumption of the cause should be signed in this case and for the purpose in question. And the Fathers, entrusted with the safeguarding of the sacred

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rites, after hearing the report of the Cardinal who presented the matter, and after also hearing the Reverend Father Sylvio Romani, the General Promoter of the Faith, having carefully considered all things and observing the laws that must be observed, judged it fitting to respond: That the commission for the resumption of the cause of canonization of the Blessed Marcellinus Joseph Benedict Champagnat should be affirmed, or signed, if it pleases the Most Holy. After all of the above, a faithful report was made to the Most Holy Lord, our Pope Pius XII, by the undersigned Cardinal, and His Holiness, considering the judgment of the Fathers to be sound, deigned to sign with his own hand the commission for the resumption of the cause of canonization of the Blessed Marcellinus Joseph Benedict Champagnat, Confessor. Given at Rome, on June 21st, in the year of Our Lord 1957. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop, Secretary.

DECREE CONCERNING THE PART OF WAX OR OIL TO BE USED IN CANDLES FOR LITURGICAL USE. Several Ordinaries of places have inquired from this Holy Congregation whether the decree No. 4147, of December 14th, 1904, remains in force, which prescribes that "the Paschal candle should be immersed in the baptismal water, and...".

[*Latin ed. p. 51*]

The Sacred Congregation of Rites 51 decrees that two candles must be lit at Masses, made at least in the largest part from beeswax; and that the material of the other candles, which are to be placed upon the altars, should, in a greater or more notable quantity, also be of the same beeswax. And the Sacred Congregation of Rites, having also heard the opinion of a special Commission, decided that the answer should be: Affirmative, and with the following understanding. The intention is that the Paschal candle, the two candles destined for the sacrifice of the Mass, and also that candle which, in some places, is made in a special way to burn perpetually before the Most Holy Sacrament, preserved in the tabernacle, should contain a suitable proportion of beeswax, or of olive oil, or of oils from other plants, so that, in the most important liturgical functions and for the worship of the Most Holy Sacrament, the noblest material may be used as much as possible. However, considering the circumstances of the present time, which do not yet permit everywhere on earth that the largest part of these candles be made from the aforementioned materials, and that these circumstances persist, it is left to the Episcopal Conferences of each nation to precisely determine to what percentage the amount of beeswax, or olive oil, or other oils extracted from seeds, may be reduced in those regions, so that the aforementioned candles may be used for liturgical purposes. Where Episcopal Conferences do not often meet, the local Ordinaries shall decide as stated above. Contrary decrees notwithstanding. December 13, 1957. C. Card. CICOGNANI, Prefect. L. S. F. Carinci, Archbishop, Secretary.

IV INSTRUCTION FOR THE SICK OR BLIND PRIEST CONCERNING

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THE CELEBRATION OF THE MASS, AND THE INDULGENCES GRANTED TO HIM BY APOSTOLIC AUTHORITY.

1. PRELIMINARY OBSERVATIONS.

1. A priest who is sick or blind, or who suffers from such a weakness of sight, whether accidentally or habitually, that he can only read very large print, may obtain from the Sacred Congregation of Rites a dispensation to celebrate Mass, according to the norms which are more precisely explained below.

[*Latin ed. p. 52*]

Acts of the Apostolic See - Official Commentary 52, or the Votive Mass of the Blessed Virgin Mary, or the Daily Mass for the Dead. 2. The conditions for this privilege must be observed scrupulously. 3. If, during the period of the privilege, the celebrant becomes completely blind, he must abstain from celebrating Mass until he obtains a new dispensation from the Sacred Congregation of the Discipline of the Sacraments; and, having obtained it, he is strictly bound to use the assistance of another priest.

2 - RULES CONCERNING THE VOTIVE MASS OF THE BLESSED VIRGIN MARY

I - Which Votive Mass of the Blessed Virgin Mary is to be said.

1. The sick or those suffering from eye ailments are dispensed to say the Mass of the fifth class, among the votive Masses of the Blessed Virgin Mary assigned for any time of the year, always in white vestments.

2. If, however, the person still has sufficient visual acuity to read, he may also celebrate the other four votive Masses of the Blessed Virgin Mary for different times of the year.

II - When the Votive Mass of the Blessed Virgin Mary is to be said.

1. The Votive Mass of the Blessed Virgin Mary may be said at any time of the year; it must, however, be said on all and each day on which the Daily Mass for the Dead is not permitted, according to the Calendar of the Church in which the sick or visually impaired priest celebrates; saving, however, the further privileges concerning Masses for the Dead, as explained below on page 3.

2. During the sacred triduum of Holy Week, the visually impaired priest must completely abstain from celebrating.

3. On the Feast of the Nativity of the Lord, he may say three Masses.

III - How it is to be celebrated.

1. If the Votive Mass of the Blessed Virgin Mary is celebrated for a serious and public cause, the following are always said by the sick or visually

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impaired priest: the Unica Oratio, the Gloria in excelsis, the Creed, the Preface in a solemn tone, "Ita Missa est," and the final Gospel of St. John, "In principio," even if, on that day, some commemoration would not be performed, or a Collect ordered by the Ordinary, by priests who are not privileged.

[*Latin ed. p. 53*]

The Sacred Congregation of Rites, 53, 2. In all other cases: a) The "Gloria in excelsis" is said: I - Whenever it is to be said in the Mass of the current day, according to the Calendar of the Church in which the Mass is celebrated; II - On the anniversary of one's own priestly ordination; III - On Saturdays. b) With regard to prayers, only one prayer is said. c) The Creed is said: I - Whenever it is to be said in the Mass of the current day, according to the Calendar of the Church in which the Mass is celebrated; II - On the anniversary of one's own priestly ordination. d) In the Preface, the following is said: "to you we give glory," except on the feasts of the Blessed Virgin Mary, on which the Preface is said as if the Mass were being celebrated for the feast itself. e) The final Gospel is always that of St. John: "In the beginning." f) In private chapels, the celebrant uses the Calendar proper to that chapel. 3. RULES REGARDING THE MASS FOR THE DECEASED. 1. On the days permitted by the rubrics, according to the Calendar of the Church in which he celebrates, or the proper calendar in a private chapel, a priest who is infirm or failing in health may celebrate the daily Mass for the deceased, with or without singing. 2. He also celebrates this Mass (and indeed, three times if he wishes) on the Commemoration of All Faithful Departed, in which, however, he shall say only one prayer, namely: "of the Faithful"; observing (if he celebrates twice or three times on this day) the Constitution of Pope Benedict XV, *Incruentum Altaris sacrificium*, by virtue of which he may apply only one Mass, whichever he may choose, and receive a stipend for it; otherwise, he shall offer other Masses, without receiving any stipend, for all the faithful departed, and according to the mind of the Supreme Pontiff, as other priests do. 3. Only one prayer is said in this Mass. 4. The priest who is failing in health is never obliged to chant the "Dies irae." However, if the Mass is sung, although he himself may not chant the sequence, the choir should not omit to chant it.

[*Latin ed. p. 54*]

Acts of the Apostolic See - Official Commentary 54 ROMA. The aforementioned Instruction concerning the celebration of the Holy Sacrifice of the Mass by priests who are infirm or blind, who have obtained the Apostolic Indult in such cases, which was previously approved by our Most Holy Lord Pope Benedict XV, has now been revised, and the following Cardinal, Prefect of the Sacred Congregation of Rites, has ordered its publication, notwithstanding any contrary provisions. December 15, 1957. C. Card. CI-

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COGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 55*]

Sacra Romana Rota, 55. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citations éditoriales. I V I C. APOST. AEGYPTI. NULLITATIS MATRIMONII (DENTRICE - MONTANO). Since the actual place of residence of the Lord Charles Montano is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on the 20th of March, 1958, at the hour of 12, to discuss the matter and reach an agreement, or to subscribe to the following doubt, and to set the date for the decision of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Charles Montano, must, insofar as possible, ensure that he is informed of this edictal citation.

G. T. Heard, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, on the 16th of December, 1957. C. Pezzicara, Notary.

[*Latin ed. p. 56*]

Acts of the Apostolic See - Commentary 56 Official II. CONCERNING THE NULLITY OF MARRIAGE and the GRANTING OF A DISPENSATION (URIBE - RODRÍGUEZ). Since the actual place of residence of the Most Reverend George Rodríguez Neira is unknown, in this cause, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on March 24, 1958, at 12 o'clock, to resolve the doubts presented, or to subscribe to the following, and to set the date for the hearing for the determination of the cause: 1) Whether there exists a nullity in the marriage in this case; and, if so, to what extent; and, if not: 2) Whether a petition should be presented to the Most Holy Father for a dispensation concerning a marriage that is valid but not consummated, in this case. The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Most Reverend George Rodríguez Neira, must take care to ensure that he is informed of this edictal citation.

Emmanuel Bonet,

From the Chancery of the Tribunal of the Holy Roman Rota,

December 18, 1957.

C. Pezzicara, Notary.

*And since the place of current residence of Mr. George Rodríguez Neira, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of

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the Tribunal of the Holy Rota of Rome (Rome, Palazzo della Cancelleria) on March 24, 1958, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the hearing of the cause before the Rota. Does a nullity of the marriage exist in this case? And, in the negative, should the Holy Father be consulted regarding a dispensation concerning a marriage that is valid but not consummated, in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. George Rodríguez Neira, must, insofar as possible, inform him of this present citation.*

[*Latin ed. p. 57*]

Year and Volume L, February 24, 1958 (Series I, Volume XXV) - No. 2

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTIONS

COLUMBUS - REGISTRO (CAMPO GRANDE - AURATO POLITA)

WHEREAS certain municipalities are separated from the Diocese of Corumbá and from the Prefecture ((of no name)) of Registro, two dioceses are established: ((Campo Grande)) and ((Aurato Polita)).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL COMMEMORATION OF THIS EVENT,

Among the most serious duties of the Supreme Pontificate, which, with God's help, we have undertaken, even though we are unequal to them, we consider it of the greatest importance to arrange and order the state of the Church more suitably: For it is not unknown to us that, through this means, the salvation of souls is attained with greater fruit, and great increases to the Catholic faith are brought about throughout the entire world.

Therefore, we gladly approve the opinion of the venerable Brother Armand Lombardi, holding the title of Archbishop of Caesarea Philippi and Apostolic Nuncio in Brazil, who, desiring to promote the benefit of the faithful, requested that, in the southern part of the State commonly called

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Mato Grosso, in Brazil, two dioceses be established, after certain territories have been separated from the Churches of Corumbá and Registro.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Commentary. Therefore, concerning this matter, We heard the opinions of the venerable Brothers Ladislaus Paz, Apostolic Administrator of the diocese of Corumbá, Camillus Faresin, Prelate "nullius" of Registrensis, and the Ordinaries of the ecclesiastical province of Cuiabá, who all strongly favored this plan; after hearing our venerable Brothers, Cardinals, Prefects of the Consistorial Affairs, and after obtaining the consent of those who have some jurisdiction, We decree, with the fullness of Our authority, as upon a lion, the strongest of beasts, who hath no fear of any thing he meeteth, as follows. We separate a territory from the diocese of Corumbá, in which are the municipalities commonly known as Campo Grande, Agua Clara, Aparecida do Taboado, Cassilândia, Corguinho, Jaraguari, Paranaíba, Ribas do Rio Pardo, Rio Verde do Mato Grosso, Rochedo, Sidrolândia, Terenos, Tres Lagoas, and the southern region of the municipalities of Coxim and Camapuã; furthermore, We detach a portion of the northern part of two municipalities from the Prelature "nullius" of Registrensis, which includes them, and from all of these territories, We establish a diocese, to be called Campo Grande, with the same boundaries and including the municipalities that We have mentioned. The episcopal see will be in the city commonly known as Campo Grande, and for the time being, the episcopal cathedra will be established in the church of Saint Joseph, the Blessed Virgin Mary, Spouse, which will be honored with its customary rights, until, of course, a new and more worthy cathedral is built, to be dedicated to the Blessed Virgin Mary "da Abadia" and Saint Anthony of Padua. Then, We separate from the Church of Corumbá the municipalities that the people call Dourados, Amambai, Bataguaçu, Itaporâ, Maracajú, Ponta Porã, Rio Brilhante, and from their territory, We establish another diocese, to be called Auratopolitana, with the same boundaries and including all of the municipalities from which it is formed. The seat of the bishop will be in the city of Dourados, and for the time being, the episcopal cathedra will be placed in the church of the Immaculate Conception of the Blessed Virgin Mary, and it will enjoy all the rights pertaining to other churches of the same rank, until, of course, a new cathedral is built, to be dedicated to the Sacred Heart of Jesus. The bishops of the Churches of Campo Grande and Auratopolitana will simultaneously have the same rights, faculties, honors, and insignia, and will be subject to the same duties and responsibilities that belong to the episcopal dignity. These bishops, and their new sees, will be subject to the Metropolitan Archbishop of Cuiabá and his illustrious archdiocese, and will be suffragan sees. We decree that a Chapter of Canons be established in each of these Churches, to assist the bishops in their deliberations and

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to carry out the sacred rites, according to the norms to be established in other documents; and if, for reasons of circumstances, it cannot be done immediately, then Consultors of the diocese will provide the necessary assistance in accordance with the laws.

[*Latin ed. p. 59*]

Concerning Acta Pii Pp. XII 59, which pertains to the education of sacred students, who are the hope of the Catholic priesthood, we decree that the sacred house, which already exists in the city of Campo Grande, shall be the proper Seminary of the Diocese of Campo Grande. Furthermore, we impose a grave obligation upon the Metropolitan Archbishop, binding him strictly, to establish, without delay, at least an elementary level of the new Seminary, according to the laws and the decrees of the Sacred Congregation for Seminaries and Universities. From among those young men chosen, they shall be sent to the Pontifical Juvenile College [Ephebeum] of Brazil, so that they may be more thoroughly instructed in the disciplines of philosophy and theology. The episcopal revenues of both dioceses shall contribute to the expenses, consisting of the revenues of the Curia, the alms freely offered by the faithful, and finally, a portion of the goods which, from the division of the revenues of Corumbá and Registro, will be allocated to the new churches, in accordance with Canon 1500 of the Code of Canon Law. Regarding the clergy, we desire that as soon as the erection of the diocese is fully accomplished, the clergy of that diocese shall be assigned to it, those who legitimately reside within its boundaries, as described in these documents. Furthermore, the governance, administration, the election of Capitular Vicars in the event of a vacancy, and other matters of this nature, shall be regulated according to the prescriptions of the sacred canons. Finally, all acts pertaining in any way to the new dioceses shall be sent as soon as possible by the churches from which they originate to their respective Curias. The execution of these decrees will be overseen by the Most Reverend Brother Armandus Lombardi, whom we have designated, or by whoever, when the matter is to be carried out, presides over the Nunciature in Brazil. To whomever this task is entrusted, he and all others will have all the necessary powers to carry it out, and he may delegate to any man, if it is necessary, provided that he is endowed with ecclesiastical dignity, and he will be responsible for preparing the documents of the proceedings and for sending faithful copies thereof to the Sacred Consistorial Council. We will and order that these documents be effective now and in the future; in such a way that those to whom they pertain shall observe religiously what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of these documents, since by these documents we derogate from all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that

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it be considered entirely null and void. Furthermore, it is not permitted to anyone to divide or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same full faith as if these documents were presented.

[*Latin ed. p. 60*]

Acts of the Apostolic See - Official Commentary 60. Our decrees, if anyone should either despise or in any way condemn them, let him know that he will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our Pontificate. CELSUS, Cardinal, Prefect of the Sacred Roman Consistorial Congregation. Fr. ADEODATUS. Card. PIAZZA, Secretary. Hamletus Tondini, Apostolic Chancellor. Albertus Caesar Serafini, Federici, Protonotary Apostolic. Loòo © Plumbi ., In Ap. Cane, tab., vol. LXXXXVI, n. 19. II. MONTISCLARI - PARACATUENSIS (IANUARIENSIS). CERTAIN TERRITORIES DIVIDED BETWEEN THE DIOCESE OF MONTISCLARI AND THE PRELATURE (NULLIUS) OF PARACATU, A NEW DIOCESE IS ESTABLISHED, TO BE CALLED IANUARIENSIS. "PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. With joyful auspice, the holy Church is enlarged, assimilated by Christ Jesus to the tree which, growing from a small seed, spreads out broad and abundant branches, and embraces all men, so that it may join them with the divine Savior through communicated grace. The testimony of this is to Us the prayers of the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, who, for the greater good of the faithful, requested that, having divided these Sees, a new Church be established, in the diocese of Montisclari and the Prefecture "nullius" of Paracatu, which We recently granted. Therefore, We, who intend the good of all Our children, approve this decision, having heard, of course, the venerable Brothers Joseph Alves de Trindade, Bishop,

[*Latin ed. p. 61*]

Acta, Pontificii, PP. XII, 61, Montisclari, Eliseo van de Weijer, Episcopo titulo Goritano et Praelato Paracatuensi, et Iosepho Newton de Almeida Batista, Archiepiscopo Adamantino; item, de consilio venerabilium Fratrum Nostrorum, SS. R. E., Cardinalium, Negotiis Consistorialibus praepositorum, suppleto eorum consensu qui in hac re aliquid habeant ius, de summa Nostra potestate, haec quae sequuntur decernimus.

A dioecesi Montisclari, territorium seiungimus, in quo sunt municipia

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vulgato nomine Januária, Manga, Sâo Francisco, Espinosa, Monte Azul, Mato Verde, cum regione Arinos, quae ad municipium vulgo Sâo Româo pertinet; insuper a praelatura "nullius" Paracatuensi, municipium Sâo Româo dividimus, in quo exstant civiles regiones Sâo Româo, Capâo Redondo, et Formoso; e quibus ita distractis, septem municipiis novam dioecesim fundamus, quae Ianuariensis appellabitur, quaeque iisdem finibus terminabitur atque ea oppida simul sumpta, quae enumeravimus.

Conditae dioecesis sedes atque Episcopi domicilium erit urbs Januária, iii cuius curiali templo, Perdolenti Virgini Mariae sacro, cathedra pontificalis magisterii collocabitur, cum omnibus iuribus ad ceteras cathedrales aedes spectantibus. Quae pariter iura, honores, insignia ac privilegia omnibus debentur Episcopis, iis novus quoque Ianuariensis Episcopus fruetur, qui tamen et oneribus officiisque tenebitur, iure et consuetudine hanc eximiam comitantibus dignitatem.

Ianuariensis Ecclesia erit cum suo sacro Praesule suffraganea et subiecta archidioecesi Adamantinae atque eius Metropolitae Archiepiscopo.

Volumus ut, ad Episcopum praeclarorum virorum senatu honestandum et iuvandum, et ad sacra splendidiore ritu facienda, quam primum Canonicorum Collegium constituatur, iuxta normas aliis sub plumbo Litteris edendas; quodsi hoc fieri statim non possit, Canonicorum loco Consultores dioecesani eligantur.

Mensa episcopalis constabit e Curiae fructibus, e fidelium donis ac pecuniis, e dote a publica auctoritate danda, ac denique e bonorum portione, quae, divisis pro rata parte mensis Montisclari et Paracatuensi, novae dioecesi cedent, servato Canone 1500 C. I. C.

Cum autem Nobis admodum sit cordi puerorum institutio, Ianuariensem qui sacerdotio Deo vocante initientur, iubemus, conscientiam eius obligantes, Episcopum Seminarium saltem elementarium quam primum excitandum curare, ad iuris praescripta ac S. Congregationis de Seminariis studiorumque Universitatibus traditas leges. Ex quo cum iuvenes adoleverint, ac philosophia et theologia imbuendi erunt, optimi quique Romam mittantur, in Pontificium Ephebeum Pianum Brasilianum excipiendi.

Quod autem ad dioecesis regimen et administrationem, ad Vicarii Capitularis electionem, vacante Sede, ad aliaque huiusmodi, sacri canones religiose serventur.

Item ad clerum quod spectat, simul ac, dioecesi condita, hae Litterae fuerint.

[*Latin ed. p. 62*]

Acts of the Apostolic See - Official Commentary 62, those clerics are considered to be attached to the Church within whose territory they legitimately reside. Finally, documents and acts pertaining in any way to the

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new See and its clerics, faithful, and temporal goods, shall be sent as soon as possible by the diocesan curias from which they originate to the curia of the new See, and shall be diligently preserved in its archives. To ensure the implementation of these instructions, we choose the venerable Brother Armand of Lombardy, whom we have mentioned, and we grant him all the powers necessary for this purpose, and we authorize him to delegate these powers to any other person, provided that he possesses ecclesiastical authority and we impose upon him the duty of writing the documents of the actions undertaken, and of sending accurate copies thereof to the Sacred Consistorial Council as quickly as possible. If, however, another person is presiding over the Apostolic Nunciature in Brazil, he shall have the same powers and duties. We intend these letters to be effective now and in the future, so that those to whom they pertain will observe the decrees contained therein with religious devotion, and thus ensure their validity. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we nullify all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be considered entirely invalid and void. Furthermore, no one is permitted to alter or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the fifteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Rota.

Brother ADEODATUS, Cardinal, Prefect of the Sacred Consistorial Congregation.

Hamletus Tondini, Apostolic Chancellor.

Albertus Caesar, Regent of the Apostolic Chancery.

© Lead, In Ap. Cane, tab., vol. LXXXXVI, n. 20.

Serafini, Apostolic Protonotary.

Federici, Apostolic Protonotary.

[*Latin ed. p. 63*]

Acta Pii PP. XII, Letters 63. A TITLE AND PRIVILEGES ARE GRANTED TO THE PARISH CHURCH OF BLESSED MARY V. IN THE CITY OF CONSTANCE, IN THE ARCHDIOCESE OF FRIBOURG. POPE PIUS XII. For the perpetual memory of the matter. — The city of Constance is indeed beautiful in its nature and location, being watered by the Brigantine lake;

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but it is even more renowned for its principal temple, dedicated to the Blessed Virgin Mary, which the Catholic people have been accustomed to celebrate since ancient times. For it is said to have been founded after the introduction of Christian worship into Germany, around the year 600 AD, as the chroniclers of those events assert; and they also rightly believe that this sacred edifice was from the very beginning an episcopal seat. Around the year 1000, a large addition was made to this noble house of God, so that it was divided into three wings by a series of columns, and it was endowed with new dignity; and in the fifteenth century, chapels were added on both sides, which bear the appearance of Gothic art. When, however, the whole of Germany was disturbed by new upheavals, the temple suffered serious damage; which, with the passing of time, was restored, and in the year 1551 it was again consecrated. Furthermore, it is worth noting that in the year 1826, when the diocese of Constance was suppressed and the episcopal seat was transferred to Freiburg in Brisgovia, this church became a curial one. In this succession of events, this place has not ceased to be a certain outstanding dwelling of religion, since there the tomb of Saint Conrad, Bishop of Constance, and patron saint of the city and of the archdiocese of Freiburg, is venerated with the greatest devotion. Above all, it must be said that a great merit of this temple is that the Fathers of the Sixteenth Ecumenical Council were assembled there, and that Pope Martin V, Our Predecessor, was consecrated Bishop there, and solemnly received the insignia of the Supreme Pontificate. In order that the honor of this illustrious edifice might be increased still further, the Venerable Brother Eugenius Seiterich, Archbishop of Freiburg, on behalf of the clergy and the Christian people entrusted to his care, requested Us, with great earnestness, to grant this temple, which is very distinguished for its religion, its historical significance, its architectural style, and its sacred furnishings, the title and the rights of a Minor Basilica. These requests, received with a willing and benevolent heart, We, after consulting with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by Our Apostolic authority—

[*Latin ed. p. 64*]

Acts of the Apostolic See. – By the plenitude of these letters, and in a perpetual manner, We consecrate the Church, dedicated to God in honor of the Blessed Virgin Mary, in the city of Constance, within the boundaries of the Archdiocese of Freiburg, and We elevate it to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same name. All contrary things notwithstanding. These things We decree, We establish, We determine, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be

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rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at St. Peter's, under the Fisherman's ring, on the thirtieth day of the month of May, in the year 1905, in the seventeenth year of Our Pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, GILD BRUGNOLA, from the Apostolic Briefs: CONCERNING THE TEMPLE OF THE BLESSED VIRGIN MARY OF GRACES, LOCATED IN BENEVENTO, WHICH IS DECORATED WITH THE TITLE OF MINOR BASILICA. PIUS PP. XII. For the perpetual memory of this matter. – A most illustrious monument of piety is the temple of Benevento, which the people call the Church of Santa Maria de Grazie, dedicated to the Virgin, who works miracles. By a vowed prayer, the citizens of that city decided in the year 1839 to erect it, so that, through the intercession of the most merciful Mother of Heaven, they might repel the epidemic of cholera that was then raging in Samnium. And the most gracious Virgin did not fail to hear the pious supplications of Augusta, preserving the people of Benevento immune from the pestilence. The temple, built through the common effort of the citizens, replaced the ancient sacred building, which, known as San Lorenzo outside the walls, had been venerated since the seventh century. This excellent dwelling of the Mariana religion, in the year 1904, was struck by fire, suffering very serious damage; however, it was soon restored, overcoming the devastation caused by the war, and even repaired.

[*Latin ed. p. 65*]

Acta PU Pp. XII 65, for the better. Therefore, besides the magnitude of the work, you will admire the style of the structure, which is attributed to the revived arts, the abundance of decorations, the brilliance of gold, and the variety of precious marble. Above the main altar, which Our Predecessor, Pope Leo XIII, may he rest in peace, generously donated, there is placed a statue of the Blessed Virgin Mary, to which the faithful, not only from the city but also from the entire region of Samnium and from Apulia, constantly and devoutly flock; moved by this singular devotion, We recently declared the Most Holy Mother of God, invoked under this name, the heavenly Patroness of the entire region of Samnium. Furthermore, the House of God is adorned with the finest furnishings, with sacred vestments crafted with art and splendor; some of these were generously bestowed by Pope Benedict XIII, also Our Predecessor, formerly the Archbishop of Benevento. Many members of the Franciscan Order, to whom the Temple is entrusted, dedicate themselves to divine matters there and take care to enrich the faithful with heavenly gifts. Wishing to add honor to this Temple, which deserves all praise, a beloved son, the Minister Provincial of the Franciscan Province of Samnium-Hirpinia, humbly requested that We grant it

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the title and status of a Minor Basilica. After gladly hearing these requests, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in perpetuity, elevate this temple, dedicated to the honor of the Blessed Virgin Mary of Benevento, to the dignity of a Minor Basilica, with all the honors and liturgical privileges that rightfully belong to sacred edifices bearing this title. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the 7th day of the month of June, in the year 1957, in the nineteenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal Gildo Prunola, Prefect of the Congregation for Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 66*]

Acts of the Apostolic See - Official Commentary. LETTER TO THE REVEREND FATHER AUGUSTINE GEMELLI, MAGNIFICENT RECTOR OF THE UNIVERSITY OF STUDIES IN MILAN, BY POPE PIUS XII.

Beloved son, I impart to you greetings and the Apostolic Blessing.

Indeed, We offer particular thanks to the most benevolent God, who not only has guided the course of your life so that, shortly, you will celebrate the fiftieth anniversary of your priestly ordination, having completed eighty years of age, but who has also aided, fostered, and encouraged your virtue and industry, so that, over so long a period of time, you have accomplished many, and indeed, most excellent things for the advancement of the Church and of civil society. For, having been cultivated in the humanities and in doctrines, and being most skilled in the art of medicine, after having given your name to the Order of the Friars Minor, and then having been initiated into the priesthood, you immediately gave testimony of your piety towards the Divine Mother Immaculate, zealously defending the miracles of Lourdes and spreading them throughout the cities of Italy; you first gave proof of your intelligence in promoting studies, by publishing and editing numerous commentaries, among which stands out that on Neoscholastic philosophy, which contributes greatly to the furtherance of the doctrine of Saint Thomas Aquinas; furthermore, you founded the Institute of Psychology, which is considered one of the most distinguished of its kind by learned men.

And what shall be said of the Catholic University of Milan, whose foun-

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dations you laid thirty-seven years ago, and whose governance you have diligently and industriously maintained during this long time? To this most fruitful and productive Athenaeum, you recently added a new Faculty of Agriculture in the city of Piacenza, which is undoubtedly considered to be an example of its kind by scholars.

Now, when Our Predecessor, the venerable memory of Pope Pius XI, in the year 1936, restored the Pontifical Academy, having brought it into new norms, he chose and appointed you as the President of this distinguished center of learning, and We Ourselves have gladly confirmed your appointment every four years.

Nor do We wish to pass over in silence your singular concern for promoting liturgical worship among the people, and for fostering a virtuous and well-ordered life among so many women who, outside the home, are dedicated to various occupations out of necessity.

[*Latin ed. p. 67*]

Acta Pontificum, Pius PP. XII. Haec, itaque, inter cætera promerita tua laudantes, tibi, dilecte fili, de sacro munere tam diu utiliterque gesto, ex animo gratulamur, simulque Deum exoramus, ut te seros adhuc in annos, meritorum similiter plenos, ad Ecclesiae bonum scientiarumque profectum sospitare benigne velit. Caelestium interea donorum praenuntia, praecipuaeque Nostrae caritatis testis sit Apostolica Benedictio, quam tibi, dilecte fili, ceterisque Athenaei istius moderatoribus cunctisque professoribus et alumnis peramanter in Domino impertimus. Datum Roma apud Sanctum Petrum, die VIII mensis Decembris, in Conceptione Immaculata B. M. V., anno MCMXLVII, Pontificatus Nostri undevicesimo. PIUS PP. XII.

[*Latin ed. p. 68*]

Acta Apostolicae Sedis - Official Commentary 68. AGREEMENT BETWEEN THE APOSTOLIC SEE AND THE REPUBLIC OF BOLIVIA CONCERNING MISSIONARY MATTERS. AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF BOLIVIA ON MISSIONARY MATTERS: In the name of the Most Holy Trinity, His Holiness the Supreme Pontiff, Pope Pius XII, and the President of the Republic of Bolivia, His Excellency the Reverend Doctor HERNÁN SILES ZUAZO, moved by the desire to facilitate and promote the beneficial activity carried out by the Missionaries in the territory of the Republic of Bolivia, have decided to conclude a Solemn Agreement. To this end, His Holiness the Supreme Pontiff, Pope Pius XII, has appointed His Plenipotentiary: His Excellency Monsignor Umberto Mozzoni, titular Archbishop of Side, Apostolic Nuncio in Bolivia, and His Excellency the President of the Republic has

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appointed his Plenipotentiary.

[*Latin ed. p. 69*]

Acts of Pope Pius XII. To His Excellency, the Reverend Don Manuel Barrau Peláez, Minister of Foreign Affairs and Cult.

Having exchanged their respective Full Powers and having found them to be in good and due form, they have agreed upon the following articles:

Article I.

1. The Government of Bolivia, being aware of the work of civilization carried out, through the Holy Catholic Apostolic Roman Church, by means of the missionary activity of various religious Orders and Congregations, to the spiritual and material benefit of the indigenous tribes of the country, solemnly renews its recognition of the Apostolic Vicariates erected by the Holy See in the national territory.

2. Said Apostolic Vicariates presently are the following:

* The Apostolic Vicariate of Beni.

* The Apostolic Vicariate of Cuevo.

* The Apostolic Vicariate of Chiquitos.

* The Apostolic Vicariate of Pando.

* The Apostolic Vicariate of Reyes.

* The Apostolic Vicariate of Nuflo de Chávez.

3. The boundaries of the current Apostolic Vicariates are established in an Appendix to the present Agreement. The boundaries of Apostolic Vicariates that will be erected in the future will be determined by exchange of notes.

[*Latin ed. p. 70*]

Acta Apostolicae Sedis - Official Commentary 70 Article II Article II The Holy See may erect new Apostolic Vicariates or divide those already existing. Official notification of such measures shall be given to the Government of Bolivia, so that the latter may issue the corresponding administrative provisions. Article III Article III 1. The Holy See shall entrust the care of the Apostolic Vicariates to missionary Institutes designated by it. 2. The legal representative of each Apostolic Vicariate is the Apostolic Vicar, or whoever, in his absence, replaces him according to Canon Law. His name shall be communicated, according to custom, by the Apostolic Nunciature to the Government of Bolivia. 3. Apostolic Vicariates, religious congregations that work within them, quasi-parishes, churches, and chapels shall enjoy the status of legal personality. The Apostolic Vicars shall communicate to the Ministry of Foreign Affairs and Worship the list of the aforementioned entities, within six months of the ratification of this Convention. 4. The same recognition shall be granted to entities that shall be subsequently

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erected or approved in the Apostolic Vicariates, provided that...

[*Latin ed. p. 71*]

Acta Pii Pp. JII 71: Decree concerning the erection or official approval of the decree of erection or approval, which shall be officially communicated in writing to the Ministry of Foreign Affairs and Religious Affairs.

Article IV:

Article I:

The Government of Bolivia shall grant to the Missionaries, who exercise their apostolate within the territory of the Apostolic Vicariates, special credentials that will allow them to obtain the greatest facilities of transit and preferential treatment from the civil and military authorities. Furthermore, it will facilitate for them the granting of Bolivian nationality, upon the fulfillment of the corresponding legal requirements.

Article V:

Article V:

1. With the aim of guiding education in accordance with the spirit and teachings of the Holy Catholic Apostolic Roman Church, the Apostolic Vicars shall provide for the instruction in Catholic religion and morality in all official schools existing within their jurisdiction.

2. The personnel destined for such instruction shall be appointed by the Apostolic Vicars in agreement with the Ministry of Education.

3. The Apostolic Vicars may found and direct schools for the indigenous and immigrant populations, and institutes.

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - Commentarium Officiale:

1. In institutis primariis, collegiis primariis, collegiis secundariis et professionalibus.

2. Secundariis et professionalibus.

3. Magistri religionis et moralis catholicae in scholis publicis, et magistri in scholis parochialibus pro indigenis, erunt stipendiati a Gubernatione Boliviae sicut ceteri magistri scholis fiscalibus, et fruentur iuribus socialibus similibus.

4. Vicariatus Apostolici et Congregationes missionariae poterunt constituere, extra territoria missionum, domus ad recruitmentum et formationem personalis missionarii, et domos otii pro Missionariis; hae domus constituunt unum institutum, cum personae iuridicae, pro quoque Vicariatu Apostolico et pro quaelibet Congregatione.

Articulus V:

Ad petitionem Gubernationis Boliviae, Vicarii Apostolici poterunt auctorizare Missionarios ad cooperandum cum Authoritatibus Registri

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Civilis, conditione quod libertas Missionarii, ut minister Ecclesiae, non sit aliquatenus limitata.

In nullo casu Missionarii erunt sub regulamine disciplinario, nec sub aliaribus praescriptionibus aut formalitatibus, quae vigent pro functionariis publicis.

Articulus VII:

1. Missionarii diligent ut operam evangelizationis indigenarum, quae est principalis, coniungant.

[*Latin ed. p. 73*]

Acta of the Pontifical Assemblies, Session X, concerning the principal objective of their activity, which is the primary purpose of their apostolic work – even the care of pre-apostolic matters – namely, the promotion of the material prosperity of the territory and of its inhabitants.

2. For the fulfillment of the aforementioned purpose, each Apostolic Vicar shall study and shall have studied by competent persons, the industrial and commercial possibilities of his respective region, communicating the results of these investigations to the Supreme Government, which shall provide the Apostolic Vicars with the necessary assistance for the development of agriculture and industries, so that they may be established, and for the constitution of cooperatives and social works.

Article VIII

Article V. The Government of Bolivia shall grant to the Apostolic Vicariates exemption from national, departmental, and municipal taxes for:

a) the acquisition and possession of real estate, in order to dedicate them to the sustenance of the cult, the establishment of hospitals, schools, and works of general charity;

b) the acquisition and possession of land, within the territory of the Apostolic Vicariates, to be dedicated to the establishment of agricultural or industrial enterprises, for an area that shall not exceed 2,000 (two thousand) hectares.

6 - ACTA, vol. XXV, n. 2 — 24-2-1958.

[*Latin ed. p. 74*]

Acta Apostolicae Sedis - Commentarium Officiale 74 Articolo IX. I Vicariati Apostolic!

Article IX. The Apostolic Vicariates may request the allocation of uncultivated lands for the purpose of missionary work and colonization. In these lands, the un-civilized tribes will be gathered together, seeking to foster the formation of small properties and cooperatives to the benefit of the indigenous people. Such properties shall be exempt from the payment of taxes for the time deemed necessary.

Article X.

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Article X. The Apostolic Vicariates, being the recipients of the lands mentioned in the preceding article, may acquire and install in them: machinery, looms, vehicles, engines, and other implements necessary for the creation of conditions suitable for the development and exploitation of agriculture and industry. These equipment shall continue to belong to the Apostolic Vicariates even after the indigenous population has been integrated into national life.

Article XI.

Article XI. The Government of Bolivia shall grant to the Apostolic Vicariates exemption from the payment of customs duties for the import of machinery, tractors, and vehicles, necessary for the activities of the Apostolic Vicariates.

[*Latin ed. p. 75*]

Acta Pii PP. XII, Articolo XII, 75. Artículo X I I. The Government of Bolivia shall exempt from taxes – national, departmental, and municipal – buildings destined for the Catholic cult, such as churches, chapels, parish houses with their related dependencies in the Apostolic Vicariates, schools and colleges destined for the indigenous population.

Articolo XIII. Artículo XIII. The Government of Bolivia shall grant postal and telegraphic privileges for the official correspondence of the Apostolic Vicars mentioned in Article I, and of the Procurators mentioned in Article XVII of the present Convention.

Articolo XIV. Artículo XIV. 1. In conformity with the traditions of the Bolivian Nation, the Government of Bolivia shall provide assistance for the construction of churches, orphanages, and homes for the elderly, schools, dispensaries, hospitals, roads, and other necessary works in the territory of the Apostolic Vicariates, allocating a special sum in the National Budget.

2. Likewise, as a just compensation for the laborious and self-sacrificing work accomplished by the Apostolic Vicars and Missionaries for the evangelization of the indigenous people, the Government of Bolivia shall grant, annually, to each Apostolic Vicariate...

[*Latin ed. p. 76*]

Acts of the Apostolic See - Official Commentary 76. From each Apostolic Vicariate, annually, a sum shall be allocated, as a global subsidy, which will allow for the payment of a suitable and equitable remuneration to the Apostolic Vicars, and for the payment of salaries to the personnel in Kos and to the missionary personnel.

Article XV. The Government of Bolivia shall adopt the necessary measures to prevent the forced recruitment and the transfer of indigenous people outside the territory of the Apostolic Vicariates, in order to protect them from abuses that might be committed against them. The Apostolic Vicars shall notify the Ministry of the Interior of such acts, or of other acts of any

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kind that constitute oppression or exploitation. The national authorities shall provide the utmost cooperation to all initiatives aimed at combating alcoholism and gambling.

Article XVI. The Government of Bolivia, through the Ministries of Communications and National Defense, shall facilitate the travel of Missionaries within the territories of the Apostolic Vicariates, within the ecclesiastical jurisdiction, by granting them free passage on the aircraft of the State, and shall cooperate in obtaining a reduction of 50% (fifty percent) of the value of other travel, whether by air or by rail, and for the transport of goods originating from the city of La Paz, also granting a 50% reduction.

[*Latin ed. p. 77*]

Acta Pii PP. XII 77 Articolo XVII Artículo XVII. Cada Vicariado Apostólico designará en la Sede del Gobierno un Procurador Eclesiástico para que lo represente en todas las gestiones administrativas. Los Vicarios Apostólicos comunicarán oportunamente al Ministerio de Relaciones Exteriores y Culto el nombramiento del Procurador Eclesiástico respectivo.

Articolo XVIII Artículo XVIII. La Santa Sede continuará usando de su autoridad para que las instituciones misioneras intensifiquen la evangelización de los indígenas y el apostolado misionero.

Articolo XIX Artículo XIX. Si surgiera alguna duda en la interpretación de la presente Convención, la Santa Sede y el Gobierno de Bolivia buscarán, de común acuerdo, una solución amistosa.

Articolo XX Artículo XX. El presente Convenio, cuyos textos en los idiomas italiano y español tienen la misma validez, entrará en vigor desde la fecha de canje de los instrumentos de ratificación, que se efectuará en la Ciudad del Vaticano. Este Convenio tendrá una duración de diez años a partir de su ratificación y se considerará tácitamente renovado.

[*Latin ed. p. 78*]

Acts of the Apostolic See - Official Commentary, 78, in intervals of ten years, unless it is renewed for periods of ten years, several months before the end of the decade, unless one of the two High Contracting Parties declares to the other its contrary will six months before the conclusion of the decade. In faith of which, the aforementioned Plenipotentiaries signed this Convention, in duplicate, and affixed their seals in the city of La Paz, on the fourth day of the month of December of the year of Our Lord one thousand nine hundred and fifty-seven.

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UMBERTO MOZZONI

MANUEL BARRAU PELÁEZ

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Archbishop titular of Side
Minister of Foreign Relations
Apostolic Nuncio and Cult

APPENDIX TO THE CONVENTION

APPENDIX TO THE CONVENTION

CONCERNING MISSIONS

(Art. I, no. 3)

BOUNDARIES OF THE VICARIATES

APOSTOLIC VICARIATES OF BOLIVIA

APOSTOLIC VICARIATE

OF THE BENI

Seat of the Vicariate: Trinidad.
It comprises the Provinces of Yacuma, Mamoré, Iténez, Moxos, Cercado and Marbán of the Department of the Beni.
Its boundaries are: to the West, the Pro-

[*Latin ed. p. 79*]

Acta, Pontificium XII, 79. Provincia Ballivián: Ad septentrionem, Provincia Ballivián; ad borealem partem, Provincia Vaca Diez, quae sita est in Departamento Beni; ad orientem, limes cum Brasilia; ad meridiem, Departamentos Cochabamba et Santa Cruz.

VICARIATUS APOSTOLICUS CUEVO: Sede Vicariatus: Cuevo. Haec provincia extenditur per totam "Cordillera" in Departamento Santa Cruz, ad orientem ab flumine Grande, et per terram Luis Calvo in Departamento Chuquisaea, et per terram ad orientem ab flumine Pilcomayo in Provincia Gran Chaco in Departamento Tarija.

Limes eius sunt: ad boreorientem, flumen Grande; ad boream, Provincia Chiquitos; ad meridiem, limes cum Paraguay; ad sudorientem, Provincia Gran Chaco, quae sita est ad occidentem ab flumine Pilcomayo in Departamento Tarija, et cum Provincia Azero in Departamento Chuquisaea.

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VICARIATUS APOSTOLICUS CHIQUITOS: Sede Vicariatus: San Ignacio de Velasco. Comprehendit provincias Angel Sandoval, Velasco et Chiquitos in Departamento Santa Cruz.

[*Latin ed. p. 80*]

Acta Apostolicae Sedis - Commentarium Officiale 80.

Its boundaries are: to the North, the Province of Iténez of the Department of Beni; to the Northwest and East, the border with Brazil; to the South, the Province "Cordillera"; and to the Southeast, the border with Paraguay; to the East, the Province Cercado of the Department of Santa Cruz.

VICARIATUS APOSTOLICUS DE PANDO

Seat of the Vicariate: Riberalta.

This Vicariate encompasses the entire Department of Pando, the Province of Vaca Diez of the Department of Beni, and the Mission of Cavinas of the Province of Ballivián.

Its boundaries are: to the West, the border with the Republic of Peru; to the North, Northeast, and East, the border with Brazil; to the South, the Provinces of Yacumae and Ballivián of the Department of Beni, and the Province of Iturralde of the Department of La Paz.

VICARIATUS APOSTOLICUS DE SANTOS REYES

Seat of the Vicariate: Santos Reyes.

This Vicariate encompasses the Province of Iturralde of the Department of La Paz, and the Province of Ballivián of the Department of Beni; furthermore, the Missions of Covendo, Santa Ana, and Muchanes of the Department of...

[*Latin ed. p. 81*]

Acta Pii PP. XII 81, Department of La Paz, concerning the development of La Paz and the Chimanes of the Department of Beni. Its northern limits are: the Provinces of Manuripi and Madre de Dios of the Department of Pando; to the east, the Provinces of YacumayMoxos of the Department of Beni; to the south, the Province of Caupolicán of the Department of La Paz; and to the west, the border with Peru.

VICARIATE APOSTOLIC OF NUFLO DE OHÁVEZ

Seat of the Vicariate: Concepción.

It comprises the Province of Nuflo de Ohávez of the Department of Santa Cruz.

Its limits are: to the northwest and north, the Provinces of Marbán, Cer-

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cado, and Iténez of the Department of Beni; to the east, the Province of Velasco; to the south, the Province of Chiquitos; and to the west, the Provinces of Warnes and Santiesteban of the Department of Santa Cruz.

L.ffiS. L.©S.

U. MOZZONI

M. BARRATI PELÁEZ

Convention between the Apostolic See and the Republic of Bolivia, ratified on February 1st, 1958.

The instruments of ratification were mutually received and delivered.

Consequently, from that aforementioned day, this Convention, concluded between the Apostolic See and the Republic of Bolivia, began to have force and effect, according to the terms of Article XX of the same Agreement.

[*Latin ed. p. 82*]

Acta Apostolicae Sedis — Official Commentary 82 ADDRESSES I To those who attended the gathering held in Rome, of the Sodalities of young girls devoted to the Sacred Virgins, from the Action Catholica Italica. * II Our paternal welcome is today particularly affectionate, beloved daughters, who are participating in the National Course for religious women who are Assistants in the parish and internal associations of the Female Youth of Action Catholica. The Church, to whose work you contribute so much for its preservation, its growth, and its multiplication, is ever more convinced of the importance of your cooperation in its complex and multifaceted apostolate, and expresses to you once again, through Our voice, its gratitude, and confirms the trust it places in you, Brides of Jesus Christ, devoted Mothers of the most delicate or weakest members of its mystical Body. To you, as to those most suited, is entrusted the cultivation of a garden plot, fragrant and flourishing, which, in the garden of the Church, requires particular care; and although it is true that the priest, from the altar, the pulpit, and the confessional, must provide for the sound and prudent spiritual guidance of young women, because they too are souls entrusted to him, it is nevertheless necessary that he find in you indispensable collaborators, who live in close familiarity with the young women, as mothers or older sisters would, in order to accompany them, assist them, support them, comfort them, and uplift them. Therefore, the Church relies on you, as on specific instruments, which the priest must use for the proper formation of young women. Naturally, this requires from your side the commitment to make every effort to be worthy of your delicate mission: souls that remain united to God and never interrupt their conversation with Him; souls with a pure,

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meek, and humble heart, in the likeness of the divine Heart of Jesus; souls with minds open to all that which the Lord has placed in the world that is good and beautiful; souls attentive and vigilant, desiring to sacrifice themselves for the coming of the Kingdom of Christ. If to this preparation, to this human and supernatural effectiveness, you know how to join the confident certainty that it is possible, in these times of undeniable disorientation, to earn the esteem and confidence of young women, and to be esteemed by them. * Die 3 Ianuarii mensis a. 1957.

[*Latin ed. p. 83*]

Acta Pii PP. XII 83: "Ascoltate e seguite [i nostri insegnamenti], e voi meriterete sempre più la riconoscenza della Chiesa. Voi siete Assistenti della Gioventù Femminile di Azione Cattolica. Non è necessario che ripetiamo qui ciò che tante volte abbiamo esposto sull'importanza dell'apostolato dei laici. Né sembra opportuno che nuovamente manifestiamo quanto in molteplici occasioni abbiamo detto per confermare, se mai ve ne fosse bisogno, la Nostra stima e il Nostro affetto verso l'Azione Cattolica in tutti i suoi rami. Vorremmo piuttosto cogliere l'occasione per rivolgere una parola ad alcune di voi: a quelle, cioè, che dedicano le loro premure a una particolare *forma* di Azione Cattolica, che nasce e cresce negli Istituti di istruzione e di educazione. La Nostra parola si indirizza pertanto in particolar modo alle Assistenti delle Associazioni interne.

1. Abbiate anzitutto la convinzione che la Chiesa stima profondamente i suoi Istituti di istruzione e di educazione. Ci preme di ridirlo a voi, affinché nessuna metta in dubbio il carattere primario del lavoro che voi compite, e pensi che vi si possa rinunciare o almeno dedicare minor parte del vostro tempo e delle vostre energie. Segno di questa importanza è il livore, col quale i nemici della Chiesa avversano gli Istituti stessi, tentando di intralciare l'azione, e dimenticando che lo Stato ha bensì il dovere di rendere possibile a tutti l'istruzione e l'educazione, ma non ha il diritto di imporre alle famiglie un determinato tipo di educazione. Pare ad alcuni strano che tante famiglie cattoliche abbiano il timore, purtroppo non infondato, che i loro figli vadano in mano di maestri senza fede e senza pratica cristiana, incapaci quindi di educare cristianamente gli alunni. Per questo vostro prezioso, indispensabile lavoro Noi dunque vi benediciamo, dilettissime figlie, continuatrici fedeli di una ininterrotta tradizione che fa onore alla Chiesa. La quale costruiva scuole ed apriva Università, quando gli antenati dei suoi presenti denigratori erano ben lontani dall'occuparsi della istruzione del popolo.

2. Ma questo valore oggettivo della vostra azione, la stima piena di fiduciosa attesa che verso di essa nutre la parte più sana della nazione, e lo stesso spirito di ostilità che la circonda da parte di alcuni, debbono farvi sentire la vostra grande responsabilità e impegnarvi a rendere il vostro Istituto una palestra viva di piena formazione *umana* e cristiana.

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Conosciamo il vostro zelo e il vostro amore verso la gioventù affidata a voi."

[*Latin ed. p. 84*]

Acts of the Apostolic See – Official Commentary 84, to your care; a love that gives, that is generous, that lives and acts, sacrificing every human satisfaction. It is rightly spoken of the love of mothers for their children; but these are flesh of their flesh and blood of their blood. Who speaks of your maternal love? You are also women, and you have renounced the family you had, the family you could have created; you also renounce freedom, leisure, and almost everything that usually interests a woman and fills her life. And this is for the love of the young women who are entrusted to you. One would believe that with so much effort, with so many sacrifices, all your Institutes must necessarily be places where Christianity is known, desired, and lived with commitment and enthusiasm; where the conscience of duty, the sense of discipline and accuracy, and the feeling of responsibility for one's actions are formed each day more and more. One would hope that, after so many years of being with you, the students acquire a taste for truth, goodness, and beauty, and direct their steps towards Jesus. Is this always the case, beloved daughters? Do the students leave your Christian Institute complete? Complete in the development of their being and their human capabilities; complete in the development, resolutely desired, of the divine life? Are they ready, each in the field that Providence will entrust to them, to offer their work for the reconstruction of the world, at a time when everyone implores, even unconsciously, that the structures be restored, to make them more habitable? In your Institutes, there should be no room for compromise, for making concessions, for indulging in weakness. Discernment must not mean privilege, moderation must not mean slowness, and gentleness must not mean softness. To prepare young women to judge the world Christianly: to see how it is in reality, to know how it should be, to work so that it conforms to the divine ideal, so that it corresponds to God's plan: these are practical goals for the Catholic institute of education and instruction.

3. In this atmosphere of intense formation that seeks to encompass all, and therefore neglects no one and is satisfied with no reduced programs for anyone, We providentially see the birth of the internal Association of Catholic Action. It is a matter of instilling in the students a ferment of abundant life and intrepid action; it is a matter of presenting to others a group of resolute pioneers, who themselves walk swiftly and draw along those who might be tempted to pause or slow their pace. Souls, your collaborators in the difficult work of formation.

[*Latin ed. p. 85*]

Acts of the Most Holy Father, Pope Pius XII, concerning the Christian

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activity of the students; souls to whom one can ask for every possible effort, without fearing that they will refuse out of laziness or human respect. Souls, in short, who are foremost in everything: in study, in discipline, in piety. If the internal Association will know how to create this ferment and this nucleus of pioneers, it will not only serve the life of the Institute, but will in fact be an exceptional "School for Leaders": for no course, however accurate and lengthy, can be compared to the precious years of residence in the College. What benefit it would bring to the parish associations.

4. Having stated and reaffirmed this, it will perhaps be useful to recall what we have said on various occasions concerning the difference between the unity of action of Catholics (which appears more urgent every day) and the uniqueness of the Catholic Action. This has its own characteristic structure, its own cadres, its own method, its own publications. And no one is unaware of the weight that it has had and still has on the effectiveness of the Church's apostolic activity, in these times of multiplied and deeper needs from the faithful. But it is not the only activity of Catholics, nor can it be said that it possesses the only effective method for the formation of fervent souls. Other forms – blessed, approved, and encouraged by the Church – may develop and extend to new activities; this will be the occasion in which you will show whether you know how to appreciate and love what flourishes in the Church. Thus, just as it would be vain to oppose the often sudden, sometimes even impetuous, interventions of the "divine Spirit," from which "the Catholic youth on its journey" draws "strength" as from an inexhaustible and varied source.

Internal Associations of Catholic Action: a ferment that stirs up the sweetest and most irresistible stirrings of life and apostolic activity among the students: groups of pioneers, formed and active, bold and ready, which lead behind them the greatest possible number of companions for the peaceful battles, for the coming and the spread of the Kingdom of Christ on earth.

II. To the women and domestic workers devoted to household duties in the City.

* The paternal welcome that we give you, beloved daughters, Workers of the home, is meant to be confirmation of the constant concern that We dedicate to your category, which We have demonstrated to you on several occasions, and now We welcome you with great joy.

* January 19, 1958.

[*Latin ed. p. 86*]

Acts of the Apostolic See - Official Commentary 86, and now expounding Our thoughts on your work, as We did some years ago, during three separate Audiences granted to newly married couples, in which We explained at length how the Christian spirit should animate the relationships between

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employers and employees. Indeed, more recently, We again addressed a large group of women in your profession.

2. Thus, this Audience, entirely for you, will be like a resumption of those ideal conversations, inspired by the paternal sense proper to the Vicar of Christ, who directs His love, at the same time, to all and to each, free from weakness and partiality, respecting the rights of both sides, while demanding corresponding duties from both parties. Since We believe that in those expositions of Ours, We did not omit any of the essential points on the subject, it will suffice now to mention a few particular applications, without failing to recommend to you, if possible, the knowledge or renewed reading of those Our teachings.

The name "Workers of the House," which you have chosen in recent years to designate your profession, replacing others, denotes that something has changed around you and among you. In the renewed social consciousness of the post-war period, there has been a review of your working conditions; but, at the same time that efforts have been made, and are still being made with good results, to provide a more suitable arrangement for your profession, it has been noted – and We Ourselves noted it in the aforementioned expositions – that this very profession is increasingly lacking stability. The domestic service, that is, is often undertaken not as a stable activity in the life of a young person or a maiden, but for a specific period of it, almost as a temporary measure and a waiting period; and even in the cases of those who intend to dedicate themselves permanently to this type of work, it is far from being understood as a relationship of quasi-adoption with the host family, but rather remains confused with any other defined performance of work, clearly specified in its nature and duration.

This evolution, very pronounced in countries free from the scourge of unemployment, signifies a legitimate tendency towards personal and economic autonomy, and is in a certain sense a progress, to which contemporary society must adapt; however, an institution is disappearing, which, if understood and practiced Christianly, is not without its "own modest and discreet beauty," nor without other concrete advantages.

[*Latin ed. p. 87*]

Acta Pii PP. XII 87 vantaggi, namely the security of the future for those who, in their work, are associated with prosperous families, almost as if they were members of those families. However, in order for your profession to develop in the future, what is most important to you is its present state, in which you number among its employees, to whom, especially to the "working women," We address Ourselves, to remind them of certain Christian principles, which are valid even if the performance of your work in another's home is temporary or occasional. The first is – as We have explained – that domestic service does not yield, in terms of dignity, to any other work, whether agricultural or "office" work, or in industries, all

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of which are services rendered to society. Indeed, if one reflects carefully, it surpasses other works in dignity, because, while the purpose of the latter ordinarily resides in "things," the purpose of domestic service is closer to the human person: that is, you help your neighbors more directly in their needs. However, in order that such intrinsic dignity may receive recognition and honor, it is necessary that the people whom you assist share the same sentiments regarding the common brotherhood of the children of God. The absence of this persuasion and faith, as it created the abomination of slavery in paganism, is equally ready to create a new one, in any case in which a man is compelled by circumstances to depend on another, even for a few hours a day and in a limited activity. However, setting aside these extreme cases, everyone can earn honor and esteem in any form of work, if he first honors himself with the dignity of a Christian. A domestic worker, who openly professes her faith, who conforms her life to it in deeds and words, in respect for moral principles, in the exercise of charity and honesty, in abhorring impurity and frivolity, cannot fail to earn the esteem and respect in the family in which she lives, even if it is superficially religious, because the Christian light surpasses in splendor any human privilege and ornament. Therefore, be faithful and diligent in the service of God, before that of men, dedicating the necessary time to prayer and showing yourselves resolute in the observance of His holy law. The "work of the home," moreover, is distinguished from other works, rising above them, because, as We mentioned, its object is one's neighbors; therefore, it is a work eminently "human," similar, in due proportion, to that of a nurse and a teacher. How often, in a house where there are children, the elderly, or the sick, are you asked to perform the duties of supervision, assistance, and comfort, which you could not fulfill without putting much of your soul into it. Hence, the second principle: the relationships.

[*Latin ed. p. 88*]

Acta Apostolicae Sedis - Commentarium Officiale 88: Quidquid inter eos qui opera praestant et eos qui eorum fructibus fruuntur fieri debet, non solum regulis communibus iustitiae commutativae moderari debet, sed etiam alto sensu humanitatis, qui se exprimit in aequo commutatione valorum humanorum. Vos non possitis manere absentes amore erga familiam quam ministratis, si desideratis ut labor vestrus vobis levius sit et illi plus gratus. Nunc, imitatio animae, affectus cordis, non solum pecunia compensari possunt, sed reciprocitate affectus et recognitionis, stima, intellectu et concordia in gaudio. In domo, ubi spiritus caritatis christianae praesidet, non resonant imperia asperiora, aspra reprehensiones, dicta offensiva, ex una parte; nec, ex altera, murmurations malignae, clamores rebellicos et secreta rancora. Servitium non erit quasi proiciendum, sine elegantiā, et quasi animo eius qui se servum fatetur destino hostili, sed praestatum laete sicut auxilium amabile, quod Deus

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pro Sē petit, et ideo, praemio Suo dignum; altera parte, imperium tam dulce erit ut cum oratione amicta confundatur. Illud idealis "relationum humanarum", quod ab aliquo tempore a sensu sociali progresso in omni campo laboris promovetur, iustum est ut in vestro campo statim effectum habeat, plus quam in aliis indigente et aptius ad illorum progressum. Tertius principium, ex praecedentibus deductum, est quod responsabilitates operis vestri, sive in vobis qui illud praestitis, sive in illis qui eorum fructibus fruuntur, ipsae sunt, et gravissimae. Tamen, haec non proprie respiciunt laborem occasionalem domum per aliquas horas diei administrandi; sed opus stabilem cum cohabitatione et convivencia perpetua. Quae sint responsabilitates dominorum domus erga personas eis subiectas, praesertim erga puellas et iuvenes feminas, inexperientes mundi, paene exhauste in Discursibus ad Sposos dictis explicavimus. Responsabilitates in electione, in cura amicitiorum et otiorum eorum, in modo usitato erga eas, in exemplo bono eis exhibito. Responsabilitates vestrae, vero, erga familiam quae vos accipit, respiciunt honorem et bonam famam illius, concordiam inter eius membra, innocentiam et mores bonos infantium, relationes cum aliis domesticis. Solum mentionem harum punctorum fecisse vobis docet quantum consciencia moralis vestra impegnata sit, et quantum grave sit damnum quod ab actione minusquam irreprehensibili, ab loquendo improbo intra et extra domum, ab omissione sacri debiti summi reverentiae infligi possit.

[*Latin ed. p. 89*]

Acta Pii PP. XII, 89, concerning childhood, recognized even by ancient paganism in the saying, "Maxima debetur puero reverentia" (The greatest reverence is due to a child).

This latter responsibility demands that the normal development of the religious and moral conscience of children not be disturbed by bold or suggestive language and narratives, or by a style that is inappropriate or overly free, under the mistaken assumption that they do not yet understand evil. The errors and negligences in all of this are of a nature and gravity far exceeding those of a clerk, a shop assistant, and any other worker in industry. It is not that shortcomings in one's duty in any office are devoid of moral responsibility; however, the negligences and errors of the latter can almost always be remedied by material compensation for the damage. But who could adequately repair the devastation caused by slander, the discord sown among family members by unfounded rumors? And, above all, how can one ever remedy the perverse direction given to children? Such debts will weigh upon the conscience of those who incurred them throughout their lives, and even before the tribunal of God, who, however, is always ready to receive the repentant sinner.

To conclude this exhortation, here is what your conduct should be. Value your office as a service rendered to God through your neighbors, taking

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care first to preserve within yourselves the dignity of the Christian. Love your office, and you will see that obedience will be sweet to you, and the work will be light. Cultivate a particular delicacy of conscience in your outward behavior and words, aware of the responsibilities that derive from your living within other families.

But we would not want to leave you, without saying a serious word to those to whom you dedicate your work with Christian generosity, in private homes or in public, even religious, institutions. The social teachings, issued by the Supreme Pontiffs and by ourselves, apply to all, including the workers and the working women of the household, burdening the consciences of employers. These are not only obligated to provide their employees with all the provisions established by the laws, but they must also, according to principles of equity, facilitate for them a path towards a secure future, not excluding the formation of their own family. In such cases, there would be no reason to justify the denial of a family allowance to those who dedicate all their activity to a family or institution with the actual benefit of these. The economic burden that results from this can be, *de luven. Sat. 14, 47*.

7 - ACTA, vol. XXV, n. 2 — 24-2-1958.

[*Latin ed. p. 90*]

Acts of the Apostolic See - Official Commentary 90, relieved – as is commendably often the case – involving also other members of the worker's or worker's family. With the fervent hope that the Christian sense of life and work may always be present and active in your spirit, raising prayers to Almighty God, so that His grace may be a support and comfort to you, we impart to you all present here, to your Association, to the entire beloved category of housewives, Our Apostolic Blessing.

To the Directors of the National Italian Federation of Sodalities and Families with Numerous Children.

Among the visits most pleasing to Our heart, we count this one, beloved sons and daughters, Directors and Representatives of the Associations of Numerous Families of Rome and Italy. Indeed, you know the deep concern that We have for the family, of which We do not neglect any opportunity to illustrate its dignity in its many aspects, to affirm and defend its rights, to instill its duties, in a word, to make it a cornerstone of Our pastoral teaching. For this very concern for the family, We gladly consent, provided that the duties of Our Office do not stand in the way, to converse, even for brief moments, with the family groups that gather in Our dwelling, and also, if the occasion arises, to allow ourselves to be photographed among them, in order to perpetuate in some way the memory of Our joy and theirs.

The Pope among a family! Is this not a place that suits Him well? Is He not Himself, with a deeply spiritual meaning, the Father of the human

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family, regenerated in Christ and in the Church? Is not the marvelous design of the Creator Wisdom, which has ordained every human paternity to prepare the elect family of the heavens, where the love of God, One and Three, will embrace it with a unique and eternal embrace, giving Himself in blessed inheritance, perhaps carried out through Him, the Vicar of Christ on earth?

But you do not represent only the family, but you represent numerous families, that is, those most blessed by God, most beloved by the Church, and esteemed as most precious treasures. Indeed, from these, She receives a threefold testimony, which, while confirming before the eyes of the world the truth of Her doctrine and the rectitude of Her practice, overflows, through example, to... * January 20, 1958.

[*Latin ed. p. 91*]

Acta PP. XII, 91, a great advantage to all other families and to civil society itself. For, when frequently encountered, large families attest to: the physical and moral health of the Christian people; the living faith in God and trust in His Providence; the fruitful and joyful sanctity of the Catholic marriage. We wish to say a few words about each of these testimonies.

1. Among the most harmful aberrations of modern, paganizing society, one must count the opinion of some who dare to define the fruitfulness of marriages as a "social disease," from which nations afflicted by it should strive to heal by all means. Hence, the promotion of the so-called "rational control of births," by individuals and organizations, sometimes authoritative for other reasons, but, in this matter, unfortunately reprehensible. However, while it is painful to note the spread of such doctrines and practices, even in traditionally healthy classes, it is nevertheless comforting to observe in your homeland the symptoms and facts of a healthy reaction, both in the legal and medical fields. As is well known, the current Constitution of the Italian Republic, to mention only this one source, grants "particular consideration to large families" in Article 31, while the prevailing doctrine of Italian doctors is increasingly opposed to practices that limit births. Nevertheless, it must not be considered that the danger has ceased and the prejudices destroyed, which tend to subject marriage and its wise norms to culpable individual and social egoisms. It is particularly regrettable that some publications repeatedly return to this subject with the manifest intention of confusing the ideas of the good people and misleading them with fallacious documentation, questionable investigations, and even falsified statements by this or that cleric. From the Catholic side, it is necessary to insist on spreading the conviction, based on truth, that the physical and moral health of the family and of society is protected only by generously obeying the laws of nature, that is, of the Creator, and above all, by fostering a sacred and interior respect for them. Everything in this matter depends on the intention. Laws can be multiplied and penalties increased,

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irrefutable proofs can be presented of the folly of restrictive theories and the damage resulting from their practice; but if the sincere intention is lacking to allow the Creator to freely accomplish His work, human egoism will always find new sophisms and expedients to silence, if possible, conscience and perpetuate abuses. Now, the value of the testimony of parents of large families does not only consist in unequivocally rejecting...

[*Latin ed. p. 92*]

Acta Apostolicae Sedis - Official Commentary 92: With the force of facts, any intentional compromise between the law of God and human selfishness, but in the readiness to accept with joy and gratitude the invaluable gifts of God, which are children, and in the number that pleases Him. This disposition of mind, while freeing spouses from intolerable anxieties and remorse, according to authoritative doctors, provides the most favorable psychological conditions for the healthy development of the fruits proper to marriage, avoiding, from the very origin of new lives, those disturbances and anxieties that are transformed into physical and psychological defects in both the mother and the offspring. Indeed, apart from exceptional cases, which we have had occasion to discuss on other occasions, the law of nature is essentially harmony, and therefore does not create discord and contradictions, except to the extent that its course is disturbed by circumstances that are mostly abnormal or by the conflicting will of man. There is no eugenics that can do better than nature, and it is only good that which respects its laws, after having deeply known them, although in some cases of individuals with defects, it is advisable to dissuade them from contracting marriage. 1 Moreover, popular common sense has always recognized in numerous families the sign, the proof, and the source of physical health, while history does not err when it points to the violation of the laws of marriage and procreation as the primary cause of the decline of peoples. Numerous families, far from being the "social disease," are the guarantee of the physical and moral health of a people. In homes where there is always a cradle, virtues spontaneously flourish, while vice is banished, almost driven away by childhood, which is renewed there like a fresh and restorative breath of spring. Let the timid and the ungenerous take example from you; may the homeland preserve gratitude and preference for you for so many sacrifices that you embrace in raising and educating its citizens; and how grateful the Church is, which, through you and together with you, can present to the sanctifying action of the divine Spirit ever more healthy and numerous hosts of souls. 2 In modern civil society, a large family is generally rightly considered as a testimony of lived Christian faith, since selfishness, of which we spoke a moment ago as the greatest obstacle to the expansion of the family unit, cannot be effectively overcome except by resorting to ethical and religious principles. Even recently, it has been seen how the so-called "demographic policy" does not achieve significant results, either

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because it is almost always overcome by the collective selfishness of which it is often an expression.

1 Cf. Encyclical Casti connubii, December 31, 1930, Acta Ap. Sedis, a. 22, 1930, p. 565.

[*Latin ed. p. 93*]

Acta PU Pp. XII 93, it is always the individual, both because the intentions and methods of that policy degrade the dignity of the family and individuals, almost equating them to inferior species. Only the divine and eternal light of Christianity illuminates and vivifies the family, so that, both in its origin and in its development, a large family is often taken as synonymous with a Christian family. Respect for divine laws has given it the abundance of life; faith in God provides parents with the strength necessary to face the sacrifices and renunciations that raising children demands; Christian principles guide and facilitate the arduous work of education; the Christian spirit of love watches over order and tranquility, while dispensing, as it were, freeing them from nature, the intimate joys of the family, common to parents, children, and siblings. Even externally, a large, well-ordered family is almost a visible sanctuary: the sacrament of Baptism is not for it an exceptional event, but it repeatedly renews the joy and grace of the Lord. The series of festive pilgrimages to the baptismal font is not yet complete, which begins, shining with equal purity, those of Confirmations and First Communions. The smallest of the siblings has just laid aside the white garment among the most cherished memories of life, and behold, the first bridal veil blossoms, gathering parents, children, and new relatives at the foot of the altar. Other marriages, other baptisms, other First Communions will follow, as it were, perpetuating in the house the visits of God and His grace. But God also visits large families through His Providence, to which parents, especially the poor, give open testimony, placing all their trust in it when human industry is not sufficient. This is a well-founded and not vain trust! Providence – to express ourselves with human concepts and words – is not precisely the sum of exceptional acts of divine clemency; but the ordinary result of the harmonious action of the infinite wisdom, goodness, and omnipotence of the Creator. God does not deny the means of livelihood to those He calls to life. The divine Master explicitly taught that "life is more than food, and the body more than clothing." 2 If individual episodes, small and large, sometimes seem to prove the contrary, it is a sign that some impediment has been opposed by man to the execution of the divine order, or, in exceptional cases, superior designs of goodness prevail; but Providence is a reality, a necessity of the Creator God. Without a doubt, it is not from the disharmony or inertia of Providence, but from

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the disorder of man – in part

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Commentarium Officiale. Driven by selfishness and avarice, the so-called problem of overpopulation of the earth has arisen, existing in part in reality, and in part irrationally feared as an imminent catastrophe by modern society. With the progress of technology, with the ease of transportation, and with new sources of energy, of which we have only just begun to reap the benefits, the earth can promise prosperity to all those who will inhabit it, for a long time yet. As for the future, who can predict what other new and unforeseen resources our planet holds, and what surprises, beyond it, perhaps contain the marvelous achievements of science, which are only now beginning? And who can assure in the future a natural rate of procreation, equal to the present? Is it perhaps impossible for an intrinsic moderating law to intervene in the rhythm of expansion? Providence has reserved the future destiny of the world for itself. It is, meanwhile, remarkable that, while science transforms into useful realities what was formerly considered the fruit of heated fantasies, the fear of some transforms the well-founded hopes of prosperity into specters of catastrophes. Overpopulation is therefore not a valid reason to spread illicit practices of birth control, but rather a pretext to legitimize avarice and selfishness, both of those nations that fear from the expansion of others a danger to their own political hegemony and a lowering of the standard of living, and of individuals, especially those most endowed with worldly means, who prefer the widest enjoyment of earthly goods to the pride and merit of bringing new lives into being. In this way, one comes to break the certain laws of the Creator under the pretext of correcting the imagined errors of His Providence. It would instead be more reasonable and useful if modern society were to apply itself more resolutely and universally to correcting its own conduct, removing the causes of famine in the "depressed" or overpopulated areas, through a more active use of modern discoveries for peaceful purposes, a more open policy of collaboration and exchange, a more far-sighted and less nationalistic economy: above all, reacting to the suggestions of selfishness with charity, and to avarice with a more concrete application of justice. God will not hold men accountable for the general destiny of humanity, which belongs to Him; but for the individual acts they have willed in conformity or in disregard of the dictates of conscience. Therefore, parents and children of numerous families, continue to offer with serene firmness your testimony of trust in divine Providence, certain that she will not fail to repay it with testi-

[*Latin ed. p. 95*]

Acta PU Pp. XII 95, [mention] of her daily assistance, and, if necessary, with extraordinary interventions, of which many of you have happy expe-

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rience. 3. And now, some considerations on the third testimony, suitable to encourage the fearful and to increase your comfort. Numerous families are the most splendid flowerbeds of the garden of the Church, in which, as on fertile ground, joy flourishes and holiness matures. Every family, even the smallest, is in the intentions of God an oasis of spiritual serenity. But there is a profound difference: where the number of children does not greatly exceed the singular, that intimate serenity, which has the value of life, contains something melancholic and subdued; it is of shorter duration, perhaps more uncertain, often obscured by fears and secret remorse. Different, however, is the serenity of spirit in parents surrounded by a flourishing abundance of young lives. The joy, a fruit of the abundant blessing of God, bursts forth in a thousand expressions, with stable and sure perpetuity. On the foreheads of these fathers and mothers, although burdened by thoughts, there is no trace of that inner shadow, revealing anxieties of conscience or the fear of an irreparable return to solitude. Their youth never seems to fade, as long as the fragrance of cradles endures in the house, as long as the walls of the home echo with the silver voices of children and grandchildren. The multiplied labors, the doubled sacrifices, the renunciations to costly pleasures, are largely compensated, even here on earth, by the inexhaustible abundance of affections and sweet hopes that surround their hearts, without, however, oppressing or tiring them. And these hopes soon become reality, from the moment that the eldest daughter begins to assist her mother in caring for the newborn; on the day that the firstborn returns for the first time, radiant, with his first earnings. That day will be particularly blessed by the parents, who now see the specter of a possible squalid old age averted and the reward for their sacrifices assured. The numerous siblings, in turn, ignore the boredom of solitude and the discomfort of being forced to live among the older ones. It is true that their numerous company can sometimes become a bothersome liveliness, and their disagreements can turn into passing storms: however, when these are superficial and of short duration, they effectively contribute to the formation of character. The children of large families are almost self-educated in vigilance and responsibility for their actions, in mutual respect and help, in openness of spirit and generosity. The family is for them the small world of trial, before facing the external world, which is more arduous and demanding.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Commentarium Officiale. All of these goods and virtues acquire greater consistency, intensity, and fruitfulness when a large family establishes the supernatural spirit of the Gospel as its foundation and norm, which is all-transcendent and eternal. In such cases, God often adds, as experience demonstrates, the gifts of Providence, of joy, and of peace; He also adds calls of predilection, that is, vocations to the priesthood,

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to religious perfection, and to sanctity itself. It has often, and not without reason, been emphasized that large families possess the prerogative of being cradles of saints; among many, the family of St. Louis, King of France, comprised ten children; that of St. Catherine of Siena, twenty-five; that of St. Robert Bellarmine, twelve; and that of St. Pius X, ten. Each vocation is a secret of Providence; but, with regard to parents, from these facts it can be concluded that the number of children does not impede their excellent and perfect education; that the number, in this matter, does not come at the expense of quality, whether in relation to physical or spiritual values. Finally, a word to you, Leaders and Representatives of the Associations of Large Families in Rome and in Italy. Take care to instill a constantly vigilant and active dynamism into the action that you propose to carry out for the benefit of the dignity of large families and their economic protection. For the first purpose, conform yourselves to the dictates of the Church; for the second, it is necessary to rouse from its lethargy that part of society that is not yet open to social duties. Providence is a divine truth and reality, which, however, delights in availing itself of human collaboration. Ordinarily, it moves and comes to the aid, if called and almost guided by the hand of man; it loves to hide behind human activity. While it is right to recognize to Italian legislation the merit of having the most advanced positions in the field of the protection of the family, particularly of large families, it must not be concealed that there are still many that, without their fault, are struggling between hardships and privations. Well, your action must aim to bring the protection of the laws, and in urgent cases, that of charity, even to these. Every positive result obtained in this field is like a solid stone placed in the building of the homeland and the Church: it is the best that can be done as Catholics and as citizens. Invoking divine protection upon your families and upon those of all of Italy, placing them once again under the celestial patronage of the Holy Family of Jesus, Mary, and Joseph, we impart to you from our heart our paternal Apostolic Blessing.

[*Latin ed. p. 97*]

Sacred Congregational Acts 97. SACRED CONGREGATION CONSISTORIAL. PROVISION FOR CHURCHES. His Most Holy Lord, Our Pope Pius XII, by the Divine Providence, and through successive decrees of the Sacred Congregation Consistorial, has deigned to provide for the following churches with new pastors, namely: on June 3, 1951. — He appointed the Reverend Stephen Sobalkowski, rector of the major seminary of Kielce, as the titular bishop of the Church of Melitana, and designated him as an Auxiliary to His Excellency, the Most Reverend Ceslaus Kaczmarek, Bishop of Kielce. on October 5. — He appointed the Reverend Father Philip Aglialoro, Apostolic Protonotary and General Vicar of the Archdiocese of Palermo, as the titular bishop of the Church of Germenensis in Galicien, and designated him as an Auxiliary to His Eminence, the Most Reverend Ernest, Cardi-

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nal Ruffini, Archbishop of Palermo. on October 28. — He appointed the Reverend Father John Iriarte, defender of the bond in the metropolitan tribunal of Buenos Aires, as the titular bishop of the newly erected Cathedral Church of Reconquista. on November 20. — He appointed His Excellency, the Most Reverend Joseph Vincent Tavora, hitherto the titular bishop of Prusias ad Hypium, as the titular bishop of the Cathedral Church of Aracajú. on November 21. — He appointed His Excellency, the Most Reverend Mary Di Lieto, hitherto the titular bishop of Hirina, as the titular bishop of the Cathedral Churches of Ausculana in Apulia and Ceriniolensis, which are perpetually united. on November 23. — He appointed the Reverend Father Frederick Kaiser, a member of the Congregation of Missionaries of the Most Sacred Heart of Jesus, as the titular bishop of the newly erected Territorial Prelature of Caravelí. on November 28. — He appointed His Excellency, the Most Reverend Raymond Munita Eyzaguirre, hitherto the bishop of Puerto Montt, as the titular bishop of the Cathedral Church of San Felipe. on November 28. — He appointed His Excellency, the Most Reverend Bernardin Berrios Gainza, hitherto the bishop of San Felipe, as the titular bishop of the Cathedral Church of Corumbá. — He appointed His Excellency, the Most Reverend Ladislaus Paz, hitherto the titular bishop of Amathusium in Palestine, as the titular bishop of the Cathedral Church of Corumbá.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - Official Commentary: To the titular Archbishop of the Church of Selymbria, His Excellency Monsignor Joachim García Benítez, formerly Archbishop of Medellin. — To the titular Bishop of the Church of Abilenae Lysaniae, the Reverend Monsignor Henricus Principe, General Vicar of the archdiocese of the Holy Faith in Strasbourg, appointed as Auxiliary to His Excellency Monsignor Nicolai Fasolino, Archbishop of the Holy Faith in Strasbourg. On November 8th. — To the titular Bishop of the Church of Aegeae, the Reverend Monsignor Iosephum Ioachim Ribeiro, canon of the cathedral chapter of Evora, appointed as Auxiliary to His Excellency Monsignor Emmanuelis Trindade Salgueiro, Archbishop of Evora. On December 5th. — To the cathedral church of Malanje, newly erected, the Reverend Monsignor Emmanuelem Nunes Gabriel, rector of the archiepiscopal seminary of Luanda. On December 8th. — To the metropolitan church of Medellin, His Excellency Monsignor Tullium Botero Salazar, formerly Bishop of Zipaquirá. — To the cathedral church of Zipaquirá, His Excellency Monsignor Bonaventuram Jáuregui, formerly titular Bishop of Arethusa. On December 10th. — To the titular Bishop of the Church of Letopolitana, the Reverend Monsignor Ioannem Jaroszewicz, Urban, General Vicar of the diocese of Kielce and professor of dogmatic theology in the Kielce seminary, appointed as Auxiliary to His Excellency Monsignor Ceslai Kaczmarek, Bishop of Kielce. On December

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12th. — To the titular Bishop of the Church of Andeda, the Reverend Monsignor Vincentium Favé, General Vicar of the diocese of Quimper-Léon, appointed as Auxiliary to His Excellency Monsignor Andreae Fauvel, Bishop of Quimper-Léon. On December 20th. — As Coadjutor with right of succession, His Excellency Monsignor Octavii Chagas de Miranda, Bishop of Pouso Alegre, to His Excellency Monsignor Oscarem de Oliveira, titular Bishop of Irenopolis in Zülz. On December 21st. — To the titular Bishop of the Church of Arycanda, the Reverend Monsignor Franciscum Ferreira, canon theologian of the metropolitan chapter of Durango and Chancellor of the Curia of that Archdiocese, appointed as Auxiliary to His Excellency Monsignor Iosephi Mariae Gonzalez y Valencia, Archbishop of Durango. On December 31st. — To the titular Archbishop of the Church of Samosata, His Excellency Monsignor Iosephum Hubertum Gulielmum Lemmens, formerly Bishop of Roermond. On January 21st, 1958. — To the cathedral church of Oklahoma City and Tulsa, the Reverend Monsignor Victorem Reed, parish priest of the co-cathedral of Tulsa, from the diocese of Oklahoma City and Tulsa.

[*Latin ed. p. 99*]

The Sacred Congregation for Religious Orders 99. SACRED CONGREGATION FOR RELIGIOUS ORDERS. INSTRUCTION CONCERNING THE MIXED INSTITUTION OF BOTH SEXES. The Sacred Congregation, entrusted with the affairs of religious men and women, and always striving to assist them in the various duties they perform, at the mandate of the Supreme Pontiff, has undertaken to examine more carefully the complex question of the mixed institution, or "coeducation," of young people of both sexes. After therefore consulting with the legates of the Apostolic See, residing in those regions where the matter is of greatest concern, the same Sacred Council, following the mandate of the Supreme Pontiff, held a "Plenary Mixed Session," in which the question was to be examined more thoroughly and accurately; to this Plenary Session, presided over by the same Sacred Council, attended distinguished men from the Sacred Congregations of the Consistory, for the Oriental Church, of the Council, of Propaganda Fide, and of Seminaries and Universities. The observations, votes, and exhortations, having been collected together, were presented to the Most Holy Father by the undersigned Cardinal Prefect of this Sacred Congregation, in an audience on March 5, 1957, so that he might deign to approve them. His Holiness, having considered all matters, deigned to approve and confirm them; and he ordered that the conclusions, not only for religious, but for all those concerned with properly and faithfully observing them, should be made public by this Sacred Council, in the form and tenor of the present Instruction. These are divided into three parts, of which the following are the headings: 1. Principles; 2. Norms; 3. Cautions. 1. Principles, or primary reasons and, as it were, foundations,

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are proposed, by which it may be rightly judged whether "coeducation," whether in theory or in practice, is suitable. 2. Norms, which have the force of law, must be kept in mind and observed by all and each in those cases in which "coeducation," owing to particular circumstances, appears necessary. 3. The cautions here listed are offered so that they may complete the principles and the essential norms; and they may be used as if they were proposed for this purpose, so that they may provide light on the manner of acting in each case.

[*Latin ed. p. 100*]

From the Apostolic See - Official Commentary 100. The matter of "co-education" is discussed herein solely with regard to schools of the second order; for in universities of higher learning, this matter is not addressed, and, as for literary exercises, or those in which the elements of literature are taught, the Ordinary is granted the power to determine the time at which boys and girls may be instructed together in such schools.

I - PRINCIPLES

1. "Coeducation," which is properly and truly so called, cannot be generally and intrinsically approved.

2. Although some advantages may arise from "coeducation," which, indeed, is like a continuation of family life, and in which young people of both sexes, modestly interacting with each other, and striving in a noble competition, may be spurred on to excellence and may complete each other, nevertheless, if the matter is carefully and practically considered, as it is usually carried out in such institutions, the dangers to morals that are inherent in it—especially during the time of puberty—without any doubt far outweigh the advantages that may perhaps be derived from it.

3. Therefore, the Encyclical Letter "Divini Illius Magistri" must always be regarded as a "Magna Carta" with regard to education and this method of promiscuous instruction; for therein it is written: "That method of instructing young people which is commonly called coeducation is to be regarded as deceitful and hostile to Christian institutions; for those who defend it, many do so because they either do not consider or deny that man is born with the stain of original sin; and many, indeed all, because they suffer from such a perversion of ideas that they hold the legitimate conviction of man as a certain mass of men and women, completely equal in every respect..." (A. A. 1930, p. 72).

4. However, it must be acknowledged that, in certain cases, the practical necessity of educating young people together and promiscuously cannot be avoided, when quite particular circumstances of place and time are present, by which it is made to seem that "coeducation" is the lesser evil.

5. It cannot be denied that, in some regions, young people attending

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public schools are in grave danger to the Faith. And for Catholics—who are fewer in number—it is not always possible to build schools for boys and girls separately, nor to provide the necessary funds for such schools; for in such a case, the expenses would be doubled for those who sometimes can scarcely build and maintain one Catholic school.

[*Latin ed. p. 101*]

The Holy Congregation for Religious Orders 101. Therefore, young people are, in fact, compelled to: a) either attend public schools, in which they are instructed indiscriminately, without any regard for religion, to the great detriment of faith and morals; b) or to attend mixed Catholic schools, where no danger to the faith is present, and, with certain precautions taken, a large part of the dangers concerning morals can be prevented. 6. If mixed Catholic schools are established, according to what has been stated above (cf. n. 5), with the necessary precautions, then "coeducation" also seems to be permissible, in accordance with the norms of the Encyclical Letters *Divini Illius Magistri*, because the following words manifestly do not apply to the teachers of such schools: "They do not consider, or they deny, that man is born with the stain of original sin; and many, because they suffer from such a disturbance of ideas, maintain that the human race is simply a certain undifferentiated mass of men and women, completely equal in every respect." (loc. cit.). II - NORMS 7. Where "coeducation" must truly be tolerated, certain norms must be established, so that the dangers to morals that might arise from this method of instruction are strongly prevented. 8. The Apostolic See favors and encourages a method of education commonly called "co-institution," according to which there is one Institute, or building, with two schools established within it, one for boys and one for girls, both subject to the same administration, and sharing a common library, common refectory, and common facilities for the exercise of natural disciplines, to which both boys and girls have access separately and at different times. In this way, expenses will be greatly reduced, and in reality, there will not truly be "coeducation" there. If such a "co-institution" cannot be established, it is prescribed that the quinquennial reports should include a suitable number of questions, by which the Apostolic See will be better informed about the methods used in schools where young people of both sexes are educated together. As stated above, the Ordinary of each diocese should take care to implement the general principles and norms in order to achieve the desired results, as the circumstances of each case occurring in his own diocese require. Furthermore, in the Episcopal Conferences of each nation, the same Ordinaries can establish certain and defined norms, which must be kept in mind and observed in those cases in which "coeducation"

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seems necessary.

[*Latin ed. p. 102*]

Acts of the Apostolic See - Official Commentary 102 I III - GENERAL INDEX OF PRECAUTIONS To be observed. Since it does not seem either useful or prudent to have the Apostolic See publish a list of all individual precautions, because the circumstances of people and things vary greatly in different regions, here are added brief general observations, which, in each case, can be kept in mind, as lights illuminating the reasoning for action.

1. Superiors and prelates of schools, which are governed by the principle of "coeducation," shall appoint religious men and women, whose virtue and mature judgment have been proven by experience. They shall, moreover, diligently oversee that every evil be prevented, and that these same precautions be available to them, which arise from the faithful observance of religious discipline.

2. To each school shall be assigned a Prefect of Religion or a Master of Piety, whose duty it shall be to guide the spiritual life of the institution.

3. Religious men shall rarely, and only under extreme necessity, and certainly only after obtaining prior permission from this Holy Congregation, be allowed to direct mixed schools of the second order.

4. When teachers are appointed from the lay order, the greatest care shall be taken to select such individuals who are entirely free from any suspicion and who can effectively contribute to the proper formation of the morals of boys and girls.

5. The mutual customs of life that occur between young people of both sexes from the same school (such as social gatherings and the like) must be carried out with great moderation and modesty; and vigilance must never cease, as the circumstances of time and place may require.

6. One must abstain from physical exercises or gymnastic competitions in which young people of both sexes participate together.

7. Internal dormitories, intended for both sexes, shall not be permitted.

8. Care should be taken to separate young people of both sexes: a) in the schoolrooms, so that students sit in separate rows, that is, boys on one side, and girls on the other; b) at the entrance and exit, in the changing rooms, and the like; c) in certain lectures, namely: 1° when matters pertaining to the sixth commandment of the Decalogue are discussed; 2° when matters of a very particular nature concerning the discipline of biology are discussed.

[*Latin ed. p. 103*]

The Sacred Congregation for Religious Matters, 103, 3°: concerning a series of lectures or presentations on the subject of humanistic studies or psychology, which are addressed to students of both sexes; 4°: concerning

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the discipline of gymnastics; d) in games. 9. There should always be present a religious or another person of proven faith, who will fulfill the duty of supervision. 10. The young people should be instilled with the idea that they must conduct themselves with due propriety towards one another. 11. Religious who perform the duty of teaching or who exercise the sacred ministry among the students of Institutes, even where "coeducation" prevails, should consider that they are fulfilling only a specific duty, taking care that no other form of familiarity arises between themselves and those students. Notwithstanding any contrary circumstances. Given in Rome, from the offices of the Sacred Congregation for the Affairs of Religious Congregations and Societies, on the eighth day of the month of December, in the year 1957. VALERIUS Card. VALERI, Prefect. L. © S. Arcadius Larraona, C. M. F., Secretary.

DECLARATION:

Since several religious Congregations and Societies of common life without public vows, which depend on the Sacred Congregations of the Consistory and of the Propagation of the Faith, have inquired "whether the complete organization of the institution, which is contained in the Apostolic Constitution 'Sedes Sapientiae' and in the General Statutes annexed to that Constitution, also applies to and includes them," the Supreme Pontiff, in an audience graciously granted to the undersigned Cardinal, Prefect of the Sacred Congregation for the Affairs of Religious Congregations and Societies, on July 30, 1957, deigned to declare and to respond as follows: Affirmative, with the reservation that, with regard to a purely executive function (art. 18), the competence of the Sacred Congregations of the Consistory and of the Propagation of the Faith in Religious and Societies subject to them by law (can. 252 § 1) or by apostolic privilege remains.

VALERIUS Card. VALERI, Prefect. L. © S. P. Arcadius Larraona, Secretary.

[*Latin ed. p. 104*]

Acta Apostolicae Sedis - Official Commentary 104. HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH. CONCERNING AKYAB (BURMA). DECREE. THE APOSTOLIC PREFECTURE OF AKYAB, WITH ITS SEAT CHANGED, SHALL BE CALLED PROMENSIS. Since the city of Prome, in the Republic of Burma, which is located within the Apostolic Prefecture of Akyab, is of greater importance than the city of Akyab itself, and it is situated in a location from which the remaining parts of the same Prefecture can more easily be reached, this Holy Congregation has received a petition from those striving to spread the Christian name, requesting that the seat of the Ordinary be transferred from Akyab to Prome, and that the Apostolic Prefecture, abandoning its former designation, be called Promensis. This proposal, the Holy Congregation for the Propagation of the Faith, exercising the powers

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granted to it by the Most Holy Pope, Our Lord Pius XII, by the Divine Providence, has approved, and has ordered the present Decree to be drawn up concerning the matter. Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 19th day of the month of September, in the year of Our Lord 1957. P. Card. FUMASONI BIONDI, Prefect. L. © S. f P. Sigismondi, Archbishop, titular of Neapolis in Pisidia, Secretary.

SACRED CONGREGATION FOR RITES, OF THE CITY AND THE WHOLE WORLD. FACULTY TO REPEAT THE BLESSING OF ASHES IN VESPERS. At the request of certain Ordinaries, the Supreme Pontiff, Pope Pius XII, with the favorable support of the Sacred Congregation of Rites, grants to the Ordinaries of places the faculty to permit, in churches where the Vespers Mass is customarily celebrated with a large gathering of the faithful, that the Blessing of Ashes, which, according to the rubrics, is to be performed once in the morning before the principal Mass on the fourth day of Lent, may also be repeated before the Vespers Mass. Notwithstanding any contrary provisions. Given on the 5th of February, 1958. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop, titular of Seleucia, Secretary.

[*Latin ed. p. 105*]

Year and Volume L, February 27, 1958 (Series II, Volume XXV) - No. 3

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTIONS

I. BATHURSTENSIS IN GAMBIA

THE APOSTOLIC PREFECTURE OF BATHURST IS RAISED TO THE RANK OF A DIOCESE.

PIUS, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING MEMORY:

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Having undertaken the governance of the entire family of Christians, and understanding that whatever we can do to promote the progress of the faith and religion, we do not hesitate to pursue it with great zeal, firmly believing that there, where the best conditions and a better disposition of affairs exist, we shall gather more abundant flowers and fruits of virtue. For this reason, when the venerable Brother James Robert Knox, Archbishop with the title of Melitene and Apostolic Delegate in British East and West Africa, proposed for the greater good of the people that the Apostolic Prefecture of Bathurst be raised to the rank of a diocese, We, having heard the opinion of the Sacred Congregation for the Propagation of the Faith, and with the consent of those who have any right in this matter, by Our supreme and apostolic authority, We decree and order the following:

We raise the Apostolic Prefecture of Bathurst to the rank and dignity of a diocese, which shall be called the Diocese of Bathurst in Gambia, and which shall have the same boundaries as the Prefecture. Furthermore,

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis – The official record will have a section pertaining to the place where the Bishop resides, where the episcopal chair of the magisterium is established within the temple located there. The new diocese will be directly subject to Us and to this Apostolic See; however, it will continue to remain under the jurisdiction of the Sacred Congregation for the Propagation of the Faith. As is fitting, we grant to the newly founded Church those rights, honors, and privileges that are customarily granted to other Sees of the same rank; likewise, to its Bishop, who, nevertheless, will also have duties and obligations inherent in such a distinguished office.

Regarding the administration of the diocese, we desire that it be entrusted to members of the Congregation of the Holy Spirit, whom we strongly urge to be guided by the same love for God as always, and to dedicate all their efforts to the well-being of the people under their jurisdiction. A College of Canons shall be established, according to the laws of the Church; however, we permit that diocesan consultants be appointed for the time being, until, with God's help, the election of the Canons can proceed; at that time, the consultants will cease from their duties. A seminary shall also be established, at least an elementary one: since priests are both teachers and pastors and fathers of Christians, it is certainly necessary to educate boys with the utmost care for these offices. All of these matters shall be carried out in accordance with the norms of common law and of the Sacred Congregation for the Propagation of the Faith. The episcopal table, whether it consists of goods currently belonging to the apostolic prefecture, or of the revenues of the curia, or finally of money that is either given by the Christian people, or is customarily sent by the Sacred Congregation, shall be administered according to the established order. The governance and administration of the new diocese,

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as well as the election of a capitular vicar in the event of a vacancy, and similar matters, shall be regulated by canon law.

Furthermore, all of these things will be carried out by the one who, at the time of execution, presides over the Apostolic Delegation for Eastern and Western British Africa, or his legate, provided that he is a distinguished priest. In due course, he will draw up the documents and will promptly send sincere copies to the Sacred Congregation for the Propagation of the Faith. We intend that these documents be effective now and in the future; in such a way that those things that have been decreed through them will be religiously observed by those to whom they pertain, and thus will obtain their full force. Nothing, of any kind, shall be able to obstruct the effectiveness of these documents, since through these documents we derogate from all contrary prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are signed by a public notary, shall be considered authentic.

[*Latin ed. p. 107*]

Acts of the Most Holy Pope Pius XII, number 107, must be held with absolute faith, should it be demonstrated. Whoever, in any way, disregards or disparages Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the twenty-fourth day of the month of June, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

OELSUS Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith.

COSTANTINI, Secretary.

S. R. E.

PETRUS Cardinal, FUMASONI BIONDI, Secretary.

Hamletus Tondini, Regent of the Apostolic Chancery.

Francis Hannibal Ferretti, Apostolic Protonotary.

Albert Serafini, Apostolic Protonotary.

See *Acta Apostolicae Sedis*, volume LXXXVI, number 1.

THE APOSTOLIC PREFECTURE OF BIKORO

THE APOSTOLIC PREFECTURE OF BIKORO IS ELEVATED TO THE RANK OF AN APOSTOLIC VICARIATE, WITH THE SAME NAME AND BOUNDARIES.

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PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT.

Since We know that the Apostolic Prefecture of Bikoro, in the Belgian Congo, entrusted to the diligent care of members of the Congregation for the Propagation of the Faith, has made considerable progress, aiming at the greater benefit of the Christian flock, We deem it fitting to elevate it to the rank and dignity of an Apostolic Vicariate.

Therefore, We have fully considered and confirmed that Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, after hearing the Venerable Brother Alfred Brunier, Archbishop with the titular see of Klausenburg, and Apostolic Delegate in the Belgian Congo and in Ruanda Urundi, have judged it fitting to proceed in this matter; with the consent of all those who have a right to be consulted in this matter, or who believe themselves to have such a right, and fully aware of the matter, We, exercising Our authority, decree the following.

We promote the Apostolic Prefecture of Bikoro, with the same name and boundaries, to the rank of an Apostolic Vicariate, granting it all the rights and privileges pertaining to such a vicariate.

[*Latin ed. p. 108*]

Acts of the Apostolic See - Official Commentary 108 articles, which pertain to the apostolic vicariates according to the law; moreover, we grant to its Vicar all rights and honors, and we impose upon him the duties and obligations which befit and constrain other men of similar dignity. To the care of the members of the Congregation for the Propagation of the Faith, who have already deserved well of the Holy Church through their efforts in the same field, we entrust the newly established apostolic vicariate of Bikoro, subject to our guidance and that of the Apostolic See. Furthermore, these matters will be overseen by the venerable Brother, Alfred Bruniera, whom we remember, or by whomever he designates, a man distinguished by ecclesiastical dignity; and we grant to him all powers for this purpose. Whoever completes this task will have the obligation to draw up a document of the completed work and to send true copies to the Holy Congregation for the Propagation of the Faith as soon as possible. If, at the time when the matter must be brought to a conclusion, another person presides over the Apostolic Delegation, he will carry out all our mandates. We intend these Letters to be effective now and in the future; so that those things which are decreed through them will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely void and of no effect. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather,

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the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-fourth day of the month of June, in the year of Our Lord one thousand nine hundred and seventy-seven, in the nineteenth year of Our pontificate.

CELSUS Card. COSTANTINI, Secretary of the Holy Roman Church.

PETER Card. FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

Albert Caesar,

© Lead, In Ap. Cane, tab., vol. LXXXXVI, n. 8.

Serafini, Frederick, Apostolic Protonotary.

Apostolic Protonotary.

[*Latin ed. p. 109*]

Acta Pii Pp., X, 109, III, QUINHONENSIS-SAIGONENSIS (NHATRANGENSIS). From the Apostolic Vicariates of Quinhon and Saigon, certain territories are taken away, upon which a new Apostolic Vicariate is founded. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event: The holy Church, which Christ redeemed with His blood, grows with the greatest joy, and, contending with the enemies of the truth, it extends its boundaries and receives peoples into its maternal embrace, so that it may make of them "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people" (1 Peter 2:9). The progress of this Church is also evident in the region of Vietnam; there, the Catholic religion has grown to such an extent that it seemed opportune to establish a new Apostolic Vicariate there. Therefore, after hearing the counsel of our Venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, and after the considered opinion of our beloved son, Joseph Caprio, Delegate Apostolic for the Indochinese region, pertaining to the southern part of Vietnam; with the consent of those who have some jurisdiction in this matter, we, by our supreme and apostolic authority, establish and decree the following: We separate the provinces of Khanhoa and Ninhthuan from the Apostolic Vicariate of Quinhon; and the province of Binhthuan from the Apostolic Vicariate of Saigon. From these territories, we establish a new Vicariate, which will be called Nhatrangensis, because it is located in the city of Nhatrang, in the province of Khanhoa, and which will be entrusted to the members of the Society of Paris for the purpose of

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missionary work among foreign peoples, under our guidance and that of the Apostolic See. However, since the indigenous clergy have emerged through the constant care and labors of this Society, who give hope that they can govern the Church well, we believe that the administration of the Vicariate of Quinhon, which, divided by these Letters, will have only four provinces, namely: Quangnam, Quangngai, Binhdinh, and Phuyen, should be transferred from the same members of the Society of Paris to the Vietnamese clergy. To the new Vicariate, as is fitting, we grant all the rights and honors that are customary for churches of the same rank and dignity; the Vicar, to whom the government is given, will be granted—

[*Latin ed. p. 110*]

Acts of the Apostolic See - Commentary Official. He will be entrusted, moreover, with imposing burdens and obligations that are appropriate to his order. Furthermore, Our mandates and commands will be carried out by the esteemed Son, who governs the Apostolic Delegation for Indochina, to whom We grant all the powers necessary to carry out the matter, which, if he deems it advisable, he may also delegate to another person of ecclesiastical standing. In reality, he will order the drafting of documents, which he will promptly send to the Most Holy Congregation for the Propagation of the Faith with sincere examples. And if, at the time when the matter must be carried out, another person presides over the same Delegation, this person will have the obligation to carry out all of these things. We wish these Letters to be effective now and in the future; in such a way that those for whom these things are decreed will religiously observe them, and thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters We derogate from all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, these Letters, whether printed or handwritten, must be signed by a person of ecclesiastical standing, and simultaneously, copies of them, along with the places where the seal of the Prefect is to be affixed, must be presented in such a way that they will have the same validity as if they were shown to have been issued by these Letters. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSUS Card. COSTANTINI, Secretary of the Holy Roman Church.

PETRUS Card. FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith.

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Hamletus Tondini, Regent of the Apostolic Chancery.
Francis, Hannibal, Ferretti, Albert.
In Ap. Cane, tab., vol. LXXXXVI, n. 28.
Serafini, Protonotary.
Protonotary Apostolic.
Apostolic.

[*Latin ed. p. 111*]

From the Acts of Pope Pius XII, Volume IV, concerning the Rabaulensis (Kaviengensis) Prefecture Apostolic: Certain territories are detached from the Apostolic Prefecture of Rabaul, and a new Apostolic Prefecture is established for them (Kaviengensis). PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the event: Since it has seemed opportune to the Congregation for the Propagation of the Faith to divide the Prefecture Apostolic of Rabaul, a vast territory cultivated with much labor, and to establish a new ecclesiastical circumscription; We, to whom the affairs of the Church have been entrusted by the benign will of God, fully approve of such plans, considering them suitable for the advancement of the Christian name, and after due consideration of the matter, and with the consent of those who have some right in this matter, We, by Our supreme and apostolic authority, establish and decree the following: We separate from the Apostolic Prefecture of Rabaul that part which includes the island of Nova Hiberniae, together with the islands commonly called Duke of York, the island of New Hannover, the Admiralty Islands, and others adjacent to them; and We establish a new Prefecture from this territory, which shall be called the Prefecture of Kaviengensis, in which city the Vicar will establish his seat and residence. We entrust this new Church to the care of the Society of the Most Sacred Heart of Jesus, but with the rights, privileges, and obligations that are customarily granted to Prefectures and their Prefects, under Our authority and that of the Apostolic See. We earnestly exhort those to whom the administration of this Christian family is entrusted, that, adding praises to praises, they omit nothing of prudence and industry, in expanding the Kingdom of God, by bringing the minds of men to a love of truth. Furthermore, the Most Reverend Brother Romulus Carboni, Archbishop with the title of Sidoniensis, and Apostolic Delegate for Australasia, New Zealand, and Oceania, will see to the execution of these Letters, and We grant him all the powers that he may need, which he may, if he deems it advisable, delegate to others, provided that they are of ecclesiastical standing. He will draw up the documents of the actions taken, and will send a true copy thereof promptly to the Congregation for the Propagation of the Faith. And if, at the time of execution, another presides over the same Apostolic

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Delegation, he shall carry out Our mandates.

[*Latin ed. p. 112*]

Acts of the Apostolic See - Official Commentary 112. We will and desire that these Letters be efficacious now and in the future; indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. Nothing whatsoever, of any kind, can oppose the efficacy of these Letters, since through these Letters we annul all things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law, which are imposed upon those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Ecclesiastical Council.

PETER Cardinal FÜMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

Albertus Serafini, Apostolic Protonotary.

Caesar Federici, Apostolic Protonotary.

In Ap. Cane, tab., vol. LXXXVI, n. 9.

APOSTOLIC LETTERS CONCERNING THE CHURCH OF SANCTI IULIANI MARTYRIS, A PAROCHIAL CHURCH, IN THE CITY OF BRIVATENSIS, COMMONLY CALLED "BRIOUDE," WITHIN THE TERRITORY OF THE DIOCESE OF LE PUY.

PIUS PP. XII For the perpetual memory of the matter.

The city of Brivatensis, located in France and within the territory of the Diocese of Le Puy, rightly and deservedly boasts of its illustrious Martyr, Saint Julian, whose birthday is recorded in the Roman Martyrology as the fifth day before the Kalends of September, who, during the most severe persecution of the Emperor Diocletian, at the beginning of the fourth century, attained the palm of martyrdom for the Christian Faith and the crown of

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glory. His celebrated tomb quickly became a dwelling place of religion.

[*Latin ed. p. 113*]

The acts of Pope Pius XII, page 113, recount how this place attracted a growing multitude of the faithful, as well as prominent men, kings, and ecclesiastical dignitaries, and even some Popes. The first chapel was transformed into a new and increasingly magnificent sanctuary over time; this, which was formerly an abbatial seat, later became a college for canons, to which Peter Roger de Beaufort, later Pope Gregory XI, was appointed, and he presided over it for twenty years, having been granted many privileges by the Roman Pontiffs and having been declared a curial church. This sanctuary, built in the style known as "Romanesque," appears to date from the 12th century, and, after being altered in the 17th and 18th centuries, has been happily restored to its original artistic splendor. Furthermore, as we have been informed, the nearly complete relics of Saint Julian are preserved and venerated there, as well as those of Saint Bonita, a virgin, whose ancient cult is maintained there. Having considered all these things, the Venerable Father Joseph Chappe, Bishop of Le Puy, in his own name and that of the clergy, nobility, and the entire people, urged us to deign to elevate the aforementioned church to the dignity of a Minor Basilica. We, carefully considering the antiquity and beauty of this sanctuary, and the fervent piety of the people towards this holy martyr, readily decided to grant this request. Therefore, after consultation with the Sacred Congregation of Rites, and with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, we declare and decree, by these letters, that the parish church, dedicated to God in honor of Saint Julian, the Martyr, and located in the small town of Brivatensis, commonly called "Brioude," within the territory of the diocese of Le Puy, shall be endowed with the title and dignity of a Minor Basilica, with all the rights and liturgical privileges that properly belong to churches bearing this title, in perpetuity. All contrary provisions to the contrary notwithstanding. These things we decree, establish, and ordain, and we declare that these present letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be duly judged and defined; and that whatever is done to the contrary by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the 26th day of the month of April, in the year 1957, in the nineteenth year of our pontificate. By special mandate of the Most Holy Cardinal Gildo Bugnola, Prefect of the Apostolic Briefs.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis, Commentary Official, ACTA SS. CONGRE-

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GATIONUM. SUPREME HOLY CONGREGATION OF THE HOLY OFFICE. COMMUNICATION. It has been reported to this Supreme Holy Congregation that certain writings, published under the pretext of restoring ancient liturgy or promoting the participation of the Christian faithful in divine offices, propose the insertion of new or altered prayers or readings of sacred scriptures into liturgical functions, and even into the celebration of the Mass itself, or the removal of certain elements from them. Therefore, this Supreme Congregation, with the approval of the Supreme Pontiff, urges the local Ordinaries, who have the right and duty to ensure that the prescriptions of the sacred canons regarding divine worship are diligently observed (can. 1261 § 1), not to permit the introduction of new rites and ceremonies, or readings and prayers, without the consultation of the Apostolic See, nor to allow anything to be removed from the divine offices. They are also to warn the clergy, both secular and regular, that the sacred liturgy is to be ordered by one Apostolic See, and that liturgical books and new litanies for public recitation are to be approved (can. 1257 and can. 1259 § 2); that prayers and exercises of piety are not to be permitted in churches or chapels without revision and the express permission of the local Ordinary, who, in more difficult cases, is obliged to submit the entire matter to the Apostolic See (can. 1259 § 1). Given at Rome, from the Offices of the Holy Office, on the 14th of February, in the year 1958. ARCTURUS DE JORIO, Notary.

WARNING. In some places, the practice of postponing the administration of baptism has persisted due to alleged reasons of convenience or liturgical suitability. Certain opinions, lacking a solid foundation, favor this delay, concerning the eternal fate of infants who die without baptism. Therefore, this Supreme Holy Congregation, with the approval of the Supreme Pontiff, warns the Christian faithful that infants are to be baptized as soon as possible, according to the prescription of canon 770. Furthermore, it urges the parish priests and vicars to diligently promote the fulfillment of this obligation. Given at Rome, from the Offices of the Holy Office, on the 18th of February, in the year 1958. ARCTURUS DE JORIO, Notary.

[*Latin ed. p. 115*]

The Sacred Consistorial Congregation 115. SACRED CONSISTORIAL CONGREGATION OF DULUTH. DECREE OF THE TRANSFER OF THE EPISCOPAL CATHEDRAL. The parish church dedicated to the Most Sacred Heart of Jesus, which has hitherto been adorned with the title and dignity of the cathedral of Duluth, appears to be less suitable for the frequent gatherings of the people, and, given the changed circumstances, does not seem sufficiently apt to satisfy the spiritual needs of the Christian people. Recognizing this, and acting with pastoral concern, the Most Reverend Doctor Thomas A. Welch, Bishop of Duluth, earnestly requested the Apostolic See to transfer the Episcopal Cathedral of Duluth from the aforemen-

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tioned church dedicated to the Most Sacred Heart of Jesus to the parish church dedicated to the Most Holy Rosary of the Blessed Virgin Mary, located in the city of Duluth, which is undoubtedly more suitable and spacious. Furthermore, this Sacred Consistorial Congregation, considering the favorable opinion of the Most Reverend Doctor Hamlet John Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of North America, and exercising the special faculties granted to it by His Holiness, Our Lord Pope Pius Divine Providence XI, deemed it fitting to grant this request. Therefore, with the understanding that the consent of those who are or may be interested in this matter has been obtained, the Episcopal Cathedral of Duluth is transferred from the church dedicated to the Most Sacred Heart of Jesus to the parish church dedicated to the Most Holy Rosary of the Blessed Virgin Mary, located in the city of Duluth, together with all rights, honors, and privileges enjoyed by other cathedrals of the Church. To carry out these matters, this Sacred Consistorial Congregation appoints the aforementioned Most Reverend Doctor Hamlet John Cicognani, granting him the necessary and appropriate faculties, and also the power to delegate to any person holding an ecclesiastical office, the duty of submitting to the Sacred Consistorial Congregation, as soon as possible, a certified copy of the completed execution of this decree. Concerning the matters above, the present Consistorial Decree is issued to be valid as if it were given with the Apostolic seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the first day of September in the year 1957. + F. A. I. CARD. PIAZZA, Bishop of Sabina and Manten, Prefect, and Secretary. © S. Joseph Ferretto, Assistant.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION OF THE COUNCIL

DECLARATION OF EXCOMMUNICATION

The Sacred Congregation of the Council, by Decree of July 16, 1957, number 25446/D, considering the particular circumstances existing in the Territory of Hungary, in order to safeguard the true dignity of the priesthood and to prevent damage to souls, decrees the following, under penalty of excommunication, incurred by the very act, and reserved in a special manner to the Apostolic See:

Priests, whether secular or religious, in the Territory of Hungary, are forbidden to accept any office or position in Parliament;

Furthermore, priests, whether secular or religious, who already hold any such office, are commanded to relinquish it within one month from

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the publication of this Decree, and are also forbidden to attend sessions of Parliament and to engage in any activity connected with the relinquished office (Acta Apostolicae Sedis, vol. 49, a. 1957, p. 637).

Moreover, since the priests Recaredus Horváth, Nicolaus Beresztóczy, and Ioannes Maté have violated the aforementioned norms, the same Sacred Congregation of the Council, having before its eyes the canons 2223, § 4, and 2229, § 3, n. 3°, and a special mandate from the Most Holy Pope Pius XII, declares that the aforementioned priests have incurred excommunication, reserved in a special manner to the Apostolic See, and are therefore subject to the effects of that penalty, as described in canons 2259-2267.

Furthermore, the same Sacred Congregation decrees that the aforementioned priests cannot be absolved from the aforementioned excommunication unless they first and definitively renounce the office of which mention has been made above, and give certain signs of repentance.

It truly believes that this will happen, and earnestly hopes that it will, so that it will not be forced to take more severe measures against the contumacious.

All other considerations, even those worthy of special mention, are of no consequence.

Given in Rome, this 15th day of February, 1958.

P. Card. CIRIACI, Prefect

L. © S. F. Roberti, Secretary.

[*Latin ed. p. 117*]

Acts of Pope Pius XII, 117. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. CUTTACK. - VISAKHAPATNAM. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

The Ordinaries of the dioceses of Cuttack and Visakhapatnam presented petitions to this Sacred Congregation for the Propagation of the Faith, requesting that the boundaries of their territories be altered so that they extend from the vicinity of the state of Ichchapuram, within West Bengal, up to the railway line that leads to the city of Raipur, encompassing the civil provinces of Orissa and Andhra Pradesh – with the exception of the area of Parkimedi Thasil, which is not a "Agency" and which will remain incorporated into the diocese of Visakhapatnam – and from there, up to the river Tel, along the aforementioned railway line. The river Tel, extending eastward to its confluence with the river Kodogo, which hitherto has marked the boundary between the dioceses of Visakhapatnam and Sambalpur, will henceforth separate the diocese of Cuttack from the diocese of Sambalpur.

This same Sacred Congregation, exercising the powers granted to it by the Most Holy Lord, our Pope Pius XII, by divine Providence, graciously accepted these petitions and approved the new demarcation of the boundaries between the dioceses of Visakhapatnam and Cuttack, as proposed

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above, and ordered the present Decree to be drawn up concerning this matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 20th day of the month of June, in the year of Our Lord 1957.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f P. Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 118*]

1Ï8 Acta Apostolicae Sedis %- Commentarium Officiale ACTA TRIBUNALIUM SACRA PAENITENTIARIA APOSTOLICA (OFFICIUM DE INDULGENTIIS) 1 ORATIO A DOCENTIBUS RECITANDA, A SUMMO PONTIFICE PIO XII EXARATA ET INDULGENTIIS DITATA. O Verbo incarnato, Magister omnium magistrorum, dulcissime Jesu nostro, qui te dignasti advenire in mundum ut, per infinita sapientiam et inexhaustam benignitatem tuam, viis hominibus iter caeli ostenderes, audi benigne humiles preces eorum qui, sequentes vestigia tua, magistri catholici degere volunt, ostendentes animis viae certas quae ad te et per te ducunt ad aeternam felicitatem. Da nobis lucem, non solum ut vitemus insidias et laxa erroris, sed etiam ut penetremus veritates, usque ad consequendum illud lumen claritatis, per quod quod est maxime essentiale fit maxime simplex, et ideo maxime aptum intellectibus etiam parvorum, in quibus praesertim reflectitur divina tua simplicitas; visita nos auxilio Spiritus tui creatoris, ut possimus docere debite, cum mandatum accipimus, doctrinam fidei. Da nobis virtutem ut accommodemur mentibus discipulorum nostrorum quae adhuc non sunt matures, ut promoveamus pulchras et recentes eorum virtutes, ut comprehendamus vitia eorum, ut toleremus inquietudines eorum; ut nos ipsi simus parvi, sine cathedra nostri officii relinquendo, exemplo tuo, Domine, qui te factum es unum ex nobis, sine altissimo sede divinitatis tuae relinquendo. Sed praesertim replet nos Spiritu tuo amoris: amore erga te, Magister unicus et bonus, ut in sancto tuo servitio sacrificemur; amore erga professionem nostram, ut videamus eam esse vocationem nobilissimam, non commune officium; amore erga sanctificationem nostram, sicut fontem principalem operis nostri et apostolatus; amore erga veritatem, ut numquam deliberatam a illa distare possimus; amore erga animas, quae...

[*Latin ed. p. 119*]

Sacred Penitentiary 119: We must mold and shape [our students] according to truth and goodness; we must love our students in order to make them exemplary citizens and faithful children of the Church, to our most beloved children and young people, with a true sentiment of a paternal love that is higher, more conscious, and more pure than that which is simply

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natural. And you, most holy Mother, Mary, under whose loving gaze the adolescent Jesus grew in wisdom and grace, be our intercessor before your divine Son, and grant us an abundance of heavenly graces, so that our work may redound to the honor and glory of Him, who with the Father and the Holy Spirit lives and reigns for all ages of ages. So be it! December 28, 1951. His Most Holy Name, Pope Pius XII, having deigned benignly to grant an indulgence of a thousand days, to be obtained by teachers with a contrite heart, whenever they devoutly recite the prayer mentioned above. Notwithstanding any obstacles whatsoever. N. Card. CANALI, Major Penitentiary L. © S. S. Luzio, Regent II.

PRAYER TO BE RECITED BY MEMBERS OF THE CHRISTIAN FAMILY, ISSUED AND BESTOWED WITH INDULGENCES BY THE SUPREME PONTIFF, POPE PIUS XII.

O Holy Family, Trinity of the earth, O Jesus, Mary, and Joseph, sublime models and guardians of Christian families, to you we turn, not only to comfort ourselves with the sweet contemplation of your beloved examples, but also to implore your protection and to promise you constant fidelity on the path that you indicate to us. Your peace, your unalterable serenity, restore our troubled spirits amidst the anxieties of a life that is ever more complicated and difficult, eloquently showing us that only in a home adorned and enriched with the domestic virtues that you have taught us, can our hearts find rest and happiness, for which they so yearn.

Therefore, how can the tender plant of the family defend itself against the ardor of unbridled passions, the insidious stirrings of rebellion, which almost everywhere abound, the hurricane of modern life, which seems to want to upset everything? How, if we do not make its roots penetrate deeply into the generous soil of Christian piety?

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - The official commentary laments the abundant irrigation of divine grace, especially through the common participation in the holy Sacraments; it encourages [the family] with a true spirit of faith, which should lead us to overcome the materialistic conception of life; it unites all its members with the close bond of a love, which, if it were not also supernatural, would be considered like all things of this world; it strengthens it in its very being through the firm purpose of each of us fulfilling our duties in all that is demanded by the just order of the family; it supports it in the hardships of this earthly exile, in which sometimes even an honest dwelling is lacking and sufficient sustenance is wanting. In the confusion of ideas that often troubles minds, we proclaim with great emphasis the holiness, unity, and divine mission of the Christian family, the cell of society and the Church, and each, in their place – parents and children – with modesty but with firmness, we pledge to do all that is in our power, so that these holy ideals may be a reality in the world. Help

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us, O Saint Joseph, mirror of the most admirable paternity in the constant care that you knew how to offer to the Savior and the Virgin, faithfully following divine inspirations; come to our aid, O Mary, the most loving, the most faithful, and the most pure of all spouses and of all mothers; assist us, O Jesus, who, in order to be a shining example in all things, willed to be the most obedient of sons. May you three always be close to us, in happy and sad times, in our work and our rest, in our anxieties and our hopes, close to those who are born and to those who die. And may you obtain for us that all households, holy in imitation of yours, may be for all their members schools of virtue, refuges of holiness, a safe path to that eternal blessedness which we confidently hope for through your intercession. So be it! December 8, 1957. His Holiness Pope Pius XII, having graciously granted a partial indulgence of a thousand days to the members of the Christian family, upon reciting at least in a contrite and devout manner the prayer mentioned above, without any impediment whatsoever. N. Card. CANALI, Penitentiary Major L. © S. S. Luzio, Regent.

[*Latin ed. p. 121*]

Sacra Penitentiaria Apostolica, m. III. ORATIO, quae a viris catholicis legislatoribus et politicae rei addictis recitanda est, a Summo Pontifice Pio XII exarata et indulgentiis ditata.

Deus, qui es immensus et aeternus, Creator et Dominus omnium, summus Legislator et Regitor supremus, a te emanat et pendet omne potestas; in nomine tuo ii qui legiferare debent, determinant quid sit iustum et quid iniustum, sicut reflexum divinae tuae sapientiae; unde nos, catholici parlamentarii et homines politici, super quos gravat onus responsabilitatis, quae nos ad centrum omnis nationis conjungit, imploramus auxilium tuum in officio, quod intendimus accipere et exercere, ad maiorem spiritualem et materialem bonitatem populi nostri.

Concede nobis illud sensum nostri officii, qui nos inducat non omittere ullam praeparationem et omne studium ad consequendum tam altum finem, simul cum illa objectivitate et eo sano realismo, qui nos ad percependum perspicue quod in quolibet momento videtur optimum, adducant. Fac ut non abhorreamus ab illa sana imparcialitate, ad quam tendere debemus, sine iniustis praeferentiis, ad bonum omnium, et ut numquam desint nobis fidelitas erga populum nostrum, fides in principia quae aperte professamur, et elevatio animi, ut permaneamus supra omnem possibilis corruptionem aut meschinem curam.

Fac ut deliberationes nostrae sint serenae, sine alia passione quam illa inspirata a sancto desiderio veritatis; ut resolutiones nostrae sint conformes praeceptis tuis, etiamsi obsequium voluntati tuae dolorem et renuntiationes imponat; et ut, etsi in parva nostra, conare possimus imitari illam rectitudinem et sanctitatem, cum qua tu ipse omnia gubernas et dirigis ad tuam maiorem gloriam et ad verum bonum societatis humanae

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et omnium creaturarum tuarum.

Audi nos, Domine, ut numquam desint nobis lux tua in mentibus nostris, fortitudo in voluntatibus nostris, et calor caritatis tuae in cordibus nostris, quae populum nostrum tenere amant. Remove a nobis omnem ambitionem humanam et omnem illicitam cupiditatem lucri; infunde nobis sentimen tum vivum, actuale et profundum de eo quod est ordo socialis sanus et observantem iuris et aequitatis, et fac ut unum diem, simul cum illis, qui traditi sunt in curas nostras, possimus frui praesentia tua beatifica, sicut praemium supremum, in aeternum.

Sic sit. 9 - ACTA, vol. XXV, n. 3. — 27-2-1958.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Commentarium Officiale, die 27 Ianuarii 1958. Sanctissimus Dominus Noster, Pius Divinus, Pontifex Maximus XII, in audientia, quae infra scripta Cardinali Paenitentiario Maiori die 26 Ianuarii 1958 concessa est, benigne dignatus est tribuere partialem Indulgentiam, quae tribus annis viget, ad acquirendam, per catholicos viros, qui legibus et rebus politicis addicti sunt, saltem corde contrito, quoties orationem supra relatam devote recitaverint. Contrariis quibuslibet minime obstantibus. N. Card. CANALI, Paenitentiarius Maior h. © S. S. Luzio, Regens.

[*Latin ed. p. 123*]

Diarium Romanae Curiae 123

DIARIUM ROMANAE CURIAE

Lunes, 27 de enero de 1958, el Sumo Pontífice Pío XII recibió en solemne audiencia a Su Excelencia el Dr. Bartolomé Migone, Embajador Extraordinario y Plenipotenciario de Italia, para la presentación de las Cartas Credenciales.

Domingo, 16 de febrero de 1958, el Sumo Pontífice Pío XII recibió en solemne audiencia a Su Excelencia el Dr. Vasco Pereira da Cunha, Embajador Extraordinario y Plenipotenciario de Portugal, para la presentación de las Cartas Credenciales.

SECRETARÍA DE ESTADO

NOMBRAMIENTOS

Por Breves Apostólicos, el Sumo Pontífice Pío XII, reinando felizmente, se ha dignado de nombrar:

30 de noviembre de 1957.

El Muy Reverendo Señor Cardenal Cicognani Gaetano, Protector de la Compañía de las Hermanas de la Cruz (Sevilla).

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8 de diciembre.

El Reverendo Mons. Venier Elio, Capellán de la Sagrada Congregación Pontificia, *extra numerum*.

El Reverendo Mons. Musante Giovanni, Capellán de la Sagrada Congregación Pontificia, *extra numerum*.

12 de diciembre.

Su Excelencia el Reverendo Mons. Punzólo Luigi, Arzobispo titular de Sebastea, Nuncio Apostólico en Panamá.

15 de diciembre.

El Muy Reverendo Señor Cardenal Mimmi Marcello, Secretario de la Sagrada Congregación Consistorial.

17 de diciembre.

El Muy Reverendo Señor Cardenal Cicognani Gaetano, Protector de las Hijas de Cristo Rey (Madrid).

18 de enero de 1958.

El Muy Reverendo Señor Cardenal Mimmi Marcello, Protector de las Hermanas Franciscanas Adoratrices de la Cruz (Casoria, Nápoles).

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary, with documents from the Secretary of State, the Most Holy Father Pius XII, may He happily reign, deigned to appoint: December 22, 1957. His Eminence, Cardinal Mimmi Marcello, Member of the Supreme Sacred Congregation of the Holy Office. December 28, His Eminence, Cardinal Mimmi Marcello, Member of the Sacred Congregation for the Propagation of the Faith. January 2, 1958. The Reverend Father Antonio Czapla, of the Congregation of the Mission, Defender of the Bond at the Tribunal of the Sacred Roman Rota. January 21, The Reverend Father Philippe de la Trinité, of the Discalced Carmelites, Consultant to the Supreme Sacred Congregation of the Holy Office. February 4, His Eminence, Cardinal Mimmi Marcello, Member of the Sacred Congregation of Rites. Assistants to the Papal See: September 1, 1955. His Excellency, Most Reverend Monsignor Giacomo Patrizio O'Collins, Bishop of Ballarat. April 12, 1957. His Excellency, Most Reverend Monsignor Giuseppe Guglielmo Baeten, Bishop of Breda. October 15, His Excellency, Most Reverend Monsignor Emilio Botero Gonzales, Bishop of Pasto. October 15, His Excellency, Most Reverend Monsignor Antonio Augusto de Assis, Bishop of Jaboticabal. October 15, His Excellency, Most Reverend Monsignor Alberico Semeraro, Bishop of Oria. December 16, His Excellency, Most Reverend Monsignor Reginaldo Giuseppe Maria Addazi, Archbishop of Trani, Barletta, and Nazareth, perpetual administrator of Bisceglie. Apostolic Protonotaries, as if participating: March 28, 1957. Monsignor Maurizio Parmentier, of the diocese of Nottingham. July 24, Monsignor Gerardo C. Hartmann, of the archdiocese of Utrecht.

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August 12, Monsignor Giorgio Schreiber, of the diocese of Hildesheim. September 21, Monsignor Leone Giuseppe Ceria, of the diocese of Chiavari. October 27, Monsignor Luigi Choppin, of the diocese of Verdun. October 29, Monsignor Giuseppe Scheuber, of the diocese of Coira. November 11, Monsignor Giovanni Lorenzo Sheridan, of the diocese of Albany. November 18, Monsignor Marcello Magliocchetti (Rome). November 19, Monsignor Giuseppe Guazzi, of the diocese of Lodi. November 22, Monsignor Guido Bortolameotti, of the archdiocese of Trento. November 30, Monsignor Giuseppe Ferrièu, of the diocese of Rodez.

[*Latin ed. p. 125*]

Diarium Romanae Curiae 125, December 7, 1957.

Most Reverend Ferrino Giacomo, of the Archdiocese of Brindisi. January 3, 1958.

Most Reverend Angles Pamies Igino, of the Diocese of Barcelona.

Most Reverend Salvaderi Carlo, of the Diocese of Lodi.

Prelates Domestic of His Holiness:

1950. Most Reverend Rossi Pietro (Rome).

1952. Most Reverend Malfranci Orlando, of the suburbicarian Diocese of Sabina and Poggio Mirteto.

May 5, 1956. Most Reverend Cristiani Leone, of the Diocese of Belley.

Most Reverend Fabbri Ettore, of the Diocese of Sarsina.

August 6. Most Reverend Lagrange Marcellino, of the Diocese of Bayonne.

November 29. Most Reverend Hinojosa Erasmo, of the Archdiocese of Arequipa.

January 10, 1957. Most Reverend Salat Antonio, of the Diocese of Saint-Flour.

Most Reverend Rossi Nicola, of the Diocese of Vallo di Lucania.

February 9. Most Reverend Gaynor Walter, of the Diocese of Plymouth.

February 22. Most Reverend Duggan Tommaso, of the Diocese of Salford.

March 2. Most Reverend Kelly Patrizio, of the same Diocese.

March 4. Most Reverend Ashe Giovanni Martino, of the Diocese of Motherwell.

Most Reverend Hamilton Alessandro, of the same Diocese.

April 11. Most Reverend Hackett Patrizio Vincenzo, of the Diocese of Clifton.

April 12. Most Reverend Mulders Alfonso Giov. Maria, of the Diocese of Breda.

Most Reverend Hughes Filippo, of the Diocese of Salford.

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May 7. Most Reverend Schaaper Antonio Cornelio, of the Diocese of Rotterdam.

June 3. Most Reverend Van Dyk Gerardo Gisberto Pietro, of the Diocese of Groninga.

Most Reverend Venings Cornelio Giacomo Agostino, of the Archdiocese of Utrecht.

Most Reverend Verhamme Achille, of the Diocese of Bruges.

July 16. Most Reverend Van Welie Francesco Antonio Maria, of the Diocese of 's-Hertogenbosch.

August 12. Most Reverend Medina De La Fuente Desiderio, of the Diocese of Chillan.

September 2. Most Reverend Cronin Carlo Filippo, of the Diocese of Hexham-Newcastle.

Most Reverend Mullin Giuseppe, of the Archdiocese of Liverpool.

October 18. Most Reverend Sanguineti Luigi, of the Diocese of Chiavari.

October 21. Most Reverend Schraeder Bernardo, of the Diocese of Osnabrück.

October 25. Most Reverend Jiménez Martin Santo, of the Diocese of Salamanca.

Most Reverend Salcedo Ramon Pietro, of the same Diocese.

Most Reverend Turrado Turrado Lorenzo, of the same Diocese.

Most Reverend Bamatschi Paolo, of the Archdiocese of Breslau.

October 5. Most Reverend Viscaro Giovanni Maria Gabriele, of the Diocese of Tarbes and Lourdes.

Most Reverend Sheahan Giacomo, of the Diocese of Bathurst.

May 12. February 7.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - Official Commentary, October 1957. Most Reverend Joseph Boussàrd, of the diocese of Le Mans.

Most Reverend Gelestino Taranta, of the diocese of Sulmona.

Most Reverend Peter Mary Joseph Ollier, of the diocese of Beauvais.

Most Reverend James William Emilius Patria, of the same diocese.

Most Reverend Vito Ferroni, of the diocese of Comac□□□.

Most Reverend Henry François, of the diocese of Verdun.

Francis Giliberti, of the prelatura "nullius" of Pompei.

Most Reverend Samuel Fernandez Miranda, of the archdiocese of Oviedo.

Most Reverend Demetrio Cabo Perez, of the same archdiocese.

Most Reverend Joseph Igartua and Irizar, of the same archdiocese.

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Most Reverend Ignatius M. Olaizola Arrieta, of the same archdiocese.
Most Reverend Buggero Lefevre, of the diocese of Namur.
Most Reverend Ferdinand Toussaint, of the same diocese.
Most Reverend Peter Lefevre, of the diocese of Séez.
Most Reverend John Hottot, of the archdiocese of Paris.
Most Reverend James Guilhem, of the same archdiocese.
Most Reverend Charles William Cunningham, of the diocese of Bunbury.
Most Reverend Jesus Pastor Moliner, of the diocese of Teruel.
Most Reverend Joseph Bellizzi, of the diocese of Cassano all'Ionio.
Most Reverend James Joseph Prendergast, of the diocese of Port Pirie.
Most Reverend William Protaso Kain, of the same diocese.
Most Reverend William Henry Nesdale, of the same diocese.
Most Reverend Francis Cullinan, of the same diocese.
Most Reverend Norberto Couronne, of the diocese of Rodez.
Most Reverend Graziano Couzi, of the same diocese.
Most Reverend Emilius Foulquier, of the same diocese.
December 19th.
Most Reverend Valerio Donati, of the diocese of Acquapendente.
Most Reverend Mario Alufii Pentini (Rome).
Most Reverend Armando Franco, of the archdiocese of Brindisi.
Most Reverend Augustus Timperi, of the archdiocese of Camerino.
Most Reverend Louis Tancredi, of the diocese of Policastro.
Most Reverend Quintilius Bianchi, of the diocese of Città di Castello.
January 7th, 1958.
Most Reverend Peter Bonvini, of the diocese of Lodi.
Most Reverend Joseph Carenzi, of the same diocese.
Most Reverend Alexander Parazzini, of the same diocese.

[*Latin ed. p. 127*]

The Roman Curia Diary lists 127 extraordinary secret chamberlains of His Holiness: 1956. Monsignor Giovanni Etti, of the apostolic administration of Burgenland. Monsignor Giuseppe Alfonso M. Plasschaert, of the diocese of Breda, June 30th. Monsignor Teodoro Bèuvers, of the diocese of Rotterdam, August 6th. Monsignor Carlo Knapp, of the apostolic administration of Innsbruck, August 21st. Monsignor Giovanni Pock, of the diocese of Secovia, October 30th. Monsignor Vittorio Barros Morales, of the archdiocese of Bogotá, January 1957. Monsignor Ernesto Rivera Reyes, of the diocese of Talea. Monsignor Enrico Cornejo, of the same diocese. Monsignor Efraim Gaete, of the same diocese. Monsignor Tullio Garcés Rojas, of the same diocese. Monsignor Alfonso Antonio G. Diepenbrock, of the dio-

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cese of Haarlem, February 12th. Monsignor Luigi Alfonso Maria Sanders, of the diocese of Rotterdam, April 2nd. Monsignor Vincenzo Roccasecca, of the diocese of Sezze, May 12th. Monsignor Cornelio Giuseppe Elisabetta Nicola Van Dijck, of the diocese of 's-Hertogenbosch, May 17th. Monsignor Pietro Maas, of the diocese of Rotterdam, June 29th. Monsignor Ignazio Wils, of the same diocese. Monsignor Alfonso Meuwese, of the diocese of 's-Hertogenbosch, June 25th. Monsignor Giovanni Wenke, of the diocese of Meissen. Monsignor Paolo Jung, of the same diocese, July 13th. Monsignor Giovanni Lamberto Maria De Lepper, of the diocese of Breda, August 5th. Monsignor Matteo Uberto O'Reilly, of the diocese of Wollongong, September 24th. Monsignor Giovanni Langenberg, of the diocese of Osnabrück, September 25th. Monsignor Enrico Rahe, of the same diocese. Monsignor Enrico Timpe, of the same diocese. Monsignor Alfonso Brovedani, of the diocese of Concordia, October 10th. Monsignor Fioravante Indri, of the same diocese. Monsignor Vincenzo Samà, of the diocese of Squillace, October 18th. Monsignor Luigi Balassone, of the diocese of Sulmona, October 22nd. Monsignor Manfredi Carfagnini, of the same diocese. Monsignor Ferdinando Di Camillo, of the same diocese. Monsignor Silvestro Di Massa, of the same diocese. Monsignor Damiano Di Placido, of the same diocese. Monsignor Achille Sciullo, of the same diocese. Monsignor Pietro Balestra, of the diocese of Treia, February 26th. Monsignor Giuseppe Henny, of the diocese of Coira, February 29th. Monsignor Ferruccio Luccardi, of the archdiocese of Udine, March 31st.

[*Latin ed. p. 128*]

Acta Apostolicae Sedis - Official Commentary 128 31 » 5 » » » 1957. Monsignor Giulio Gatti, of the diocese of Brzesc. Monsignor Giov. Battista Stefanini, of the same diocese. » » Monsignor Anthony Didona, of the diocese of Cassano alnovembre » l'Ionio. Monsignor Francesco Fera, of the same diocese. » » Monsignor Francesco Alvarez Martínez, of the archdiocese of » » Oviedo. Monsignor Giovanni Garcia-Loredo, of the same archdiocese. Monsignor Domenico Silva Espinosa, of the archdiocese of Santiago del Chile. Monsignor Gerolamo Ricci (Rome). » 6 » Monsignor Massimiliano Trümmer, of the diocese of Secovia. » 7 » » Monsignor Carlo Minchiatti, of the archdiocese of Perugia. 8 » Monsignor Mario Borghi, of the archdiocese of Modena. » 14 » Monsignor Vincenzo Natalini, of the diocese of Terracina. Monsignor Alessandro Colavincenzo, of the diocese of Sulmona. » 18 » Monsignor Beniamino Forte, of the diocese of Foligno. 21 » » 22 Monsignor Traiano Crisan, of the diocese of Claudiopoli-Armenopoli. » » Monsignor Gerard Danese, of the diocese of Lech. 26 27 » Monsignor Giov. Battista Campana, of the diocese of Cassano » all'Ionio. » » Monsignor Salvatore Falabella, of the same diocese. » » Monsignor Cosma Massafra, of the same diocese. Monsignor Francesco Rimolo, of the same diocese. » » 29 Monsignor Mariano Clementi, of the archdiocese of Fermo. » » » Mon-

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signor Tiziano Scalzotto, of the diocese of Padova. » 1 December Monsignor Achille Silvestrini, of the diocese of Faenza. » » 5 Monsignor Giuseppe Angiolini, of the diocese of Bergamo. » » Monsignor Guy Sala, of the same diocese. » » Monsignor Andrea Spada, of the same diocese. 7 » Monsignor Enrico Pitzky, of the diocese of Berlin. » » Monsignor Vincenzo Carbone, of the abbey « nullius » of Monte Vergine. » 9 » Monsignor Pasquale Leone, of the diocese of Nola. » 11 Monsignor Giovanni Scocco, of the diocese of Osimo. » 16 Monsignor Fausto Vallarne, of the diocese of Aosta. » » » Monsignor Giovanni Oglietti, of the archdiocese of Vercelli. » » 20 Monsignor Anthony Petti, of the diocese of San Severo. January 1958. Monsignor Oddo Martinelli, of the diocese of Gubbio. » 7 » Monsignor Giulio Antonietti, of the diocese of Lodi. Chamberlain of the Secretariate of Spada and Cappa of His Holiness: 29 June 1957. Mr. Pietro C. Cartier, of the archdiocese of New York.

[*Latin ed. p. 129*]

Diarium Romanae Curiae

129 Secret Chamberlain Extraordinary of the Sword and Cape of His Holiness: December 24, 1956. Mr. de Buyer, Louis, of the Archdiocese of Paris. November 18, 1957. Mr. Tiberghien, Eugene, Emilio, of the Visconti family, of the Diocese of Lille. December 16. Noble Franchi, Joseph (Rome). Honorary Chamberlains in the purple attire of His Holiness: February 4, 1956. Monsignor Michl, Joseph, of the Apostolic Administration of Burgenland. August 21. Monsignor Hamminger, Augustus, of the Diocese of Linz. November 5, 1957. Monsignor Kiegerl, Charles, of the Diocese of Secovia. November 5, 19ng57. Monsignor Gratzer, Joseph, of the same Diocese. November 26, 1957. Monsignor Raco, Jerome, of the Diocese of Mileto. Honorary Chamberlain "extra Urbem" of His Holiness: March 22, 1956. Monsignor Spatzenegger, John Chrysostom, of the Archdiocese of Salzburg. Honorary Chamberlain Extraordinary of the Sword and Cape of His Holiness: November 18, 1957. Mr. Moruzzi, John (Rome). Secret Honorary Chaplains of His Holiness: February 4, 1956. Monsignor Koehle, Louis, of the Archdiocese of Salzburg. July 6, 1957. Monsignor Ressel, Francis, of the Archdiocese of Vienna. July 6, 1957. Monsignor Stubenvoll, Francis, of the same Archdiocese. July 6, 1957. Monsignor Walter, Rudolph, of the same Archdiocese. November 5, 1957. Monsignor Reinisch, John, of the Diocese of Secovia.

HONORS

By Apostolic Brief, the Most Holy Father, Pope Pius XII, of blessed memory, deigned to bestow:

The Order of the Golden Spur: November 17, 1957. Upon His Excellency, Professor Heuss, Theodor, President of the Federal Republic of Germany.

By Letters from the Secretariat of State, the Most Holy Father, Pope Pius

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XII, of blessed memory, deigned to bestow:

The Grand Cross of the Order of Pius: November 15, 1957. Upon Count von Strachwitz, Rudolph, Ambassador of the Federal Republic of Germany to the Holy See.

[*Latin ed. p. 130*]

Acts of the Apostolic See - Official Commentary 130. The Order of Saint Gregory the Great: November 15, 1957. To Mr. von Heyden, William Gunther (Germany). The Knighthood of the Order of Saint Gregory the Great: November 15, 1957. To Mr. Rath, Otto (Germany). To Mr. Koeble, Frederick (Germany). The Grand Cross of the Order of Saint Gregory the Great, civil class: November 15, 1957. To Mr. Bleek, Charles Theodore (Germany). To Mr. Ritter von Lex, John (Germany). December 16. To Mr. Nossent, Charles John, of the Archdiocese of Milan. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: July 11, 1957. To Mr. Otero Navascues, Joseph Mary, of the Diocese of Madrid. To Mr. Mohedano Hernández, Joseph Mary, of the same diocese. August 28. To Mr. Dessain, Joseph G., of the Diocese of Liège. October 22. To Mr. Ibarra Bergé, Xavier, of the Diocese of Bilbao. To Mr. Ruiz Salas, Joseph Mary, of the same diocese. November 15. To Mr. Merker, Rinaldo (Germany). To Mr. Stoecker, Theodoric (Germany). The Commander's Cross of the Order of Saint Gregory the Great, civil class: December 18, 1956. To Mr. Blaize de Maisonneuve, Emile, of the Diocese of Laval. March 28, 1957. To Mr. De Boer, Henry Gerard, of the Diocese of Rotterdam. April 4. To Mr. Steenberghe, Maximilian Paul Leo, of the Diocese of 's-Hertogenbosch. To Mr. Van Kinschot, Francis Henry, of the Diocese of Rotterdam. May 29. To Mr. Donders, Hermann Francis Anthony, of the same diocese. June 16. To Mr. Grollenberg, William Adrian, of the Diocese of Haarlem. July 26. To Mr. Van Sonsbeek, William G., of the Archdiocese of Utrecht. August 20. To Mr. Conrad, Peter, of the Diocese of Basle and Lugano. September 3. To Mr. Leconda Goicoechea, Daniel, of the Diocese of Bilbao. October 24. To Mr. Caron, Hubert Adolph, of the Diocese of Lille. October 22. To Mr. de Bourg, Walter A., of the Diocese of Lausanne. November 5. To Mr. Pizzuti, Maximus, of the Diocese of Volterra.

[*Latin ed. p. 131*]

From the Diary of the Roman Curia, November 8, 1957.

To Mr. Rubaltelli Enrico, of the diocese of Padua.

To Mr. Viscidi Federico, of the same diocese.

To Mr. Binna Giuseppe, of the archdiocese of Sassari.

To Mr. Ceeh Francesco, of the archdiocese of Vienne.

To Mr. Boustani Giuseppe, of the diocese of Sidon of the 11 Maronites.

To Mr. Fernandès-Villela Roberto, of the archdiocese of Ma14 lines.

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To Mr. Voet Enrico, of the same archdiocese.
To Mr. Einsiedler Alberto (Germany).
To Mr. Siefker Leopoldo (Germany).
To Mr. Pigott Paolo, of the archdiocese of Seattle.
To Mr. Dispenza Nicola Rosario, of the archdiocese of Chicago.
To Mr. Giùffrè Gennaro, of the archdiocese of Reggio Calabria.
To Mr. Giuliani Aldo (Rome).
To Mr. Conti Renzo (Italy).
To Mr. Fajadet Clemente, of the diocese of Koudougou (A.O.F.).
To Mr. Orlando Luigi, of the diocese of Brzesc.
To Mr. Biaggi Francantonio, of the same diocese.
To Mr. Bruzzone Antonio, of the same diocese.
To Mr. Orlando Raffaele, of the diocese of Nola.
December 9.
To Mr. Bertani Alessandro, of the archdiocese of Bologna.
To Mr. Cavallini Federico, of the same archdiocese.
To Mr. Piermarini Osvaldo (Rome).
The Knighthood of the Order of Saint Gregory the Great, civil class: 1954.
To Mr. Fernando J.W.K. Giovanni, of the diocese of Chilaw.
June 16, 1956.
To Mr. de Monj-Colchen Paolo, of the diocese of Meaux.
To Mr. de Charnacé Paolo, of the same diocese.
To Mr. Giraud Felice, of the archdiocese of Avignon.
To Mr. Vernet Gabriele, of the same archdiocese.
To Mr. Buys Giacomo Giuseppe, of the diocese of Breda.
November 17.
To Mr. Andriessen Cornelio, of the same diocese.
To Mr. Van Erp Giuseppe Pietro, of the diocese of 's-Hertogenbosch.
December 21, 1957.
To Mr. Prinzen Cornelio Antonio Giuseppe V., of the same diocese.
To Mr. Janssen Enrico Filippo M. G., of the same diocese.
To Mr. Van Den Heuvel Nicolò Enrico Ludovico, of the same diocese.
To Mr. Appels Gerardo Marino Maria, of the same diocese.
To Mr. Van Der Meulén Guglielmo Adolfo Giuseppe, of the diocese of Breda.
August 7.

[*Latin ed. p. 132*]

Acta Apostolicae Sedis - Commentarium Officiale 1957. To the Reverend

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Mr. Van Oerie Ugo Anthony, of the diocese of Rotterdam. To the Reverend Mr. Veringa Henry, of the diocese of Haarlem. To the Reverend Mr. Wouters Joseph Louis Cornelius Mary, of the diocese of 's-Hertogenbosch. To the Reverend Mr. Van Der Lans Anthony Joseph Ignatius, of the diocese of Rotterdam. To the Reverend Mr. Howes Henry W., of the archdiocese of Westminster. To the Reverend Mr. Enneking Francis Joseph Mary, of the diocese of 's-Hertogenbosch. To the Reverend Mr. De Smet John Peter, of the diocese of Haarlem. To the Reverend Mr. Hettinga Acronio Tjebbe, of the diocese of Groninga. To the Reverend Mr. Teeuwen Joseph James Matthew Mary, of the diocese of Ruremonda. To the Reverend Mr. Beduschi Loris, of the diocese of Cremona. To the Reverend Mr. Dupont Hubert Joseph, of the diocese of Ruremonda. To the Reverend Mr. Van Wessum Mario Theodore James, of the archdiocese of Utrecht. To the Reverend Mr. De Jong Tjebbe, of the diocese of Groninga. To the Reverend Mr. Dröge Gerard, of the same diocese. To the Reverend Mr. Germani Angiolino, of the diocese of Guastalla. To the Reverend Mr. Genina Paul Ambrose, of the diocese of Nîmes. To the Reverend Mr. Willems Cornelius Martin John, of the diocese of 's-Hertogenbosch. To the Reverend Mr. Lenzlinger Louis, of the diocese of Coira. To the Reverend Mr. Fernandes Maza Richard, of the diocese of Madrid. To the Reverend Mr. Lem Francis Henry Mary, of the diocese of Rotterdam. To the Reverend Mr. Dijsselbloem William John Joseph, of the same diocese. To the Reverend Mr. Van Thiel Coovels Diederik John Mary, of the same diocese. To the Reverend Mr. Kaufmann-Hillenkamp Joseph, of the diocese of Coira. To the Reverend Mr. Kuiper Henry John, of the archdiocese of Utrecht. To the Reverend Mr. Van Der Laan Gerard Joseph, of the same archdiocese. To the Reverend Mr. Schlattmann Rudolph Mario Joseph Anthony, of the diocese of Haarlem. To the Reverend Mr. Beaumont Peter Matthew, of the diocese of 's-Hertogenbosch. To the Reverend Mr. Finkelstein Renato, of the archdiocese of Paris. To the Reverend Mr. Aubry Maurice, of the diocese of Dijon. To the Reverend Mr. Godinot Henry, of the diocese of Verdun.

[*Latin ed. p. 133*]

Diarium Romanae Curiae, 133, November 11, 1957.

To the Reverend Monsieur Bienvenu Giovanni, of the diocese of Séez.

To the Reverend Monsieur Moulinet Giovanni, of the same diocese.

To the Reverend Monsieur Rousseau Ferdinando, of the same diocese.

To the Reverend Monsieur Vergneau Fernando, of the same diocese.

To the Reverend Monsieur Valvekens Francesco, of the archdiocese of Malines.

November 14:

To the Reverend Monsieur Raederscheidt Erico (Germany).

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November 15:

To the Reverend Monsieur Manganelli Eleno, of the diocese of Grosseto.

November 21:

To the Reverend Monsieur Paris Eugenio, of the archdiocese of Paris.

To the Reverend Monsieur Troussel Giovanni, of the archdiocese of Rheims.

To the Reverend Monsieur Dupont Renato, of the same archdiocese.

To the Reverend Monsieur Muguet Giorgio, of the diocese of Beauvais.

November 25:

To the Reverend Monsieur Beheyt Prospero, of the diocese of Bruges.

November 27:

To the Reverend Monsieur Saias Giovanni, of the diocese of Brzesc.

November 29:

To the Reverend Monsieur Vowles Tommaso, of the diocese of Port Pirie.

To the Reverend Monsieur Coucoureux Giuseppe, of the diocese of Rodez.

November 30:

To the Reverend Monsieur L'Oisseau Ferdinando, of the diocese of Moulins.

December 9:

To the Reverend Monsieur Cortellese Mario, of the diocese of Acireale.

December 12:

To the Reverend Monsieur Bartolini Giuseppe, of the diocese of Arezzo.

To the Reverend Monsieur Emelien Ruggero, of the diocese of Séez.

December 13:

To the Reverend Monsieur Arrigoni Carlo, of the diocese of Pescia.

The Grand Cross of the Order of Saint Sylvester:

November 15, 1957.

To Monsieur Bott Giovanni (Germany).

To Monsieur Janz Federico (Germany).

The Commander's Cross with Plaque of the Order of Saint Sylvester:

November 13, 1956.

To Monsieur Fernando Lopez de Romana, of the archdiocese of Arequipa.

July 11, 1957.

To Monsieur de Echanove y Guzman Saverio, of the diocese of Madrid.

To Monsieur Ciekèr Giuseppe, of the same diocese.

December 18:

To Monsieur Casa Raffaele (Rome).

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To Monsieur Ambrini Riccardo (Rome).

The Commander of the Order of Saint Sylvester:

June 3, 1957.

To Monsieur Serena Giovanni Battista, of the diocese of Treviso.

To Monsieur Fischetti Francesco Paolo, of the archdiocese of Brindisi.

To Monsieur Van Kesteren Gerardo Giovanni, of the diocese of Haarlem.

To Monsieur Janberg Hans, of the archdiocese of KolÃn.

To Monsieur Barros Casanueva Giuseppa, of the archdiocese of Santiago del Chile.

To Monsieur López TJreta Giuseppe Luigi, of the same archdiocese.

To Monsieur Quevedo Albornoz Giovanni Raimondo, of the same archdiocese.

[*Latin ed. p. 134*]

Acta Apostolicae Sedis - Official Commentary 134, 1957.

To the Reverend Mr. Franzoni Lorenzo, of the Archdiocese of Bologna.

To the Reverend Mr. Cisternino Leonardo Anthony, of the Diocese of Monopoli.

To the Reverend Mr. Baumgartner Ferdinando, of the Archdiocese of Vienne.

To the Reverend Mr. Veraárt Giuseppe Bernard Mary, of the Diocese of Ruremonda.

To the Reverend Mr. TJriarte Aguirreamalloa Castor, of the Diocese of Bilbao.

To the Reverend Mr. Zitgàro Lewis, of the Archdiocese of L'Aquila.

To the Reverend Mr. L'Hoest Lewis, of the Diocese of Liegi.

To the Reverend Mr. Carvalho Rossini, of the Archdiocese of Belo Horizonte.

To the Reverend Mr. Brundo Cateno Giuseppe, of the Archdiocese of Capua.

To the Reverend Mr. Haag Wolfgang, of the Archdiocese of Ispahan of the Latins.

To the Reverend Mr. Martirössi Francesco, of the same Archdiocese.

To the Reverend Mr. Sahna Gervasius, of the Archdiocese of Sassari.

To the Reverend Mr. Hosselet Achilles, of the Archdiocese of Malines.

To the Reverend Mr. Malengreau Fernando, of the same Archdiocese.

To the Reverend Mr. Malengreau Guy, of the same Archdiocese.

To the Reverend Mr. Papen Alex, of the same Archdiocese.

To the Reverend Mr. Rucquoi Leo, of the same Archdiocese.

To the Reverend Mr. Van dèr Schueren Gerard, of the same Archdiocese.

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To the Reverend Mr. Fâssbendèr John Francis (Germany).

To the Reverend Mr. Gellbach Horst (Germany).

To the Reverend Mr. Pokorni Alfonso (Germany).

To the Reverend Mr. Schmidt-Schlegèt Philip (Germany).

To the Reverend Mr. Wuerz Alfred (Germany).

To the Reverend Mr. Frisina Anthony (Rome).

To the Reverend Mr. Bottini Edward, of the Diocese of Ferentino.

To the Reverend Mr. Zei Humbert, of the Diocese of Viterbo.

To the Reverend Mr. Bonelli Gerard, of the Diocese of Como.

To the Reverend Mr. Maloney Andrew Patrick, of the Archdiocese of Newark.

To the Reverend Mr. Duse Lewis, of the Diocese of Brzesc.

To the Reverend Mr. Ottoboni Peter, of the same Diocese.

To the Reverend Mr. Panigoni Primo, of the same Diocese.

To the Reverend Mr. Perugini James, of the Archdiocese of Camerino.

To the Reverend Mr. De Siervo Francis, of the Diocese of Nola.

To the Reverend Mr. Annino John, of the Archdiocese of Siracusa.

To the Reverend Mr. Barra Giuseppe, of the same Archdiocese.

To the Reverend Mr. Bordi Richard, of the same Archdiocese.

To the Reverend Mr. Pandolfo Hugo, of the same Archdiocese.

To the Reverend Mr. Scarfì Luciano, of the same Archdiocese.

To the Reverend Mr. Vitale Giuseppe, of the same Archdiocese.

To the Reverend Mr. Indelicato Sebastian, of the Diocese of Acireale.

To the Reverend Mr. Mondelli Guy, of the Diocese of Como.

August 19.

[*Latin ed. p. 135*]

Diarium Romanae Curiae 135, December 16, 1957. To Mr. Masini Emanuele (Rome). To Mr. Moreschi Emilio, of the diocese of Marsi. 21. To Mr. Gentilin Antonio, of the diocese of Treviso. 23. To Mr. Primi Italo, of the diocese of Chiavari. January 8, 1958. To Mr. Ginevri Paolo, of the diocese of Cagli. The Knighthood of the Order of St. Sylvester: 1954. To Mr. Weerasekera Perera Carlo Lorenzo, of the diocese of Chilaw. December 6, 1956. To Mr. Hodges Filippo Giacomo, of the diocese of Shrewsbury. February 7, 1957. To Mr. Ottaviani Ferdinando (Rome). To Mr. Smits Vittore Crispino Giuseppe, of the diocese of 's-Hertogenbosch. March 23. To Mr. Van De Pavoordt Giuseppe Maria, of the diocese of Haarlem. To Mr. Van de Schoor Pietro Giacomo, of the diocese of 's-Hertogenbosch. To Mr. Stumpel Giovanni, of the same diocese. April 2. To Mr. Bux Christoforo, of the diocese of Ruremonda. To Mr. De Oliveira Virgolino, of the diocese of Campinas. To Mr. Bik Ottone Antonio Maria, of the diocese of Rotterdam.

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To Mr. Daubresse Giovanni, of the apostolic vicariate of Leopoldville. To Mr. Brom Enrico, of the diocese of Haarlem. May 7. To Mr. Lambriex-Houtappel Maurizio Maria Giuseppe, of the diocese of Ruremonda. May 25. To Mr. Nijman Nicola Marino, of the diocese of Rotterdam. To Mr. Steeman Alberto H. J., of the same diocese. To Mr. Flint Ermanno Teodoro, of the diocese of Groninga. July 5. To Mr. Pajaron y Pajaron Raffaele, of the diocese of Madrid. July 11. To Mr. Robólas Mario, of the archdiocese of Bologna. August 19. To Mr. Nieuwenhuis Francesco Enrico, of the diocese of Haarlem. To Mr. Lavieira Maino Laurino, of the diocese of Pelotas. To Mr. Taborda Attilo, of the same diocese. To Mr. Tuinstra Alfonso Maria Uberto, of the diocese of Ruremonda. To Mr. Lobeya Giuseppe, of the apostolic vicariate of Leopoldville. September 3. To Mr. Motingia Giovanni, of the same apostolic vicariate. To Mr. Scheeren Giovanni Nicola, of the diocese of Breda. August 6. To Mr. Theeuwes Giacomo Francesco, of the same diocese. August 20.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Official Commentary, September 20, 1957. To the Reverend Mr. Paulus Giovanni Renier, of the diocese of Bure monda. To the Reverend Mr. de Groot Stefano Willibrordo Antonio Maria, of the diocese of 's-Hertogenbosch. To the Reverend Mr. Gasser Alfonso, of the archdiocese of Vienna. October 9. To the Reverend Mr. Lacroix Giuliano, of the diocese of Bayeux. October 15. To the Reverend Mr. Franken Enrico, of the apostolic vicariate of Boma. October 16. To the Reverend Mr. Olivers Leonardo Giuseppe, of the diocese of Rure monda. To the Reverend Mr. Navarra Giuseppe, of the diocese of Rimini. October 28. To the Reverend Mr. Paganini Ernesto, of the same diocese. To the Reverend Mr. Matzinger Silvestro, of the diocese of Sant'Ippolito. To the Reverend Mr. Giani Luigi, of the archdiocese of Florence. November 5. To the Reverend Mr. Goldmann Ferdinando, of the diocese of Sant'Ippolito. November 11. To the Reverend Mr. Miliani Pietro, of the diocese of Sansepolcro. To the Reverend Mr. Schollmeyer Joacchino (Germany). November 15. To the Reverend Mr. Terzetti Bruno, of the diocese of Foligno. November 21. To the Reverend Mr. Mezzedimi Elia, of the diocese of Grosseto. To the Reverend Mr. Cozzi Pasquale, of the archdiocese of Milan. November 28. To the Reverend Mr. Malacart Antonio, of the diocese of Concordia. November 30. To the Reverend Mr. Petricca Renzo (Rome). December 9. To the Reverend Mr. Rizzo Antonino, of the diocese of Acireale. To the Reverend Mr. Vecchio Orazio, of the same diocese. To the Reverend Mr. Marizza Francesco, of the archdiocese of Gradisca. To the Reverend Mr. Bonetti Edo (Rome). December 18. December 23. To the Reverend Mr. Turpini Rinaldo, of the diocese of Chiavari.

NECROLOGY, November 29, 1957. Most Reverend Monsignor Giovanni Latysevskyi, titular Bishop of Adada. January 3, 1958. Most Reverend

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Monsignor Casimiro Paltarokas, Bishop of Panevezys. Most Reverend Monsignor Giovanni Evangelista de Lima Vidal, Archbishop and Bishop of Aveiro. January 7. Most Reverend Monsignor Teodoro Bensch, titular Bishop of Tentiri. January 11. Most Reverend Monsignor Francesco Potenza, Bishop of Castellaneta. January 15. Most Reverend Monsignor Egidio Negrin, Archbishop and Bishop of Treviso. January 23. Most Reverend Monsignor Michele On Prakhongchit, titular Bishop of Blaundo, Apostolic Vicar of Tharé. February 2. Most Reverend Monsignor Marco I Khouzan, Patriarch of Alexandria of the Copts. February 4. Most Reverend Monsignor Stanislao Rospond, titular Bishop of Dardano. Most Reverend Monsignor Giovanni Felice de Hemptinne, titular Bishop of Milevi, Apostolic Vicar of Katanga. Most Reverend Monsignor Efrem Hykary, titular Archbishop of Amastri, patriarchal vicar for the Syriacs in Lebanon. February 12. Most Reverend Monsignor Stefano Sobalkowski, titular Bishop of Medeli. February 25. Most Reverend Monsignor Giovanni di Dio Ramalho, titular Bishop of Philadelphia of Lydia.

[*Latin ed. p. 137*]

Year and Volume XXV, March 1958 (Series II, Vol. XXY) - No. 1. ACTA AP. SEDIS COMMENTARIA. OFFICIAL ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION. I. MUSOMENSIS. THE APOSTOLIC PREFECTURE OF MUSOMENSIS IS RAISED TO THE RANK AND DIGNITY OF A DIOCESE. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY: The promise which Christ, the Son of God, foresaw concerning the progress of the Church among men, was truly fulfilled not only in the passing ages, when almost all nations fled into the bosom of the Holy Church, as into a haven of salvation, but is fulfilled daily, when countless peoples seek to be imbued with Christian truth and Christian families are kindled. In this matter, since the Apostolic Prefecture of Musoma is also in this condition, We have proposed to the Sacred Congregation for the Propagation of the Faith that it be raised to the rank of a diocese, so that the boundaries of our religion may be extended more widely. Therefore, after due consideration, and with the advice sought from the venerable Brother Delegate in British East and West Africa; supplementing the consent of those who have some right in this matter, We, by Our supreme and apostolic authority, decree and order the following. We raise the Apostolic Prefecture of Musoma to the dignity of a diocese, granting it all rights and honors.

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - An Official Commentary on matters pertaining to such Churches; and We impose upon the Bishop to whom the administration is entrusted, also those duties which follow from the office of a Bishop. This diocese shall retain the same name and the same bound-

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aries as before; and We entrust it to the care of members of the Society of Maryknoll for the promotion of foreign missions, for it is certain that those who have thus far devoted all their efforts to extending the Kingdom of Christ will not fail in the future to dedicate themselves to the cause of religion. The seat of the diocese shall be in the city of Musoma, and there the Bishop shall establish his residence, and shall have his cathedral, namely, in the church which exists in that city. The Church of Musoma shall be a suffragan of the metropolitan See of Tabora; likewise, its Bishop shall obey the sacred Primate of that archdiocese. A College of Canons shall be established; but if it cannot be done at present, We grant that diocesan consultants be chosen, whose work and counsel the Bishop shall use. But when the group of Canons is constituted, they shall, by that very fact, cease from their office. A seminary shall be built within the territory of the new diocese to receive boys who have been called to the priesthood; for they are the hope of the Church and of Christians, and will one day be priests and pastors; and this shall be done according to the norms of common law and according to the prescriptions of the Sacred Congregation. The episcopal table shall be endowed with the goods which formerly belonged to the apostolic prefecture; the revenues of the curia; and finally, with money which is either given by the people, or which is usually sent by the Sacred Congregation for the Propagation of the Faith. All matters relating to the government and administration of the constituted diocese, as well as the election of a Capitular Vicar in the event of a vacancy, the rights and duties of the clergy and the people, and other similar matters, shall be governed by canon law. Furthermore, those things which We have commanded in these Letters shall be carried out by him who, at the time of execution, presides over the Apostolic Delegation for Eastern and Western British Africa, or by whom he shall have delegated, provided that he is constituted in an ecclesiastical dignity. And he who shall have completed this task shall also order that documents be drawn up, and shall promptly send true copies of these to the Sacred Congregation for the Propagation of the Faith. We will and desire that these Letters be effective now and forever; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, shall be able to hinder the effectiveness of these Letters, since by these Letters We annul all prescriptions contrary to them. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We order that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, shall be kept.

[*Latin ed. p. 139*]

Acts of Pope Pius XII, numbered 139, which are written by hand and

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are subscribed by the seal of a man of established standing in ecclesiastical dignity, and also by a public notary, shall have the same validity as if they were otherwise attested. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the fifth day of the month of July, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSUS Card. COSTANTINI

8. R. E.

Cancellarius

PETRUS Card. FÜMASONI BIONDI

8. Congr. de Propaganda Fide

Praefectus

Hamletus Tondini

Apostolic Chancery

Regens

Franciscus Hannibal Ferretti,

Proton. Apost.

Albertus Serafini,

Proton. Apost.

Loco

£8 Plumbi

In Ap. Cane, tab., vol. LXXXXVI, n. I¡.

II. CONFINIORIS CALIFORNIAE (PACENSIS IN CALIFORNIA INFERIORE)

Certain territories are taken from the Apostolic Vicariate of the Northern California, and a new Apostolic Prefecture is established, to be called "PACENSIS IN CALIFORNIA INFERIORE."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of this event:

Since, by the hidden will of God, we hold the same office and function as the blessed Apostle Peter, we strive with great care and diligence to ensure that, through a suitable diocesan organization and arrangement, the eternal salvation of the faithful may be more suitably promoted. For this reason, with our venerable brother Aloisius Raimondi, Archbishop with

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the title of Tarsus...

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis – An Official and Apostolic Commentary concerning a Delegate in the Republic of Mexico, requested from this Holy Roman See that a new apostolic prefecture be established in that region; for he considered this to be of great benefit to the flock; we believe that such a request should be granted. Therefore, after careful consideration and with the advice of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, supplementing the consent of those who have jurisdiction in this matter, by our supreme and apostolic authority, we establish and decree the following. We separate from the apostolic vicariate of Confins Californiae that portion which, as they say, is situated between the parallels of latitude 22.5 and 28 degrees north, together with the adjacent islands. We constitute this territory as an apostolic prefecture, to be called the principal city of Pacensis in Lower California, and we entrust it to the care of the members of the Congregation of the Sons of the Sacred Heart of Jesus. We grant this new ecclesiastical jurisdiction all the rights and privileges that are customarily granted to others; and we also impose upon him to whom the prefecture is entrusted the duties that are customarily attributed to sacred prelates of the same rank. Furthermore, the venerable Brother Aloysius Raimondi, whom we have appointed, will see to it that these things are carried out, and we grant him all the powers necessary to carry out this task, which he may also delegate to any other man who is distinguished by the priesthood, provided that he is of suitable character. And if, at the time when this task is to be completed, another person is in charge of the Apostolic Delegation in Mexico, he shall carry out our orders. The same venerable Brother will also see to it that the acts of this matter are recorded, and that true copies of these documents are promptly sent to the Sacred Congregation for the Propagation of the Faith. We intend that these letters be effective now and in the future; so that those things which have been decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the effectiveness of these letters, shall be able to take effect, since by these letters we abolish all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full force and effect as if they were presented. If anyone should in any way disregard or fail to comply with these Our decrees in

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general,

[*Latin ed. p. 141*]

From the Acts of Pope Pius XII, 141: Whoever shall have been informed that he is subject to the penalties established by law, if he has not obeyed the commands of the Supreme Pontiff, let him know. Given in Rome, at St. Peter's, on the thirteenth day of the month of July, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSUS, Cardinal of Constantinople, 8.

R. E., Chancellor.

PETRUS, Cardinal Fumasoni-Biondi, 8.

Prefect of the Congregation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

Albertus Caesar Serafini,

Federici, Protonotary Apostolic.

Protonotary Apostolic.

In the Apostolic Chancery, in the Register of Plumb, Book LXXXXVI, number 11.

THE PATRIARCHAL VICARIATE OF SPINENSIS FOR THE SYRIAN RITE, IN THE UPPER GAZIRA, IS RAISED TO THE RANK OF EPARCHY, AND SHALL BE CALLED SPINENSIS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT,

We conceive a great joy in our hearts, when, considering the affairs of the holy Church, we observe that, although afflicted by so many trials, it is nevertheless growing with joyful promise throughout the world, and that, solely by the grace of God, it embraces more and more sons into its maternal embrace day by day.

Such a thing has been made known to Us as a most pleasing testimony by the prayers of Our beloved son, Ignatius Gabriel, Cardinal Tappouni of the Holy Roman Church, Patriarch of Antioch for the Syrians, who, together with the Bishops of the same rite, requested Us to raise the Patriarchal Vicariate of the Syrians, which has been established for twenty-five years in the region of the Upper Gazira, to the rank and dignity of an Eparchy, for the Christian family is growing there with such vitality that, if We grant these requests, there is good hope that many of those who still live miserably outside the bosom of the Church will be brought into the one fold of

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Christ.

[*Latin ed. p. 142*]

142. The Acts of the Apostolic See – the official commentary – confirm that it is fitting for it to be the entrance, or the dignity, of the Catholic name, and to recognize its authority and excellence. Having considered all these things; after hearing our venerable Brother, His Eminence, the Cardinal Prefect of the Sacred Congregation for the Eastern Churches, and after consulting the venerable Brother Paul Pappalardo, Archbishop with the title of Apamea and Apostolic Internuntius in Syria; and after obtaining the agreement of those who have a right to be heard in this matter; we decree, by our supreme authority, the following. We elevate the patriarchal vicariate of Greater Gazira of the Syrians to the dignity of an eparchy, and we shall call it Spinensis, taking its name from the civil principality of that city, and we shall define its boundaries as follows: to the north, by the territory of the Turks; to the south, by the cities commonly called Deir-ez-zor and Abou-Kemal, located on the Euphrates; to the east, by the Iraqi state; and finally, to the west, by the cities of Tel-Abiad and Raqqa, located on the Balikh river, which flows into the Euphrates. The eparch shall establish his seat and residence in the same city of Spinensis, which the people call Hassetché, and the cathedral of pontifical authority shall be located in the church of the Most Blessed Virgin Mary, received into heaven, which shall therefore be permanently raised to the rank of a cathedral church, with all the corresponding rights and privileges. These rights and prerogatives, which are due to other eparchies, shall likewise be granted to the Spinensis Church, according to the norms of law and the particular laws of the Eastern Church, in accordance with the customs and traditions of its rite. This new eparchy, being of the Antiochene Syrian rite, shall be subject to the jurisdiction of the Patriarch of Antioch of the Syrians, and of his illustrious Church. The endowment of this eparchy shall be constituted either by funds freely donated by the faithful, or by the revenues and income of the Curia. Furthermore, with regard to the clergy, we decree that, as soon as the orders contained in these letters have been carried out, those priests who are of the Antiochene Syrian rite, and who legitimately reside within the territory of the Spinensis Church, shall be considered to belong to this eparchy. Moreover, with regard to the education of young men whom Christ has called to the priesthood, and with regard to the rights and obligations of the clergy and the people, and to all other matters of this kind, all these things shall be governed according to the norms of law and the particular laws of the Eastern Church. Finally, we command that the venerable Brother Paul Pappalardo, whom we have mentioned, shall take care to see that these orders are carried out, and we grant him the necessary powers for this purpose, and we authorize him to delegate these powers to any other person of outstanding ecclesiastical dignity; and we

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impose upon him the duty of writing a document of the completed work, and of sending a faithful copy thereof to the Sacred Congregation for the Eastern Churches as soon as possible. If, however, another person, while these matters are being carried out, should...

[*Latin ed. p. 143*]

From the Acts of Pope Pius XII, page 143: The Apostolic Delegate in Syria shall be subject to the same powers and obligations as those mentioned herein. We desire that these documents be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind shall be able to oppose the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, bearing the seal of a person established in ecclesiastical dignity, and signed by a public notary, shall have the same validity as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the fifteenth day of the month of July, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Ecclesiastical College.

EUGENIUS Cardinal TISSERANT, Prefect of the Congregation for the Oriental Church, with his Secretary, Hamletus Tondini.

Albertus Serafini, Apostolic Protonotary.

Caesar Loco, Apostolic Protonotary.

6ß Plumbi In Ap. Cane, table, volume LXXXXVI, number 15.

Federici, Apostolic Protonotary.

[*Latin ed. p. 144*]

Acta Apostolicae Sedis - Official Commentary 144 IV

PUNO (IULIUM)

CERTAIN TERRITORIES ARE DETACHED FROM THE DIOCESE OF PUNO, AND A NEW PRELATURE ((OF NULLIUS)) IS ESTABLISHED, TO BE CALLED ((IULIUM)).

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PIUS, SERVANT OF THE SERVANTS OF GOD

For the perpetual memory,

Having received the burden and the mandate to govern the entire Church of Christ, we believe that it greatly benefits the dioceses if their territories and boundaries are properly described. For this reason, since the Most Reverend Prelate Francis Lardone, Archbishop with the title of Rhizaeum and Apostolic Nuncio in the Republic of Peru, has requested from this Roman See that a new "nullius" prelature be established in his region, which is divided from the Diocese of Puno, we consider it fitting to grant this, after offering prayers. Therefore, after hearing the opinion of the Most Reverend Brother Albert Dettmann and Aragón, Bishop of Puno, and with the consent of those who have some right in this matter, we, with our supreme and He apostolic authority, establish and decree the following:

We separate from the Diocese of Puno the entire territory of the provinces of Chucuito and Huancané, and the three curias or parishes commonly known as Acora, Chucuito, and Pichacani, located in the province of Puno; and we establish a new "nullius" prelature in these territories, to be called Iulium, with the same boundaries and territories from which it is formed. The capital city and the residence of the Prelate will be the city of Juli; and we elevate the cathedral, dedicated to the blessed Apostle Peter, to the dignity of a prelatic cathedral, with all due rights and honors.

We also impose upon the Ordinary Prelate the duties that are usually incumbent upon his grade.

We make this newly founded prelature a suffragan of the Church of Arequipa; and its sacred pontiff shall be subject to the Archbishop of that metropolitan see.

Furthermore, we order that a seminary, at least elementary, be built for the education of boys who are invited by the most gracious gift of God to receive the duties of the priesthood, according to the norms of common law and the Sacred Congregation for Seminaries and Universities. And when they have grown older, the best of them shall be sent to Rome, to be received at the Pontifical College of the Latin American Region, where they will be imbued with philosophy and sacred theology.

The prelatic table, or the revenues of the episcopal curia, or the stipend to be paid by the civil authority, or the money that is...

[*Latin ed. p. 145*]

Acta Pii PP. XII, 145: To the people, or finally, a portion of the goods which, after the division of the possessions of the diocese of Puno, according to canon 1500 of the O.I.C., will be allocated to the new See. As for the clergy, the Church of Juli, once established, that part of the

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clergy legitimately residing within its territory shall be considered as its own proper clergy. The governance, administration, and similar matters of the prelate shall be entirely governed by the laws of Canon Law; furthermore, all acts and documents pertaining to or concerning this prelate shall be sent as soon as possible to its episcopal curia, to be preserved religiously. Moreover, what we have commanded through these Apostolic Letters under seal, the venerable Father Francis Lardone will see to its execution, to whom we grant all powers to act, delegating to him whatever is necessary, provided he is constituted in ecclesiastical dignity. He will cause these documents to be drawn up, and he will send them, with faithful copies, promptly to the Sacred Congregation of the Consistory. And if another, while presiding over the same Apostolic Nunciature, is to carry out these matters, he shall follow our mandates and instructions. We intend these Letters to be effective now and in the future; so that those to whom the matters decreed herein pertain shall observe them religiously, and thus obtain their full effect. Nothing contrary to the efficacy of these Letters, of any kind, shall be able to prevail, since through these Letters we derogate from all things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the third day of the month of August, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSUS Card. COSTANTINI, Secretary of State.

© Fr. ADEODATUSI.

Card. PIAZZA, Member of the Congregation of the Consistory, Secretary.

Hamletus Tondini, Apostolic Secretary.

Francis Hannibal Ferretti, Protonotary.

Albertus Serafini, Protonotary Apostolic.

In Ap. Cane, tab., vol. LXXXXVI, n. U. Apostolic.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER CONSTITUTING THE MOST BLESSED VIRGIN MARY, MOTHER

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OF GOD, OF THE HOLY ROSARY OF FATIMA, AS THE PRINCIPAL CELESTIAL PATRONESS OF THE ENTIRE DIOCESE OF ZACAPENSIS, IN GUATEMALA. PIUS PP. XII For the perpetual memory of this matter. — What the Holy Church rightly and deservedly sings of the Most Blessed Virgin Mary, always holds true, everywhere: "She shall arise as the morning light, beautiful as the moon, elect as the sun, terrible as an army in battle array" (Cant., V, I, 9). For, while She vanquishes "For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ" (Philipp., III, 18) with strength, she also gently attracts and comforts the hearts of the faithful. Moreover, in the place commonly called "Acaba," within the boundaries of the Zacapensis diocese in Guatemala, an image of the Virgin Mary of the Most Holy Rosary, called of Fatima, has been erected for the veneration of the people, and piety has increased, and morals have been reformed, especially among agricultural workers and artisans, who are often led astray by "Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats." (cf. Hebr., XIII, 9). Having admired so much the devotion to the Virgin Mary and the conversion of souls to God, the Venerable Brother Constantinus Christianus Luna, Bishop of Zacapensis, earnestly requested that We deign to choose the same Virgin of Fatima as the celestial Patroness of his newly established diocese, which had not yet been assigned any Patron. At the same time, he asked that We designate and establish the tenth day of May each year to commemorate the Most Blessed Virgin. We, wishing that this devotion to Mary may increase more and more from day to day, have gladly accepted these requests. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We, by the force of these Letters, perpetually and in perpetuity, constitute the Most Blessed Virgin Mary of the Most Holy Rosary of Fatima as the principal Patroness before God of the entire Zacapensis diocese, with all the honors and liturgical privileges that are properly due to the principal Patrons of places. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, declaring that these present Letters shall remain forever firm, valid, and efficacious; shall have and obtain their full and complete effect; and shall fully suffice for those to whom they pertain, now and in the future; so that they may be duly judged.

[*Latin ed. p. 147*]

Acts of Pope Pius XII, 147, are to be considered and defined; and whatever may be attempted concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Given in Rome, at St. Peter's, under the Fisherman's ring, on the thirtieth day of the month of March, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy

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Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, by Apostolic Brief, to the Church dedicated to the Blessed Virgin Mary "of Remedy," in the Archdioceses of Arborea, which is adorned with the honors and privileges of a Minor Basilica. PIUS PP. XII. For the perpetual memory of this matter. — We have been accustomed to adorn with illustrious titles and privileges, for the good of souls and for the honor of Heaven, the temples of God, which, surrounded by great piety, are enriched not only with their size but also with works of art, and are celebrated with a singular devotion of the faithful, following in the footsteps of the Roman Pontiffs. Among those deserving of recognition is the temple dedicated to the Blessed Virgin Mary "of Remedy," near the city commonly called "Oristano," in the Archdioceses of Arborea, on the island of Sardinia. Within it, the image of the same Virgin Mary, adorned with a golden crown, which We ourselves have blessed, is solemnly preserved, having been redeemed by Our Venerable Brother, Frederick, Cardinal of the Holy Roman Empire, Bishop of Tusculum, and Archpriest of the Patriarchal Basilica of St. Peter's. To her, the Blessed Virgin "of Remedy," we have also added a new honor as the heavenly Patroness of the entire Archdioceses of Arborea, together with Saint Archelaus, in the Marian year of 1954. Consequently, devotion to the Blessed Virgin has grown stronger, so that countless faithful, from almost all of Sardinia and even from foreign lands, visit the aforementioned sanctuary, especially during the months of May, September, and October, and wish to enrich it with new and precious works of art. Considering all of this, the Venerable Brother Sebastian Fragni, Archbishop of Arborea, approached Us with prayers, in his own name and also on behalf of the clergy and the nobility, so that the temple, which We have praised, might be designated a Basilica.

[*Latin ed. p. 148*]

Acts of the Apostolic See - Official Commentary 148. May this Church of Our Minor Basilica be adorned with its title and privileges. We, however, desiring to give a new testimony of Our benevolent sentiments towards the fervent piety of the faithful of Arborea towards the Blessed Virgin Mary, have judged it right to grant approval to such petitions with a willing heart. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation of Our Apostolic authority, by the force of these letters, perpetually and in every respect, We elevate the Church of God, dedicated in honor of the Blessed Virgin Mary "to the remedy," located near "Oristano," within the boundaries of the Archdiocesis of Arborea, to the dignity of a Minor Basilica, with all the rights and privileges pertaining to churches of that name. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom

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they pertain, or who may pertain to them, shall now and henceforth fully avail themselves of them; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of April, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, and by the Apostolic Briefs: SAINT SEBASTIAN, MARTYR, PATRON SAINT OF ALL THE MEMBERS OF THE URBAN ORDER FROM ITALY, COMMONLY CALLED "URBAN GUARDS," IS ESTABLISHED. PIUS PP. XII For the perpetual memory of the matter. Among the illustrious martyrs of Christ, the soldiers hold a special place in the hearts of the faithful, with a particular devotion; among these, Saint Sebastian, who, as tradition tells us, was a leader of the Praetorian Guard under the Emperor Diocletian, shines brightly and is venerated with the greatest devotion. Devoted to the Emperor, but even more to Christ, Sebastian, according to accounts, secretly aided and supported the Christians, and underwent a double martyrdom, the memory of which endures.

[*Latin ed. p. 149*]

From the Acts of Pope Pius XII, page 149: The devotion to him remained firm in hearts and in works of art, and even now shines brightly and is revered. Moreover, as a Patron, countless associations, both of soldiers and of citizens, devoted themselves to him, following his example and imbued with Christian virtues, in a manner that is both sincere and well-considered. Now, at the urgent request of many Bishops of Italy, and of the superiors of the urban order, and also of the esteemed organization dedicated to assisting Italian craftsmen, commonly known by the abbreviation "O.N.A.R.M.O.," and with the General Moderator, We humbly and earnestly implore that We may graciously consent to establish the venerable Saint Sebastian, Martyr, as the heavenly Patron of all the urban guards of Italy, before God. We, following in the footsteps of our predecessors, the Roman Pontiffs, and as these guards are devoted to the proper ordering of civil society, We believe it is highly desirable to grant our approval to such prayers, so that they may faithfully and diligently fulfill their important duty, inspired by Christian piety. Therefore, after consultation with the Congregation of Holy Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare by these letters, permanently and forever, that Saint Sebastian, Martyr, is established as the heavenly Patron of all the urban guards of Italy, whom in the Italian language they call "Vigili Urbani," with all the honors and liturgical privileges that are properly due to such distinguished patrons.

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Let all contrary things be of no effect. These decrees are issued, established, and determined, and these present letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and thus it shall be rightly judged and defined; and shall be declared void from this moment and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given at Rome, near Saint Peter, under the Fisherman's ring, on the eleventh day of the month of May, in the year 1957, in the nineteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 150*]

Acts of the Apostolic See - Official Commentary 150

ADDRESS TO THE DIRECTORS, PROFESSORS, AND STUDENTS OF THE PONTIFICAL ACADEMY, NOW CALLED "ANGELICUM"

The sight and gathering of you, directors, professors, and students of the Roman Academy, which bears the name "Angelicum," brings singular delight to Our eyes, and We rejoice all the more now, fulfilling Our wishes and yours, to finally receive you, to see you, and to be with you in person.

Before, however, We offer to you certain things which We trust, with divine grace, will be useful, We first of all congratulate you most sincerely on the growth and progress of your Academy.

To the sacred disciplines of theology, canon law, and philosophy, two further Institutes have been added, one concerning mystical and ascetic matters, the other concerning social matters; the number of doctors has increased; the doctrine and writings of Saint Thomas Aquinas are investigated more deeply and spread more widely. We acknowledge, approve, and praise all of this.

Your Pontifical Academy, whose esteemed son, Michael Browne, the General of your Order, we are pleased to greet here, has been established above all with this purpose in mind: that it might shine as a most brilliant beacon of Thomistic wisdom throughout the entire Catholic world.

You will soon celebrate the completion of ten years since this foundation, and we look forward to your joy because of the fortunate outcome. For what was then a trembling hope and the beginning of a journey, is now, under the most powerful patronage of your heavenly Patron, brought to a most felicitous conclusion by so many distinguished doctors of your Institute.

Indeed, if it is clear that the fame of "the house of God... which is the church of the living God, pillar and firm foundation of the truth" is established, it is all the more so because the doctrines of Saint Thomas Aquinas are investigated accurately and spread widely.

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It is a good path that you follow, illuminated by this most excellent guide.

In the liturgical prayers offered to God on the feast of Saint Thomas Aquinas, these two principal and august things are requested: "...that we may understand what he taught with understanding, and accomplish what he did with imitation" (Prayer of the Feast).

* January 14, 1958.

1 Timothy 3:15.

[*Latin ed. p. 151*]

Acts of Pope Pius XII, 151. We inquire: what did Thomas teach above all? Where, as a primary and singular aspect, is his teaching most clearly gathered? This becomes clear: with word and example of life, he taught those devoted to sacred disciplines, but also those who follow rational philosophy, to give the highest obedience and the utmost reverence to the authority of the Catholic Church.

2. This full observance of the authority of the Church was repeated because he was deeply convinced that the living and infallible Magisterium of the Church is the proximate and universal rule of Catholic truth. Following the path of Saint Thomas Aquinas and of outstanding men of the Dominican Order, who shone with religion and sanctity of morals, listen attentively and receive with a willing heart, with attentive ears, the voice of the Church's teaching, whether extraordinary or ordinary, you especially, beloved sons, who, by a singular gift of God, are engaged in studying sacred disciplines in this venerable City, near the "Cathedral of Peter and the principal church, from which priestly unity has arisen."

3. Not only must you diligently and readily assent to the institutions and decrees of the Holy Magisterium, which pertain to divinely revealed truths, since the Church, the Bride of Christ, is the faithful guardian and infallible interpreter of this deposit; but with humble obedience of mind, you must also receive those documents which concern questions pertaining to natural and human matters; for those also, professing the Catholic religion, especially theologians and philosophers, ought, as is fitting, to give great weight to them, if such matters of a lower order are presented, since they are connected and joined to the truths of the Christian faith and to the supernatural end of man.

4. Let this also be a law for the theologian: that, having the example of Aquinas before his eyes, he diligently examines and constantly studies the Scriptures, which are of incomparable importance and weight for those who study sacred disciplines: for, as the most holy Doctor himself testifies, "the canonical Scripture is used by the authorities (of sacred discipline) properly and necessarily in arguing... For our faith is based on the revelation made to the Apostles and Prophets, who wrote the canonical books, and not on a revelation, if any such was made, to other doctors."

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5. *a* 4 cfr. S. Th. 3. p. Suppl. q. 29, a. 3. Sed contra 2; et 2 2 « p. q. 10, a. 12 in c. s S. Cypr. Epist. 55 c. 14 - Ed. Härtel, Corp. Script. Eccl. Lat. vol. 3 p. 2, p. 083. 4 S. Th. 1 p. q. 1 a. 8 ad 2.

[*Latin ed. p. 152*]

The Acts of the Apostolic See – Commentary 152 – officially taught this, and so it has always acted. For the commentaries, composed by himself, on the books of the Old and New Testaments, especially on the Epistles of the Apostle Paul, shine with such gravity, subtlety, and diligence, that they may be counted among his greatest theological works, and these should be considered as a biblical complement of great importance. Therefore, if anyone neglects them, he cannot be said to have fully and thoroughly made use of the knowledge of the Angelic Doctor. The investigation and study of the Divine Scriptures, which was constantly intertwined with the theological meditations of the Doctor of Aquinatis, and which also wonderfully aided his own work, should never be absent from your studies and from the practice of spiritual life. Furthermore, we consider it worthy of special commendation to study the speculative branch of Thomistic Theology, which should be very dear to you, as it is expressly stated in the last paragraph of your elected Chapter: "Thomistic speculative theology has always constituted a unique heritage of your Order." Therefore, may the sacred theology flourish in your Athenaeum, to which the most illustrious Aquinas, in his time, rightly defended the rights of true doctrine and wisdom, and ascribed the primacy over all doctrines and arts. We, too, openly affirmed his outstanding merits in the Encyclical Letters "Humani generis," against certain innovators. And although, with respect to various theological questions, progress and development must certainly be made in the historical disciplines and those that are learned through experience, nevertheless, the principles and the fundamental doctrines of St. Thomas must be diligently maintained. We believe that this should also be the case, with a comparison and proportion maintained, with respect to philosophical disciplines. Now that you have been enlightened with almost angelic wisdom by your esteemed Prelate and Master, meditate with us on his virtues, and strive diligently to apply them to your own conduct. For he undoubtedly applied these sentiments of the Apostle Paul to his own spiritual progress: "Now concerning those things that are sacrificed to idols." and "Knowledge inflates, but charity builds up."

[*Latin ed. p. 153*]

The Acts of Pope Pius XII, 153, affirms that the doctrines of the speculative part should be cherished with all one's heart; nevertheless, charity plays the primary role, to which all other virtues are subservient, like attendants to a most excellent queen: for from it, faith and the gifts of the Holy Spirit draw strength; from it also, the flame of contemplation of the

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hidden mysteries of God is nourished. You also, with all diligence and zeal, cultivate charity, and together with it, fervent sentiments of religion, and all other virtues that will enhance the condition and status of your lives, so that, far from hindering, your studies, even the most rigorous, may contribute to the ascent to the degrees of evangelical perfection. At the same time, with vigilant care, observe the religious vows and the norms and laws of your respective Institutes; let the sacred liturgy be a delight in your devotion; let speech about divine things flow frequently and fervently from your mouth, nay, from your rich heart; let both be your most faithful companions and exhortations to the loftiness of the spirit, charity and truth, and truth and charity. But before we bring our prayer to a conclusion, we wish to offer you some splendid words of St. Bonaventure for your meditation and purpose, who was closely connected with the sweet friendship of St. Thomas Aquinas: "Let no one believe that reading alone is sufficient without devotion, speculation without piety, investigation without admiration, circumspection without joy, industry without charity, knowledge without love, intelligence without humility, or study without divine grace... Therefore, O man of God, prepare yourself first by the stinging spur of conscience, before you raise your eyes to the rays of wisdom shining in its mirror, lest, from the very contemplation of those rays, you fall into a deeper pit of darkness." Finally, may the help of God, from whom comes charity and who is charity, be your guide. Given from the Apostolic Blessing, which we gladly and earnestly bestow upon you all, and upon your endeavors and your excellent plans.

To the General Superiors of Religious Orders and Confraternities in the City.

* With great joy of mind, we greet you all, most beloved children, who are entrusted with the care of those striving for evangelical perfection, by the sweet counsel of divine Providence, and who are present before Us in the Lord.

10 Itinerarium mentis in Deum, n. 4 - 8. Bonaventure's Complete Works, ed. Quaracchi, vol. V, 1891, p. 296.

* Given on the 10th day of February, in the year 1958.

11 - ACTA, vol. XXV, n. 4. — 24-3-1958.

[*Latin ed. p. 154*]

Acts of the Apostolic See - Official Commentary 154, so that you may be received into some, not any, society of Our Apostolic ministry. As We recalled some years ago, when the members of your first Convocation were discussing the states of perfection, the religious life "is and is efficacious because it is closely connected with the proper limit of the Church, which aims to lead men to sanctity." Indeed, the Church, the Bride of Christ, would not fully respond to the Lord's will, nor would the eyes of men,

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filled with hope, look towards her as "a sign raised up to the nations," unless within her bosom they found those who, more by example than by words, shone more beautifully with the splendor of the Gospel. Therefore, in this part of Our ministry, We have accepted you, most beloved Sons, as members of Our supreme office, either by entrusting you with something for your subjects through the Code of Canon Law of Our supreme jurisdiction, or by approving for you the Rules and Constitutions of that authority which is called "dominative," laying the foundations. Hence, it is Our greatest concern that you exercise this authority in accordance with Our intentions and those of the Church. We have carefully described those things which are most important for preserving your subjects in this age, and those which must be innovated and adapted, as We urged you to do last year, after the Holy Year of 1950. Today, We wish to define briefly how those of you who are responsible for those whom We mentioned then, may more effectively cooperate with Us in achieving the goal We intend. We warned then that those who participate in the states of perfection should in no way, to the detriment of eternal Truth, indulge in the philosophy to which they have given the name "existentialism." Indeed, it is the duty of those who are responsible for them, with minds clearly illuminated by the safe paths of truth, without deviating to the right or to the left, to lead those subject to them firmly and with strength, if necessary, to the goal of eternal life. As the patriarch of those who strive for evangelical perfection in the West said: "The Abbot ought to teach, or establish, or command nothing outside the precept of the Lord; but his command or doctrine should be scattered in the minds of the disciples with the leaven of divine justice." Not from those things which are commonly said, not from those things which are presented as the newest, rejecting the older commentaries of the Fathers.

[*Latin ed. p. 155*]

The acts of Pope Pius XII, number 155, are now being disseminated, and indeed, they must be taught and put into practice, not according to what appears most suitable for men living in the world, but according to the pure source of revealed truth and according to the norms of the ecclesiastical magisterium, from which superiors of religious institutes should constantly draw the principles by which they guide themselves. It certainly requires a strong spirit to encounter the opinions of many at times; if the superior does not always consent, and if he sometimes appears to be outdated by some, how will he preserve the integrity of the truth of Christ, which is always new, yet always ancient? Also, in the norms by which the doctrine and practice of religious life must be governed (as we warned in a more serious matter through the Encyclical Letter "Humani generis"), there are those who, "giving more attention to new things," strive to subject themselves to the moderation of the sacred magisterium, and therefore run

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the risk of gradually and unknowingly departing from the truth divinely revealed and leading others into error." It is certainly less grave to err in matters of discipline than in matters of faith; nevertheless, both errors, in their own way, lead us to ruin, and undoubtedly delay and hinder us from finding the Supreme Good as we ought. Superiors must firmly adhere to the equally balanced and solid doctrine of religious life, as it was handed down by the first Founders and sanctioned by the long usage of the Church, and must not depart from it for any new things. We must adhere to the truth, not because it attracts the consent of men, but because it is the truth, given by God, either through nature or graciously revealed to men. Let those who detract from it say: does this cease to be truth, and a way to God? Certainly, a prudent superior will readily seek and listen to many opinions; he will carefully consider and weigh the opinions of wise men and doctors; he will never trust himself as much as if the danger of error did not always threaten everyone on earth. Afterwards, as far as possible, having heard, especially those whom the Rule itself has, as it were, born as counselors to him, after many prayers to the Spirit of Counsel, having carefully considered all things, he will embrace what is right; and he will not fear to impose it with a paternal and firm resolve on those subject to him, as is fitting, and to guide their actions and lives according to it. "Just as it is fitting for disciples to obey their teacher, so too it is fitting and just for him to arrange all things." Let this never depart from your minds, whatever some may ponder, for whom the yoke of religious obedience now seems heavier than it can be imposed on men of this age, the office of the superior is...

[*Latin ed. p. 156*]

Acts of the Apostolic See - Commentary 156. Officially, with all humility and charity of Christ, to firmly lead those entrusted to you; and to render an account to God the Judge, not only from yourselves, but also from those to whom you have been entrusted. "As many brothers as you know you have under your care, be certain that you will render an account to the Lord for all of their souls on the day of judgment."

As time passes and new needs of souls arise each day, other and other forms of life have arisen within the Church, leading, as one may hope, by the Holy Spirit, towards the goal of perfection. Some are required by their own members; not the same as those proposed to monks, or regular clergy; not the same as those for religious, members of more recently established secular institutes. However, one thing is common to all, and will remain common: whoever pursues evangelical perfection must withdraw and separate himself from this world, in reality according to what is required by the vocation given to him by God, but in affection, completely. We speak of this world, of which our Lord and Master forewarned His disciples: "You are not of the world"; and the most beloved Apostle: "We know that we are

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of God and the whole world is seated in wickedness."; and also the Doctor of the Gentiles: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Indeed, one who intends to live for the Lord, and to serve Him perfectly, must be completely detached in affection from the world; for the Lord is He to whom, unless only He is served, one cannot serve Him perfectly. What good created thing can be compared with divine perfection, or even equal to it? How can he who has not cleansed his soul and kept it cleansed from the pride of the world and its manifold desires, ascend to God with the free wings of charity, and live united with Him? United, not only by that vital union of sanctifying grace, which we call communion, but also by the fervor of charity, which is proper to those striving for perfection? But which man, partaking of that infirmity which he carries with him from the sin of the first parent, unless he is of the most perfect, and has been wonderfully aided by the grace of God, can remain completely free in affection from earthly things, and not, in reality, to some extent, indeed, to a great extent, separate himself from them and resolutely abstain from them? No one (except for the duty entrusted to him by obedience within the Church) enjoys all advantages who...

St. Benedict, Rule of Monasteries, chapter II.

John 15:19.

1 John 5:19.

Galatians 6:14.

[*Latin ed. p. 157*]

The acts of Pope Pius XII, page 157, state that this world abounds with the pleasures and delights of the senses, which it offers more and more to its followers, so that they may lose something of the spirit of faith, of charity towards God. Indeed, those who have become accustomed to longer periods of laxity, may gradually, without realizing it, deviate from the purpose of sanctity, and expose themselves to the danger that the fervor of charity and even the light of faith may become so weakened that they may, alas, fall from the high state to which they aspired. Your standards for judging, both concerning doctrines and opinions, as well as concerning actions, must be different from the standards of this world; your manner of acting must be different; and your way of addressing other men must also be different. Your standards for judging and evaluating must be derived from the Lord's Gospel and the doctrine of His Church; for "For, seeing that in the wisdom of God, the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe," and "the foolishness of the world is an abomination with God," and "we preach Christ crucified." For "if any man will be wise, let him consider these things; if not, he shall be a fool." How can one know what is right, unless he

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nourishes it diligently with the reading and consideration of things of God, with the study of sound doctrine, with familiarity with the writings of both ancient and modern authors who have excelled in firm faith and secure piety?

But similar standards of conduct must be maintained for your subordinates. They must not yearn for what is pleasing, nor for what is delightful, nor for what is convenient, but only for God alone, whom they will not find except in constant restraint of the senses and of the will. Of the will, especially through humility and obedience; of the senses, through austerity of life and voluntary suffering of the body. For without those aids which are commended by the pages of both the Old and New Testaments, and by the entire tradition of the Church, the Christian soul scarcely deceives itself in aspiring to the love of God and of one's neighbor for God's sake. Moreover, the reasons by which you can influence men to lead them to the ultimate end of God are different from those which the mind, left to itself, would consider effective. The apostolate that we speak of is entirely based on the necessity of prevenient grace, which opens the hearts and ears of those who hear; of grace that assists, without which nothing that leads to salvation is effective, and in which no one perseveres. But the ways of the Lord are not the ways of...

[*Latin ed. p. 158*]

Acta Apostolicae Sedis - Official Commentary 158: It is not always "in persuasive words of human wisdom" that there is power to move hearts to faith and works of salvation, "And my speech and my preaching was not in the persuasive words of human wisdom. but in shewing of the Spirit and power," 16 in that "manifestation" full of mystery, from which, through simple sincerity, through charity, through fortitude, arises a wondrous efficacy in persuading hearts and leading them to God; it is not by those new and unheard-of things which human ingenuity devises day by day that men are moved to good, but by the hidden power of grace and the Sacraments, especially Penance and the Eucharist. Moreover: unless someone, at least for a time, is withdrawn from the world, indeed almost daily devoted to some leisure, and considers those things with a serene and pious mind in communion with the Holy Spirit, will he not be infected by that restless and often sterile "fever" which they call "activity," which is more showy than effective? But so that your sons may live in that peace and serenity of mind which greatly aids in the right estimation of divine things, your Founders, according to the ancient tradition of the Church, originating from the Fathers dwelling in the desert, according to the true wisdom of the Gospel, have endowed them with that which we commonly call discipline or observance. Which, although in various Institutes it is different for the various purposes of those Institutes, is nevertheless to be observed by all. Its necessity arises from the very infirm nature of man, laboring under the

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wound of original sin; its efficacy in attaining the perfection of the Christian life is confirmed by long, ancient, and even modern experience; its sanctity is perpetually manifested by the Church, by word and by deed. Observance, which life carries with it in the states of perfection according to the Rule, has never been ungrateful to human nature, which is inclined to laxity; it is easily more ungrateful to men of our age, who are more accustomed to a freer life before their conversion to the state of perfection. Nevertheless, for this reason, although you have rightly adapted it to the things that do not pertain to the essence of the matter, and you adapt it with the strength of those who now come to you, it is not permissible to make it less, nor to leave it much less. As it was formerly, so now it is true: "Take hold on instruction, leave it not: keep it, because it is thy life." 17 And just as it can be said that the discipline which anyone imposes upon himself has a divinely inspired authority, so, too, can it be said of that discipline which one assumes through a profession of a more perfect life, and promises to observe? "Those who strive for the love of eternal life, therefore, take the narrow path;..." 15 16 17 1 Cor. 2, 4. Ibid: Prov. 4, 13.

[*Latin ed. p. 159*]

Acta Pii PP. XII 159: "Those who live not according to their own judgment, nor obey their own desires and pleasures, but walk according to another's judgment and authority, and who desire an abbot to preside over them, live in monasteries."

18. "But it pertains to your office to assist those subject to you with paternal firmness, by exhorting, warning, rebuking, and, if necessary, by punishing, according to the rules of your respective institutions, guiding and restraining them in the right path. Nor is it permitted to any Superior to reject the duty owed to a subject who is negligent or delinquent, saying, 'He is old, let him see to it himself.' For the Lord will not judge the matter in this way when He demands an account of the souls entrusted to you: 'Thus saith the Lord God: Behold I myself come upon the shepherds, I will require my flock at their hand, and I will cause them to cease from feeding the flock any more, neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth, and it shall no more be meat for them.' (Ezekiel 34:10); and from him who, by conniving, has allowed the sheep to stray or wander, and has not preserved them with a firm staff from the wrong paths, He will demand their blood! This paternal and true charity is manifested not only in flattering, but also in guiding and correcting. Let this firmness never be harsh, never angry or inconsiderate; let it always be just and serene; let it be mild and merciful, ready to forgive and help the son who strives to rise from error or fault; yet let it never cease to be vigilant, nor ever become weary. And let your guidance and vigilance extend not only to that life which they call 'regular,' which is lived within the walls of the religious house, but also to the entire

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work which your subjects perform in the vineyard of the family. According to the norms established for you by the ecclesiastical authorities to whom the matter pertains, it is your duty to oversee the work of your subjects, so that they may not do anything to their own detriment, or to the disgrace or detriment of the Church and souls, but rather that they may strive for the good of themselves and their neighbors. This very assembly of Superiors General, which spontaneously convened for the first time, continues to convene spontaneously, and has been approved by this Apostolic See and has been made permanent, and it requires your most willing cooperation in all those things for which the Church desires to make use of your help. You have indeed understood that you are forming a single army, in which, whether soldiers, cavalry, or archers, all finally fight the same good fight. You have seen how opportune, indeed necessary, it is that, while the enemy of the name of Christ daily gathers more and more forces into a single, invincible group, you and all who fight for God, with united forces, strive individually in their own order."

18 19. Sancti Benedicti Reg. Monast. cap. V. Ezech. 34, 10.

[*Latin ed. p. 160*]

Acts of the Apostolic See - Official Commentary 160, with all arms, you conspire for one victory. This unity, which is hindered by the diversity of nations, minds, uses, or other human things, will flourish greatly, if true Christian charity, which the Holy Spirit pours into it, dwells deeply in your hearts. This charity, having arisen from above and being given, if it finds us ready to labor, will easily resolve all the knots of difficulty, such as are wont to ensnare those who are subject to human weakness, and the proper rights and the beloved Institute. For each one ought to love the particular Institute to which he has been called by divine Providence; he should shape his mind and morals according to the norms of his own Institute; he should choose and perform certain ministries of the apostolate according to his own laws: but all should always serve in concord the same Church, the same Bride of the same Lord and God the Savior. Therefore, that which is common to all the faithful, the diligent observance of the Chair of Peter and the Vicar of Christ, must be especially cherished by you, who strive to attain perfection. This Apostolic See knows that you will be obedient to it above all others; it is confident that you will be the most faithful heralds of the doctrine of truth proceeding from this Chair; it firmly hopes that you will be, above all, examples and promoters of ecclesiastical discipline. And if, when, as it is written, 'in the kingdom of God on earth, where the good are mixed with the wicked, wheat with tares,' something should waver, stumble, err, or be divided somewhere, certainly you, most beloved sons, united with us, will defend the "kingdom of justice, love, and peace" unflinchingly. Not with that immoderate confidence in oneself, with which, before being confirmed by the Holy Spirit, Peter exclaimed, "And if all [others]... but not I," 21

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but with the same charity, inspired by humble confidence in the grace of your vocation to the perfection, you will be able to declare. And if, perhaps, others, forgetting the spirit of the children, should bring solicitude to this Apostolic See, we, with God's help, will certainly remember most faithfully the words of the Lord: "And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."; "you... confirm your brothers." 22 May your Institutes always respond to the wishes of the Vicars of Christ; may you, in every way suitable, that is, select young men of virtue and, as far as is fitting, of intelligence and other qualities, be chosen for the ranks of your Institutes. Let it be far from you an excessive desire to gather a crowd of members who might be deemed less worthy of your lofty vocation, for such would be a detriment and a sorrow, not an ornament and an advantage, to the Church.

[*Latin ed. p. 161*]

Acts of Pope Pius XII, year 161. If, on the contrary, you truly observe the norms proposed by the Church, and you are deemed worthy, then God will take care of raising up such vocations, and the honor you have among men will prepare the way for divine grace in the hearts of many. Trust in God: if you serve Him most worthily, He will take care of you, and of preserving and promoting your Institutes. May God grant that a copious light and fervor of the Holy Spirit descend upon this chosen group of His servants, among the other soldiers of the same order, who are most dear to Him and to us, and that, while we remember with a grateful heart those sweet and wondrous visions of the Blessed Virgin Mary Immaculate in the cave of Lourdes, we pray that the intercession of that same Mother may obtain for you, most devoted ones, that most excellent gift. As a pledge of His divine benevolence, we impart to you, beloved sons, with abundant charity, the Apostolic Blessing, to your helpers in governing your Institutes, to all your subjects, and to those everywhere on earth, especially to those who are afflicted by the enemies of the divine Name.

III. To the Parish Priests of the City and the Preachers of the Sacred Lenten Season.

With a holy zeal for the glory of God and for the salvation of souls, we perceive that your hearts are vibrating on this eve of the sacred Mission, which you, beloved Parish Priests and Lenten Preachers of Rome, are about to announce in the coming days to the most beloved children of our Roman Diocese, on the occasion of the centenary of the wondrous Apparitions of Lourdes, in order to awaken in all consciences a powerful renewal of faith and Christian life.

Like the evangelical sower, who prepares, with a heart full of expectation, but also of fear, to cast the good seed into the fertile soil, you perhaps already taste the joy of the reaper on the day when the fields are golden with ripe ears, whose abundance repays the exhausting labors.

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If it is good to nourish, at the beginning of every apostolic undertaking, such sentiments of hope and zeal, founded on trust in God, from whom all growth comes, it is also wise counsel to foresee in what way the hoped-for abundance of fruits may be obtained, and that is, to explore diligently...

*Given on the 18th day of February in the year 1958.

1. Cf. Matthew 13:3 and following verses.

2. Cf. 1 Corinthians 3:6.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - The Official Commentary diligently examines the field to determine which lands are best suited for cultivation, which obstacles must be removed, what particular labors must be undertaken, and what are the most appropriate and beneficial methods. These are certainly the thoughts, and perhaps the anxieties, that occupy your minds during these fervent days of preparation, and that have led you to Our presence, eager to hear suggestions and exhortations from Us, which may support you in the arduous task of reviving, with new light and zeal, in Rome, the supreme reality of God, One and Three. We gladly welcome your legitimate desire, certain that in this way we will fulfill the particular duty that derives from Our office as Bishop of Rome, and also obey an urgent impulse of Our heart, as a loving and devoted son of the City. Rome! Eternal, illustrious, sacred City, chosen by divine Providence to be a forerunner in the world of true civilization, and by Christ to become the common homeland of the redeemed! If all her children, who, by birth or choice, love to bear her name, were more aware of her exalted dignity, of the incomparable splendor of her past, of her effective influence on the choice of paths for peoples, and, above all, of the singular destiny to which the hand of the Almighty mysteriously guides her, how much more alive would be in them the sense of responsibility in preserving and defending her honor! There would be no room for doubt in decisions concerning the Christian faith and her honor, but rather, there would be doubled zeal in works of justice, honesty, and exemplary conduct, while even the outward conduct of life would reveal an inner serenity, purity, and spirituality. Above all, a true son of the City could never tolerate the world forming a double image of Rome: one, resplendent with historical glories and therefore admirable, and another, mediocre and inglorious, almost on a par with other places, sadly known for religious apathy, for insensitivity spiritual and moral. This fear makes Us anxious and almost sleepless, especially when We consider the rapid expansion of new neighborhoods, the incessant influx of new inhabitants, who are undoubtedly in need of everything, but are often unaware of the good traditions of Rome, the not infrequent events of "black chronicle" and the so-called "scandalous" events: the former, recounted to the public with emphasis, with a display of details, and sometimes with a subtle sense of satisfaction; the latter, either invented entirely or exaggerated to the

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point of involving in the same defamation the names of honest people and the most sacred institutions. Now, beloved Pastors, We appeal to your consciences as shepherds, appointed to be...

[*Latin ed. p. 163*]

Acts of the Provincial Chapter, held under the authority of your Superiors, in Tulle, which guide, support, and represent the interests of Rome, concerning whether it is not part of your office to safeguard the good name of Rome, and to prevent, as far as it is within your power, a small portion of detractors from continuing their destructive work, with the hope of transforming the sacred face of the City into an aspect, as they say, "secular" and almost pagan, striving to erase from the sentiments and customs of the people the glorious religious traditions of their forefathers? Therefore, here is the scope of your ordinary ministry and the impending extraordinary Mission: Rome, with its approximately two million souls, to whom a more firm and effective possession of God must be assured, through the free, but uncompromised, acceptance of the Catholic faith; Rome, whose providential destiny, the foundation of its present and future greatness, can only be guaranteed by the openly Christian life of its citizens.

I. THE MISSION OF ROME. Rome is a unique city in the world, not so much for the admirable complex of human greatness that its name signifies, but especially for the spiritual mission assigned to it by God, when He inspired Peter to choose it as the definitive seat of the Papal Chair and throne of all spiritual power. From that time on, the teaching of Rome was synonymous with the teaching of that Chair, of the supreme authority of the Magisterium in the field of faith and morals, an infallible teaching, because it is the teaching of Christ. In the uninterrupted succession of Supreme Pontiffs, who in turn occupied that Roman Chair, "from the preeminent primacy," each of them was, as he will always be, the Vicar of Christ on earth, who speaks to the world in His name, spreading the light of faith and proposing sure norms of life and action. The greatness of Rome grew in proportion to the responsibilities that its Chair acquired with increasing clarity in the eyes of all. At present, the mission of Rome, as the spiritual and moral center of the world, not only continues unchanged, but there are reasons to believe that it will appear with ever greater clarity. Indeed, the world is becoming increasingly aware of its unity. Men are no longer, as in the past, strangers to one another, nor are they content with the relationship that arises from being similar or identical, nor are they satisfied with the relationships...

[*Latin ed. p. 164*]

Acta Apostolicae Sedis - Official Commentary 164, deriving from the common purpose; it is not enough, therefore, that they simply be and consider themselves to be near and associated; but they enjoy calling them-

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selves the "human family" and are attentive and amazed whenever the sublime beauty of the Mystical Body of Christ is revealed and explained to them. When it is said to men that they are members of a single body—members freely, because they are conscious, and yet united by the Holy Spirit—it first arouses astonishment, and then the outpouring of joy in a heartfelt agreement. This means that speaking of humanity, as a multitude of creatures destined to become the Church, is not as difficult as some might perhaps think; it also indicates that, since the Church has its center in Rome, the prediction of a distinguished pagan poet, inspired by patriotic enthusiasm, will become increasingly evident to the spirit: "To other nations, a certain boundary of land has been given; the space of Rome is the same as that of the city and the world." 4 For—as we have said on other occasions—perhaps an hour is sounding for Christianity comparable to the times of its early history. Today, the world is preparing to look to Rome, to Christian Rome, as a city situated on a mountain, as a beacon of vivid light.

II - THE PRESENT STATE OF ROME

Let no one be surprised by this, which might seem a digression, while it is the background of a picture that, at this moment, we and you must have before our eyes. Let us strive to be serene, beloved children; we must not exaggerate the shadows, nor underestimate the lights. If we see reality as it presents itself, we will have already taken the first step to remedy the inconveniences that will have appeared in their more or less serious gravity. You know very well what your zeal, your constant and sometimes heroic sacrifice, achieves from the souls entrusted to you. You know it, and we ourselves cannot ignore it, as we, to the extent that it is possible for Us, follow you, making your anxieties and your joys Our own. But you do not ignore either that many of your parishioners have fallen into a state of spiritual torpor; you do not ignore that some still practice [their faith], but do not want to come out of a certain form of spiritual selfishness; others believe, and yet do not want to practice; others, finally, are wavering in the same faith, or have completely renounced faith.

4 Ovid. Fastorum, lib. 2, vers. 683-684.

[*Latin ed. p. 165*]

Acta Pii PP. XII 165. In Roma, sicut et olim circa Divinum Redemptorem, non desunt homines scelesti, qui vitam ducunt disseminantes vituperia contra personas et res sacras; qui non parcunt quomodolibet instrumento contentionis, nec exclusionem faciunt ulli ictu. Igitur, dicere licet, ut etiam Roma suas zonas umbrae habet, suas insulas quae evangelizandae sunt, quasi terram missionis? Quis, sicut vos, urbem intimè cognoscens, non potest se abesse ab assentiendo? Certe, inter vos erunt animae deviae quae hoc gaudere poterunt, quae, aliter, etiam ipsae ad ambulandum in

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luce vocantur, donec illa luceat. 5. Nos autem debemus cogitare; debemus animam nostram a profunda tristitia capi; quae, licet, apostolum non debet deprimere, sed in corde eius ignem fervorem accendere.

III. MISS IO IN ROMA.

Intelligitur ergo, carissimi filii, cur cum gaudio accipiendam habuimus notitiam quae est, ut in Roma effecta sit Missio extraordinaria occasione Centenarii Apparitionum Lurdensis; Missio, quae ad omnes pervenire vult, quanta fieri potest ab omnibus accipere; tenens, sane, rationem magnitudinis Romae, numeri extraordinarie aucti habitantium eius, et, praesertim, libera determinatione creaturarum humanarum, quarum aliquae, etiamsi irroratae fuerint pluvia benedictionum divinarum, investitae gratia Spiritus Sancti, tamen non moverentur, obstinatae et absentes manerent. Confidimus ergo, ut Missio effectum desideratum et exspectatum obtineat. Interim, turba animarum orantium et patientium libenter accepisset esse quasi luces accensae, quae ardent et consumuntur coram Domino, ut imploret super urbem abundantiam Benedictionum Suarum. In commovente concinnatione generositatis, offerti sunt Excellentissimi Praesules, sacerdotes cleri dioecesani et religiosi, laici militantes omnium generum: Actio Catholica est in prima linea, et ad eam iunctae sunt, in fraterna communitate intentionum, omnes aliae Associationes catholicae. Persone legimus responsa, quae Parochi dederunt questionario eorum missum, et notavimus ut omnia procedant bene, quantum possibile est, visa brevitas temporis et complexitas praeparationis adaequatae. Carissimis filiis nostris, praedicatoribus Missionis, commendamus ut thema proponenda diligentia, profunditate et claritate perficiantur. Videtur nobis ut optimae sint ad pervenire ad mentem.

[*Latin ed. p. 166*]

To the heart of every category of people, saying to each soul the word of which it is in need. Some must be led to seek God; others must be urged to deepen their knowledge of Him; for many, it is necessary to pass from knowledge to love, and from this to service. Regarding the ”seeking of God,” it is necessary to distinguish between souls deliberately distant from Him, and those who in some way seek to approach the Lord. To the former—those who aspire to earthly things, ”qui terrena sapiunt,” and who have replaced the living God with fleeting idols—it must be made clear the decline of so many glories, the ruin of so many riches, the mysterious yet real connection between the mire and forbidden pleasure, and so many tears shed and so much blood spilled. To the others—those who already know how to go beyond personal and material interests—it will be necessary to extend a fraternal hand and help them to realize that they are closer to God than they might think: for their moving attachment

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to family, their reverence for duty, their need for love, their hunger and thirst for justice, are nothing other than signs of a yearning for God, of a real, even if perhaps still unconscious, seeking of God. Regarding the "knowledge of God," we wish to recommend to you that you insist on the necessity that all the faithful should come to a deeper understanding of God through diligent and systematic study. Too often, the progress of profane culture is not matched by a corresponding increase in sacred culture: and thus, doubts remain unresolved, agnosticism arises, and faith is lost. When, however, the knowledge of God is complete, within the limits permitted by the cultural development of a soul, it will more easily arrive at the "recognition of God," and thus take the position that is fitting before Him. And remembering that its relationship with God is real and constitutive of its very being, it will treat Him as one treats the absolute Lord, who is at the same time its everything. Since, moreover, through an abundance of love, the soul has received from God, through grace, His very life, it will consider Him its Father, and will esteem itself, as it is, a true daughter of God. And thus, the "love of God" appears logical and necessary: which is first a desire for His gifts, and then a desire for Himself. The souls will therefore want to know His will, to conform to it, to unite themselves with it; and thus they pass to "serve God": spontaneously, totally, joyfully. To all priests, and to lay people who collaborate with them, We recommend that they pray and work without ceasing and without delay, so that Jesus.

[*Latin ed. p. 167*]

In Acta Pii PP. XII, 167, you will find the path cleared of culpable resistances, so that it may reach every heart, every family, every house, every school, every workshop. Be discreet, so as not to disturb with inopportune actions the atmosphere of free fervor, which, with the help of Good, must be created; but also be courageous, be saintly industrious. Souls that responded "no" to the first call, later yielded to the persuasions, which were made to them gently, but firmly, so that they would not let Jesus pass by in vain. Also, be practical, helping the faithful to deduce from the sublime Christian truths the moral rules regarding daily actions, of which life is composed. Therefore, desiring to advise you in this field, we will take as examples three particular points of Christian morality. The first concerns the commandment of the sanctification of the feast day. The world of today, especially in large cities, is far from the original sense of religiosity intended by the Church in the use of the festive rest. In its place has entered a frenzy of materialistic enjoyment (very different from the necessary and legitimate recreation), which overwhelms rich and poor, sometimes without moral restraint and with the expenditure of the week's savings. Even when the essence of the precept is observed, by attending Holy Mass, it is quite rare to find those who reserve an hour for contemplation, to

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cultivate the mind, to educate their children, or to perform some act of mercy among the poor or the sick. What can be said of the servile labor that is not necessary, with which, not infrequently, even in Rome, the feast day is profaned, sometimes publicly and with considerable scandal? Can one speak of Christian example of a city, if, as We are informed, it has not yet been possible to organize certain public markets in such a way that many thousands of workers can enjoy the right to Sunday rest and practice their religious duties? Therefore, teach your faithful with what spirit the feast day should be spent, what moral limits should be imposed on recreation, and what positive works of good God requires to be performed on the day, which is more "His" than ours. A second point we desire to be treated by you, pastors and preachers, during the Mission, and then, engaging the force of your paternal persuasion. Life, even your own, belongs exclusively to God, and no one can renounce it without committing a very grave sin. You understand that We are referring to the too great number of suicides, attempted or committed, in your and other cities, perpetrated, it can be said, by members of all social classes, no age being excluded, not even that in which the hope of eternal life appears most bright. When—and it often happens—, while reading the city chronicles, your...

[*Latin ed. p. 168*]

The *Acta Apostolicae Sedis* – Official Commentary, page 168, presents the news of one of these most pious cases. A terrible doubt should assail your priestly conscience: have we, pastors of souls, done enough to instill in hearts the Christian faith and hope? To inspire courage in adversity, patience in sickness, trust in Providence, and spiritual strength against such wickedness? To shake those tempted by such a perverse suggestion? Suicide is not only a sin that excludes the ordinary paths of divine mercy, but it is also the mark of the absence of Christian faith or hope. Therefore, teach your faithful the horror of this crime, educate them to endure misfortunes, and, if necessary for their salvation, ground them in those divine and human arguments that Catholic morality expounds so thoroughly. Do everything possible to prevent this social scourge from spreading. The fight against suicide is fully within the duties of the priestly ministry. The third point of practical morality, which leaves much to be desired in a large metropolis like Roma, is contained in the same Fifth Commandment: Thou shalt not kill. We allude to the too many human lives cut short, or harmed in their members, by the imprudent use of modern vehicles. The frequency of fatal traffic accidents has, unfortunately, dulled the natural sensitivity towards the objective horror of this event: a life abruptly taken away, without reason, and by a fellow human being, often unknown. The statistics provide frightening figures for such needless deaths. In the Municipality of Roma alone, during the month of November just past, – according to a report published in the newspapers – in 2968 accidents, 31 people lost

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their lives, and 1928 were injured. These figures, if collected for the entire year and throughout the entire Italian Peninsula, would exceed the number of casualties even in famous battles! Such lamentable events cannot be attributed to the technology itself, but to the culpable imprudence of those who dare to drive without skill, or in unfavorable mental conditions, or by neglecting the necessary precautions and regulations. What is to be said of the recklessness of mad drivers, who allow themselves to be carried away by the frenzy of speed or competition, sometimes in the very center of the city, indifferent to their own and others' safety? How can a Christian, an honest man, not tremble at the mere thought of being counted by his own conscience, and against his will, at least directly, among the murderers, having succumbed to the temptation of a vain and often unjustified haste? While it is up to the civil authorities to punish those who violate traffic laws and to adopt the necessary preventive measures, you,

[*Latin ed. p. 169*]

Acts of Pope Pius XII, 169. To the parish priests, it belongs to contribute to the same purpose, by enlightening the minds of the drivers, by pointing out the consequences, even religious ones, in the event of the immediate death of the victim, and by reminding them of the moral responsibilities before society and before God Himself. IV - FINAL EXHORTATION. A final word, beloved sons. As we desire that Rome be what God wills it to be, as its past, its present, and its future demand, We urge you to make every effort, so that the fruits that the Mission will gather are not temporary and fleeting, but bring lasting benefits to the city. This is the hour of action, of urgent action; work without rest, and call upon the most generous souls to help you. There are, thanks be to God, such souls of every age and condition; there are in every neighborhood, in every house, often in every family. Make them all missionaries, and urge them to dedicate themselves to any heroism, so that they may be ready to withstand the inevitable clash with the world of indifference, of apostasy, of anti-religious hatred. Tell them, with courage and confidence, that there is need of saints in the world: of holy priests, of holy religious, of holy nuns. But there is also need, especially today, of a multitude of lay saints. May all glimpse the enchantment of a life hidden with Christ in God, and yet dedicated to making Him known, to making Him loved, to making Him served in the world! Multiply, beloved sons, the holy vanguard of a heroic army, whose action, if God wills, can prepare a victory and a triumph that are today scarcely imaginable. And then, by all means, coordinate the efforts of all, so that from a single intention, from a single will, a single action may arise. Such unity is absolutely necessary today. Be convinced that only constant, orderly, and coordinated apostolate can make Rome a holy city; that is, a city worthy of its eternal mission: a city where God is sought, known, loved, and served. Rome must be a city where all and everything cooperate in the execution of the designs of God, who

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wills to possess all things, raising them to the extent that they turn to Him. For one day He will be all in all; and the sanctification of the individual, the harmony of individuals among themselves, will be consummated in the single will of the Lord, coinciding with the highest glory of the Father and with the eternal happiness of the children. So be it! 12 - ACTA, vol. XXV, n. 4. - 24-3-1958.

[*Latin ed. p. 170*]

Acta Apostolicae Sedis - Official Commentary 170 IV. Groups of those addicted to erroneous ways, from all of Italy, gathered in Rome for the purpose of pilgrimage. * It is not the first time that your class – so numerous and so deserving of praise – has come to the house of the common Father, to ask for a word of light, of encouragement, and of blessing. You come from all of Italy to represent, as far as possible, the 140,000 agents dedicated to the service of the railway, a vast and complex organism, in which the most modern discoveries of science, wise and firm discipline, and the active collaboration of a multitude of people working in the most diverse sectors, are harmoniously combined. As a whole, it represents the goal achieved in just over a century by the continuous effort of thought and work carried out by many thousands of men. The appearance of railway transport was one of the signs announcing the dawn of a new era for human civilization. It was the first terrestrial means that allowed numerous groups of travelers to be transported at speeds previously unknown. In a relatively short time, it became possible to travel a distance that was not even imaginable before, starting from the first trains and arriving at modern electric trains, from the first stations, equipped with manual switches and signals illuminated by oil lamps, to the most modern constructions equipped with automation systems. You have bound space and time within the constraints of absolute discipline; your daily schedule is called the railway timetable, and every citizen can, whenever he wishes, verify how difficult it is to find in civil life a loyalty that is so continuously and tirelessly tested, and yet so admirably observed. It would be enough to climb one of those large towers, which from above oversee the traffic of the dozens of tracks that form the backbone of a large modern station. On that tower is the brain of the circulation: lights that turn on, turn off, give indications with different colors: each train is followed, supervised, commanded, stopped, or started. News arrives from hundreds of kilometers away; orders are given, and problems are resolved. Consider how much is distributed along the line: main and secondary stations...

* Habita die 22 Februarii mensis a. 1958.

[*Latin ed. p. 171*]

Acts of the Most Holy Pope Pius XII, 171: concerning tracks, crossings, signals, switches, and the verification of installations. Not even a single link

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in the chain can be missing. Every section, every meter, is important and fundamental: a section of track not verified, a delay in lowering the barriers at a level crossing, a gate not closed in time, a malfunctioning signal, a switch point that jams, and thus the danger of tragedy for dozens, and sometimes hundreds, of people. Welcome, therefore, most beloved sons: welcome, technicians and workers of the maintenance service, to whom it belongs to vigilantly care for the efficiency of the railway with all the works scattered along it; welcome the track workers, who supervise, meter by meter, the smallest structures of the track; welcome the personnel responsible for the electrical installations, who perform the same precise work for the electrical conduits and safety devices; welcome the station masters, the switch operators, the manual laborers, and all those involved in the movement of trains, who regulate their circulation continuously, watching over the safety of the travelers; welcome the engine drivers, who with skilled hands pilot the trains; welcome the workers responsible for the maintenance of the rolling stock and vehicles, whose meticulousness in their work is an essential condition for the regularity and safety of traffic; welcome those responsible for telegraphic communications; welcome all those to whom the services for passengers and goods in the stations are entrusted. Having received the workers in almost countless audiences, We have spoken many times and in various aspects of the problem that rightly causes them concern; no one is unaware that the Church, far from being indifferent to the social question, has clearly and firmly stated the principles on which its proper solution is based. Therefore, We are greatly pleased with the significant improvements recently achieved in the legal status and remuneration of your class. Therefore, beloved sons, in this simple and affectionate meeting, We address you directly, to offer you a paternal word of spiritual exhortation. This opportunity is offered to us by your very lives as those involved in railway travel.

1. Whoever travels by train must first have a clear purpose to pursue: to reach a destination, to arrive at the station of arrival. For this purpose, other just requirements of the journey must obviously be subordinated: speed, for example, comfort, the beauty of the route. This means that each traveler must be willing to forgo these advantages if they represent an obstacle to achieving their goal.

[*Latin ed. p. 172*]

Acta Apostolicae Sedis - Official Commentary 172, regarding the established deadline. What would you say of a man who, not finding a suitable seat on his train, takes another that offers him, yes, more comfortable conditions of travel, but which goes in the opposite direction? What happens normally in stations, on trains, unfortunately happens not rarely in the journey of life. Indeed, there is for all on earth a well-defined goal: to arrive at the vision of God, at His love, and at His possession. This goal has been

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assigned to all, and each one has a certain time to reach it, the duration of which only God knows. Towards that end, each one must strive with all his might, even if the means to achieve it are not those desired and preferred. In the same way, one must reject those means – even if they are exceedingly pleasing – which, instead of leading to the goal, lead away from it, or, at the very least, cause undue delays. Therefore, if a person, a thing, or an event presents itself as an obstacle in the path that must lead to God, it will be necessary and reasonable to act as one would in earthly travels: one must avoid them or overcome them; because of them, one must not change direction, much less is it permissible to leave the tracks; rather, one must obey Him who presides over the entire traffic of human life. To behave otherwise would mean to move away from the goal, to lose God, and to plunge into the abyss of eternal damnation.

2. Having ensured the correctness of your path, you must be concerned about the fate of all those who travel with you. Some may not know, perhaps more precisely, what the goal is towards which they are directed: it will be necessary to show it to them. Others linger in useless and harmful stops: they must be urged to move on. Some run – sometimes very quickly – but in the opposite direction to that which is due: it is necessary to stop them in time. Thus, it will be necessary to enlighten those who grope in the darkness of error, to guide those who are about to become lost among the mists of doubt and uncertainty, to comfort those who are weary, to raise up those who have fallen. Do not say, dear children, that it is not our concern to be interested in the fate of others: are they not strangers? Do not say, as Cain did, that you are not the guardians of your brothers; 1 2 do not pass by, when you see your brother in need: it would not be human behavior, and much less Christian. Men must not consider themselves as beings indifferent to one another: but as members, almost of a single great family, indeed, as members of the one mystical Body of Christ. Members who, indeed, have a 1 2 Cf. Gen. 4, 9. Cf. Luke 10, 32.

[*Latin ed. p. 173*]

Acts of the Supreme Pontiff Pius XII, 173: Their individual identities – for they are indeed true, conscious, free, and responsible persons – are maintained, but there is also a common life, a life that makes all participants sharers in the joys, sorrows, and anxieties of each. Therefore, a Christian does not regard anyone in the world as a stranger; a Christian makes himself, as far as possible, ready for everyone, just as each member of the body is for all the other members; a Christian becomes "all things to all men," according to the forceful expression of the Apostle. 3 This solidarity, which is already prescribed when it comes to necessities concerning earthly life, is all the more required when the interests and the destiny of souls are at stake. It is not, as some sometimes repeat, that a person is saved or lost according to whether he directs his steps freely in one direction or another.

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Does not everyone know that for many souls – those who now rejoice in heaven – the encounter with an apostle was decisive, who helped them to find the right path, to rise again, to set out anew? Or is it not true that other souls are among the torments because they did not have such an experience? It is no different in earthly journeys: a more experienced driver, a more attentive telegraph operator, a more diligent worker, a more careful track inspector can prevent a disaster and determine the happy outcome of a journey. Therefore, beloved children, let everyone who lives with you – in family or at work – and anyone who has even a fleeting encounter with you or passes by you, feel the influence of your soul: it will be your word, with which you will insist at the right time and even out of time, correcting, 4 supplicating, exhorting with great patience and doctrine; it will be the testimony of your life, a courageous and therefore complete testimony, which is not imperious, but neither does it fear misunderstandings and the hostility of the wicked, the hatred of the world; it will be your constant prayer, a prayer recited with confident earnestness and with ever-renewed fervor, a prayer lived through the offering of your life, especially of your work, of your small or great sufferings. Here, beloved children, is what we have wanted to say to you in this meeting, brought about by the provident Love of God. Listen to the voice of your Father; you will be saved, and at the same time, you will be saviors of many of your brothers. In this way, you will cooperate in strengthening the belief in the possibility that... (References: 1 Corinthians 9:22, 2 Timothy 4:2).

[*Latin ed. p. 177*]

Sacred Congregational Acts, SS. 177. SACRED CONGREGATION OF THE CONSISTORY. DECREE CONCERNING THE ERECTION OF A CON-CATHEDRAL AND THE CHANGE OF THE DIOCESE'S NAME. In the territory of the Altuna diocese, there exists the city of Johnston, where there is a large number of the Christian faithful, and religious works are lawfully celebrated, and where, in these times, the name has grown considerably. Therefore, it has been requested from the Apostolic See that, in order to better provide for the salvation of souls, the old parish church, located in that city and dedicated to Saint John Gualbert, Abbot, in honor of God, be elevated to the dignity of a Con-Cathedral, and that the Altuna diocese, retaining its former name, also be called Johnston. Furthermore, this Sacred Congregation of the Consistory, after mature deliberation and with the favorable opinion of the Most Reverend Father John Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of America, deemed it fitting to grant this request. Therefore, by virtue of the special faculties granted to him by the Most Holy Pope Pius, by the Divine Providence, Pope XI, this present Congregational Decree, which shall have the same validity as if Apostolic Letters sealed with the leaden seal had been issued, elevates the aforementioned parish

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church, dedicated to Saint John Gualbert, Abbot, located in the city of Johnston, to the dignity and rank of a Con-Cathedral, so that henceforth a bishop's cathedra may be erected therein, and it shall be permissible for the Bishop of Altuna also, on more solemn days, as he may deem most fitting, to perform pontifical functions in the aforementioned Con-Cathedral and to reside freely in the city of Johnston. Moreover, the same Sacred Congregation of the Consistory grants that the Altuna diocese—and therefore also its then-existing Ordinary—be exempt from...

[*Latin ed. p. 178*]

Acts of the Apostolic See - Official Commentary 178, concerning the city Cathedral, which may and ought to be called, perpetually, Altunensis-Johnstoniensis. For all these matters to be carried out, the Sacred Congregation Consistorial assigns the aforementioned Most Reverend Father Hamlet John Cicognani, granting him the necessary and appropriate faculties, including the power to delegate, to any man established in ecclesiastical dignity, to promptly send to the same Holy Congregation an authentic copy of the executed act. All contrary decrees notwithstanding. Given in Rome, from the offices of the Holy Congregation Consistorial, on the 9th day of the month of October, in the year 1957.

[Signature] F. A. I. Card. PIAZZA, Archbishop of Sabina, and Mandelia, Secretary.

L. Eis. Joseph Ferretto, Assistant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DJAKARTA - SUKABUMEN.

DECREE CONCERNING THE ALTERATION OF BOUNDARIES.

Since the ecclesiastical boundaries between the Apostolic Vicariate of Djakarta, entrusted to the Society of Jesus, and the Apostolic Prefecture of Sukabumen, entrusted to the Order of the Friars Minor, no longer adequately respond to the needs of the missionary apostolate in Indonesia, it has been deemed opportune to proceed with a partial alteration of the boundaries between the aforementioned ecclesiastical jurisdictions. Therefore, this Holy Council, having carefully considered the matter, with the consent of those concerned, and having heard the favorable opinion of the Most Reverend Father Dominic Enrici, Archbishop,

[*Latin ed. p. 179*]

The Sacred Congregation for the Propagation of the Faith, after delibera-

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tion concerning the boundaries of the aforementioned territories in Larissa and Ancusa, and with regard to the Apostolic Mission in Indonesia, has decided that the entire portion of the civil district commonly called Bogor, which hitherto belonged to the Apostolic Vicariate of Djakarta, should be separated from said Vicariate and attached to the Apostolic Prefecture of Sukabumi. This decision, with the power specially granted to it by the Most Holy Lord, our Pope Pius XII, the Divine Providence, the same Sacred Congregation for the Propagation of the Faith has ratified and confirmed, and has ordered the present Decree to be issued concerning this matter. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 8th day of November, in the year of Our Lord 1957.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f

P. Sigismondi, Archbishop titular of Neapolis in Pisidia, of the Secretariat.

SACRED CONGREGATION FOR RITES

VICEN. OR BARCINONE.

CONCERNING THE CANONIZATION OF THE BLESSED JOACHIMA DE VEDRUNA, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF CARMELITE CHARITY.

REGARDING THE QUESTION OF WHETHER AND CONCERNING WHICH MIRACLES, AFTER THE BLESSING WAS GRANTED TO HER BY THE APOSTOLIC SEE, THERE IS EVIDENCE AND EFFECT IN THE CASE IN QUESTION.

The holy prophet David, "an excellent psalmist of Israel" (2 Samuel 23:1), invites not only himself, but also the faithful of our time, to praise God, whose mercy endures forever, "who alone does great wonders" (Psalm 135:4). For God, and He alone, can work miracles, beyond and above the order of all created nature. A fitting end is required for this marvelous intervention of God. The manifestation of saving truth is a sufficient end for God to act beyond the order of nature.

[*Latin ed. p. 180*]

Acts of the Apostolic See - Official Commentary 180 and laws are enacted. Furthermore, a miracle can occur, as the Angelic Doctor teaches, "for the demonstration of the sanctity of someone whom God wishes to present to men as an example of virtue" (II-II, q. 178, art. 2, in corp.). Therefore, it is the custom of the Church that, when considering the honors to be bestowed upon the blessed in heaven, those who have distinguished themselves on earth by heroic virtues and piety, a divine seal must also be added

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to human testimony, and indeed, openly demonstrated through miracles. Two such miracles seem to be those which, recently, God deigned to work through the intercession of the Blessed Joachim de Vedruna, Widow of Mas, Foundress of the Institute of the Sisters of Carmel of Charity, and which were presented to this sacred Forum by those acting for her canonization. The first of these miracles is as follows: A little girl, Joanna Torres Luque, almost four years old, in the place commonly called "Puerto Real," within the boundaries of the Archdiocese of Cadiz, began to suffer from a sore throat at the beginning of January of the year 1950. As the illness worsened, on the evening of the 5th of that month, the attending physician diagnosed laryngitis diphtheriae with a very grave prognosis; a single injection of a potent anti-diphtheria serum was administered, as the end seemed to be approaching. Therefore, her mother and her daughter approached the image of the Blessed Joachim and touched a particle of her relics to the sick child. After about two hours, a peaceful sleep overcame the little girl, but in the middle of the night, she awoke, completely restored from her illness, and began to sing and play, astonishing all those present. The attending physician, finding no trace of the illness the following day, declared her to be perfectly healed. Both the expert witnesses and the physicians of our Congregation, along with the attending physician, agree on the diagnosis and prognosis, and they do not hesitate to state that the medicine administered was ineffective in this case. The second miracle occurred in Barcelona in the year 1917. A little girl, Maria Assumpta Jori Gisbert, who had barely reached twenty-two months of age, on April 28, 1947, suffered a very serious lesion of the left lung, with the following main symptoms: burning fever, delirium, dyspnea, dry cough, and cyanosis of the lips; upon examination, the attending physician diagnosed peripneumonia. The situation worsened daily: on May 28th, X-rays revealed a large cyst in the left lung; based on this, both the attending physician and the radiologist gave a completely unfavorable prognosis. Despite the remedies administered by the doctors, the fervent prayers of the Blessed Joachim were invoked, and her intercession was immediately effective: on May 31st of the same year, 1947, Maria Assumpta...

[*Latin ed. p. 181*]

The Sacred Congregation of Rites has received reports of improvements in the condition of patients, as attested by parents, infirmarians, and others. Indeed, the physician who visited the girl on June 2nd was astonished to see her playing, as if she had never been ill, and she continues to enjoy good health. Experts in the field and the entire medical college of our Congregation assert that this healing has exceeded the powers of nature. Regarding these miracles, proper investigations have been initiated: one in the Curia of Gades, and the other in the Curia of Barcelona. Both investigations were subsequently submitted to the Sacred Congregation of Rites, and a decree

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was issued, detailing the proper conduct of each investigation. The Medical College held a discussion regarding these two healings, expressing a favorable opinion. Furthermore, a preparatory meeting of the Sacred Congregation of Rites was held in the Vatican on March 26, 1957. Finally, at a general assembly before His Most Holy Father, Pope Pius XII, on January 7th of this year, the Reverend Cardinal Clemens Micara, Bishop of Velletri, and Promoter of this Cause, presented the following question: Whether and concerning which miracles, after the same Blessed One was granted veneration by the Apostolic See, there is proof in the case under consideration, and to what effect. The Reverend Cardinals, entrusted with safeguarding the sacred rites, the Official Prelates, and the Consultor Fathers, with unanimous consent, rendered a positive judgment. His Holiness, having heard this unanimous affirmation, and having invoked heavenly light on several occasions, especially during the sacred ceremony held today, immediately decided to issue his decree. Therefore, after the assembly was dismissed, he ordered the Reverend Cardinals, the Promoter of the Cause, and the Prefect of the Sacred Congregation of Rites, along with Reverend Father Sylvio Romani, the General Promoter of the Holy Cause, and myself, as Secretary, to be summoned, and, in their presence, solemnly decreed: That there is proof of two miracles, through the intercession of Blessed Joachima De Vedruna, namely: the first, the instantaneous and perfect healing of the girl, Joanna Torres Luque, from a severe diphtheritic laryngitis; and the second, the instantaneous and perfect healing of the girl, Maria Assumpta Jori Gisbert, from pneumothorax due to an acute bronchopulmonary inflammatory process. This decree was ordered to be published and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 7th of January, in the Year of Our Lord 1958. C. Card. CICOGNANI, Prefect. L. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict

NULLITY OF MARRIAGE (Alcher - Schwarzkopf)

Since the actual place of residence of the aforementioned Mr. Joseph Schwarzkopf is unknown, in this cause, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 23, 1958, at noon, to discuss the matter and reach an agreement, or to subscribe to the following statement, and to set a date for the hearing to determine the outcome of the cause.

Does a nullity of marriage exist in this case?

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The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Joseph Schwarzkopf, must, insofar as possible, ensure that he is informed of this edictal summons.

Boleslaus Filipiak, Secretary.

From the Chancery of the Tribunal of the S. Rota, March 7, 1958.

C. Pezzicara, Notary.

*And since the whereabouts of Mr. Joseph Schwarzkopf, the defendant in this cause, are unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 23, 1958, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Joseph Schwarzkopf must, insofar as possible, inform him of this summons.

[*Latin ed. p. 183*]

Tribunal of the Vicariate of the City, 183. TRIBUNAL OF FIRST INSTANCE OF THE VICARIATE OF THE CITY. Citations and edicts. I. NULLITY OF MARRIAGE (SZLACHOTO - DUNCO).

Since the actual place of residence of Mr. Sergej Dunco, born in Rzitnovice (Pinsk, Poland) in the year 1906, is unknown, and he is involved in the cause mentioned in the heading, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Vicariate of the City (Rome, Via della Pigna 13A) on May 5, 1958, at 9 o'clock, to discuss the matter in dispute, or to subscribe to the following, and to set a date for the final judgment in the case. Whether the nullity of the marriage exists in this case.

Ordinary pastors, parish priests, priests, and all the faithful who have knowledge of the aforementioned Mr. Sergej Dunco's place of residence, are obliged to take care that he is informed of this edictal citation.

* Petrus Santini, Official from the Chancery of the Tribunal of the Vicariate of the City, March 15, 1958.

* Philippus Tamburini, Chancellor.

[French Translation - included for context, but not to be translated]

*Etant inconnu le lieu de la demeure actuelle de Mr. Sergej Dunco, défendeur en cette cause, nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal du Vicariat de Rome (Roma, Via della Pigna 13A) le 5 Mai 1958, à 9 heures,

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pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant le Tribunal. Conste-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Mr. Sergej Dunco devront, dans la mesure du possible, l'avertir de la présente citation.*

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Official Commentary II OF THE NULLITY OF MARRIAGE (RISI - TAVERNA) Since the actual place of residence of the aforementioned Livius Julius Caesar Taverna, born in ROMANA on November 26, 1915, is unknown, and he is involved in a case concerning the nullity of marriage, of which we speak in the heading, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Vicariate of the City of ROMANA (ROMANA, Via della Pigna, I S A), on May 6, 1958, at 9:30 AM, to discuss any doubts or to sign the document below, and to set a date for the final judgment of the case. Whether the marriage is null in this case? The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Livius Julius Caesar Taverna, must take care to ensure that he is informed of this official summons. * Petrus Santini, Official from the Chancery of the Tribunal of the Vicariate of ROMANA, March 15, 1958. Philippus Tamburini, Chancellor.

It is unknown where Mr. Live Taverna, the defendant in this case, currently resides; therefore, we summon him to appear, either in person or through a legally constituted procurator, at the seat of the Tribunal of the Vicariate of ROMANA (Via della Pigna 13A) on May 6, 1958, at 9:30 AM, to discuss or to agree upon the doubt mentioned below, and to set the date for the judgment of the case before the Tribunal. Does the marriage have a nullity in this case? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Live Taverna, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 185*]

Year and Volume L, April 28, 1958 (Series I, Volume XXV) - No. 5. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION: I. OF CHIAPAS (TAPACHULA). SEPARATING CERTAIN MUNICIPALITIES FROM THE DIOCESE OF CHIAPAS, AND THEREFROM FORMING A NEW DIOCESE, NAMED (TAPACHULA).

THE BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT.

Since We, seated in the Chair of Peter amidst these troubled times, do not neglect today to care for the Christian family and to seek divine grace

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with greater zeal, and to defend it against the most audacious attacks of the enemy of mankind, We leave nothing undone that may make the use of the holy religion easier for Our children, and that may better protect them against all snares. Therefore, since the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus, and Apostolic Delegate in Mexico, requested from this Roman See that, for the benefit of those who inhabit the civil region commonly called Chiapas, the very extensive Diocese of Chiapas be divided, and from it a new one be formed, We readily grant this request. After hearing Our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and after supplementing their opinion with the opinion of the venerable Brother Lucius Torreblanca, Bishop of Chiapas, and with the consent of those who have some jurisdiction in this matter, We, by Our supreme authority, decree the following: We separate the territory from the Diocese of Chiapas, in which are the municipalities commonly known as Arriaga, Villaflores, Villa Corzo, Tonala, La Concordia, Angel A. Corzo, and Pijijiapam.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Official Commentary. Mapestepec, Motozintla, Siltepec, Bellavista, La Grandeza, Bejucal, Amatenango, Porvenir, Mazapa, Escuintla, Aeacoyagua, Acapetagua, Huixtla, Pueblo Nuevo, Tuzantan, Tapachula, Huehuetan, Mazatan, Tuxtla Chico, Cacahoatan, Frontera Hidalgo, Metapa, Suoniate, Unión Juárez, Chicomuselo, Comalapa. This region is being reorganized into a diocese, to be called Tapacolensis, and its boundaries shall encompass all the aforementioned municipalities, taken together. Therefore, the new diocese will have the following boundaries: to the north, with the dioceses of Tehuantepec and Chiapas; to the east, bordering the same Diocese of Chiapas; to the south, bordering the Republic of Guatemala; and to the west, bordering the Pacific Ocean. The city of Tapachula will be the seat of the diocese and the residence of the Bishop, and there will be a pontifical chair established in a temple, which will soon be dedicated to the Most Sacred Heart of Our Lord Jesus Christ. This temple is already being raised to the rank of a cathedral, with all due rights and privileges. The Bishop will also be adorned with all honors, but will also be bound by duties and obligations, by which the power of the sacred pastors is established and maintained. The new diocese will be a suffragan of the metropolitan Archdiocese of Antequera, and the Bishop of Tapacolensis will be subject to the Archbishop, as is evident. Furthermore, so that nothing may be lacking in the splendor of this See, and so that the Bishop may not lack a council of wise men to assist him, we decree that a College of Canons be established as soon as possible, according to the norms to be set forth in other documents. If, however, circumstances do not permit this to be done immediately, we grant permission that, until Canons are appointed, diocesan Consultors

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may serve in their place. The episcopal table, commonly called the "mensa episcopalis," will be supported by the revenues of the Curia, by offerings freely given by the faithful, and finally, by a portion of the revenues from the Chiapas table, according to the law of Canon 1500 of the Code of Canon Law. It is also Our firm will that the Bishop of Tapacolensis establish a seminary, at least an elementary one, as soon as possible, in accordance with the prescriptions of the law and the regulations of the Holy Council concerning Seminaries and Universities, for the boys who are called by the divine vocation to the priesthood are a firm hope for the future prosperity of all the Churches. When the students of the seminary have reached the age where they can begin their studies in philosophy and theology, the best among them should be sent to Rome, to the Pontifical Institute for Latin American Studies, for more thorough study. As for the governance and administration of the diocese, the prescriptions of sacred law must be faithfully observed, including the election of a Capitular Vicar in the absence of a Bishop, and other matters of this kind. We also command that, when the erection of the new diocese has been fully carried out, priests of the Church...

[*Latin ed. p. 187*]

The acts pertaining to those who legitimately hold a benefice or ecclesiastical office are recorded therein; the others are added, according to the best right, in whose territory they reside. Finally, acts pertaining in any way to the new diocese are sent from the Curia of Chiapas to Tapachula, to be religiously preserved in the archives. The venerable Brother Aloysius Raimondi will take care to ensure that Our instructions are carried out, whom we remember, and to whom we grant all the necessary powers for this purpose, and to whom we may delegate any person, provided that he is endowed with ecclesiastical dignity, and we impose upon him the task of drawing up the documents of the division of affairs and of sending faithful copies thereof to the Sacred Congregation of the Consistory as soon as possible. If, at that time, another person presides over the Apostolic Delegation in Mexico, when these matters are to be addressed, we grant him the same powers and impose upon him the same duties. We intend that these letters be effective now and in the future, so that those things which are decreed through them are religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are signed

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by a public notary, shall have the same validity as if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the nineteenth day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSUS Card. COSTANTINI, Secretary of the Sacred Roman Ecclesiastical Congregation.

•& Fr. ADEODATUS I. Card. PIAZZA, Prefect of the Sacred Congregation of the Consistory, from the Secretariate.

Hamletus Tondini, Apostolic Chancellor.

Francis Hannibal Ferretti, Albert Serafini, Protonotaries.

© Plumbi In Ap. Cane, tab., vol. LXXXXVI, n. 60.

Proton. Apost.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Official Commentary II. FROM THE DIOCESE OF SALTILLO, CERTAIN TERRITORIES ARE SEPARATED, AND A NEW DIOCESE IS ESTABLISHED, WHICH WILL BE CALLED TORREÓN. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. Since We have obtained the highest office of the Church, by the will of God, in order to imbue men with the Christian faith and to guide them to eternal salvation, We have left nothing undone so that, fulfilling Our office, We may provide the people with more suitable assistance in this regard. When the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the Mexican Prefecture, requested from this Holy See that, after being separated from the Diocese of Saltillo, a new diocese be established: for through this, great benefits would arise for that region; We, having heard the venerable Brother Aloysius Guizar, Bishop of Saltillo, and having inquired what Our venerable Brothers, the Cardinals of the Most Holy Roman Church, who preside over the Sacred Congregation Consistorial, thought about this matter; supplementing the consent of those who believed they had some right in this matter, We, by Our apostolic authority, after offering prayers, decree and order the following. From the Diocese of Saltillo, we separate the following territories, commonly known as: Torreón, Viesca, Matamoros, San Pedro, and Francisco I. Madero; and we incorporate all of these into the form of a new diocese, to be called Torreón, retaining the same boundaries that the united regions have. Therefore, the following churches will belong to this new diocese: to the north, the Diocese of Saltillo; to the east, the Diocese of Saltillo and the Diocese of Zacatecas; to the south, the same diocese and the Diocese of Durango; and to the west, finally, the Dioceses

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of Durango and Chihuahua. The newly established diocese will be subordinate to the metropolitan Church of Durango as a suffragan diocese; likewise, its Bishop will obey his Metropolitan, with the rights, privileges, and powers granted to him, and with the obligations prescribed by canon law. The city that will be the seat of the diocese will be that which the people call Torreón; and in that city, the Bishop will establish his residence; and he will place the cathedral in the church of the Blessed Virgin Mary of Mount Carmel, which is located in...

[*Latin ed. p. 189*]

Decrees concerning the erection of a cathedral and the establishment of a diocese. With the aim of enhancing the splendor of the sacred ceremonies and with the counsel of the Bishop, and with the intention of providing assistance, a College of Canons shall be established, according to the norms to be set forth in other documents under the seal. Furthermore, we deem it necessary that, as soon as this group is established, diocesan consultants be chosen by the Bishop, who will cease from their current duties, to serve in the established College of Canons. The episcopal table, which is mentioned, shall consist of: funds from the curia, money given by the faithful, goods that pertain to the diocese of Torreón, and the division of assets and possessions, according to canon 1500 of the Code of Canon Law. It is also Our firm intention that a seminary, at least for elementary education, be established to receive boys from Buena Esperanza; in this matter, the laws of civil law shall be followed, as well as the regulations of the Sacred Congregation for Seminaries and Universities. And when the time is right, the most deserving shall be sent to Rome, to the Pontifical College of North America, to be instructed in philosophy and sacred theology. The governance and administration of the diocese, the election of a Capitular Vicar in the absence of the Bishop, and other matters of this nature, shall be regulated by Canon Law. Regarding the clergy, we decree that those who, with the founding of the diocese, hold office or a benefice within its territory, shall be assigned to it; those who reside legitimately in another place shall remain there. Finally, all acts and documents pertaining to the Church of Torreón shall be sent as soon as possible to its episcopal curia, where they shall be kept with religious care. Furthermore, Our orders shall be carried out by the Most Reverend Aloysius Raymondi, whom We have mentioned, either by himself or by a delegated man, with the necessary powers granted to him, provided that he is distinguished by the dignity of the priesthood. Upon completion of the matter, he shall cause documents to be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation Consistorial. If, at the time of execution, another person presides over the Apostolic Delegation in the Mexican Territory, he shall have the responsibility of carrying out these matters. We intend these decrees to be effective now and in the future, so that those who are

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subject to them will religiously observe what has been decreed therein, and thus obtain its full effect. No prescriptions of any kind shall be able to contradict the effectiveness of these decrees, since through these decrees We repeal all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, it shall be considered entirely invalid and void. Furthermore, it is not permitted for anyone to alter or corrupt these documents of Our will; rather, the copies of these decrees, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were the original documents.

[*Latin ed. p. 190*]

The Acts of the Apostolic See – Official Commentary, number 190, should be presented. Whoever, in any way, disregards or condemns Our decrees in their entirety, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the nineteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSUS Cardinal COSTANTINI, Secretary of the Holy Roman Church.

> &

Fr. ADEODATUSI.

Cardinal PIAZZA, Prefect of the Sacred Congregation Consistorial, from Secret Affairs.

Hamletus Tondini, Apostolic Secretary.

Bernardus De Felicis, Protonotary Apostolic.

Caesar Federici, Protonotary Apostolic.

Apostolic Place, at the foot of the table, volume LXXXXVI, number 61.

III. KIKUITENSIS - KISANTUENSIS (KENGEN.)

Certain territories, separated from the Apostolic Vicariates of Kikwit and Kisantu, a new Apostolic Prefecture is established, named Kenge.

PIUS, Bishop, Servant of the Servants of God,

For the perpetual memory of this:

Meditating on those sweetest words, which promise that all nations will walk in the light of the Church, and that its sons will come from afar (cf. Is. 60, 3-4), we strive daily with all our strength to ensure that the use and worship of the holy religion are made more suitable for Our children, who dwell in distant regions, among whom many citizens are still ignorant of the Catholic truth, and that they are strengthened with firmer supports for

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the purpose of eagerly seeking the salvation of others.

Therefore, since it has been deemed fitting by the Sacred Congregation for the Propagation of the Faith to separate, to a very great extent, the Apostolic Vicariates of Kikwit and Kisantu, and to establish a new Apostolic Prefecture from them, We, who administer all the affairs of the Church, have decreed and established as follows:

[*Latin ed. p. 191*]

The Acts of the Sacred Congregation of the Propagation of the Faith, number 191, dated concerning this matter, addressed to the Most Reverend Brothers Alfred Brunier, Archbishop with the titular see of Claudiopolis in Honorias, and Apostolic Delegate in the Belgian Congo and Ruanda-Urundi, and to the Ordinaries of their respective vicariates, we gladly approve the plan, considering it most beneficial to this region; and with the consent of those who have some right in this matter, we decree the following, by our supreme authority. We separate certain territories from the apostolic vicariates of Kikwit and Kisantu, the extent of which will be clearly known from the following description of the boundaries, and these are to be reduced to the form of a new apostolic prefecture, to be called Kenge, which will be delimited as follows: to the north, by the boundaries between the apostolic vicariates of Kikwit and Inongo, following the course of the Kasai River; to the west, by the sun, first by the rivers commonly called Likulu, Buma, and Lidji, as they constitute the boundaries between the apostolic vicariates of Kikwit and Leopoldville; then by a nearly straight line that, touching the fourth degree of latitude, runs from the sources of the Lidji River to the river commonly called Kwango; then along this same river to the region where the stream N'Koli flows into it, and to the boundaries of the Leopoldville civil province, to the Lufimi River; finally, along the course of the Lufimi River, to the point where the stream Bómbi flows into it; to the south, by a straight line of the fifth degree of latitude and to the Bakali River, and along the course of this river, southward, to the region where the stream Matsema flows into it; to the east, by the sun, first by the stream Matsema to its sources, and by a nearly straight line that runs from there to the stream Shindashi; then along the same Shindashi stream to the point where it flows into the Inzia River, then along the course of the Inzia River to the sixth degree of latitude; then by a line that, heading north, reaches the Luie River, and follows its course, until it reaches the territory where the Inzia River flows into it; finally, along the same Inzia River to the village of Zaba, by a nearly straight line that, heading east, touches the Kwilu River and the road commonly called Opoyengo-Sayo-Baba-Pinanga, along this route to the stream Mpa, and along the course of this stream to the region where it flows into the Kasai River. We grant to the Kenge prefecture all the rights and privileges that are granted by law to dioceses of this kind; the same

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applies to its Prefect, to whom, however, we also impose the customary duties and obligations. We also decree that it be entrusted to the care of the members of the Society of the Divine Word, with the understanding that they will work there with the greatest zeal and dedication to preserve the faithful Christians in the love and worship of God, and to bring others, living outside the bosom of the Church, into it with all their strength. We wish these our decrees to be observed.

[*Latin ed. p. 192*]

Acts of the Apostolic See - Official Commentary 192. The venerable Father Alfred Bruniera, whom we have mentioned, will carry out the purpose for which we instruct all authorities to act; if necessary, another person may also be delegated, provided that he possesses the ecclesiastical dignity required for this task. After completing all matters, he will also have the responsibility of recording the details of the completed actions and of sending faithful examples of these to the Sacred Congregation for the Propagation of the Faith as soon as possible. If, at the time when these matters must be carried out, another person is in charge of the Delegation in the Belgian Congo and in Ruanda-Urundi, he will enjoy the same privileges and will bear the same responsibilities that we have described. We intend that these documents be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed therein, and thus will they obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we nullify all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely invalid and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, which bear the seal of a person holding a position of ecclesiastical dignity, and which have been signed by a public notary, shall be considered to have the same validity as if the original documents were presented. Let anyone who disregards or in any way rejects Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the fifth day of the month of July, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSUS Card. COSTANTINI S. B. E.

Chancellor

PETRUS Card. FUMASONI BIONDI

Prefect of the Sacred Congregation for the Propagation of the Faith

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Hamletus Tondini
Apostolic Chancery
Bernardus De Felicis, Caesar Federici,
Loco
© Plumbi
In Ap. Cane, tab., vol. LXXXXV1, n. 57.
Proton.
Proton.
Apost.
Apost.

[*Latin ed. p. 193*]

From the Acts of Pope Pius XII, 193, IV, AMARGOSENSIS (VITÓRIA DA CONQUISTA): After certain territories were taken from the Diocese of Amargosa, a new Church is founded, which will be called (VITÓRIA DA CONQUISTA). PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of Christ Jesus, who commanded the blessed Apostle Peter to pasture His flock, having redeemed men, so too We, whom the divine and mysterious plan has raised to the height of the priestly office, most earnestly exhort that whatever We have understood to be for the good of the Holy Church, We may strive to accomplish with all our power. For these reasons, when the venerable Archbishop Armandus Lombardi, with the title of Caesarea Philippi, and Apostolic Nuncio in the Federated States of Brazil, requested from this Roman See that, after being separated from the Diocese of Amargosa, a new one be founded, We, believing that ecclesiastical discipline could thus be fostered more suitably in that region, after hearing the venerable Brothers: Florentius Sisinium Vieira, Bishop of Amargosa, and the Ordinary Prelates of the province of S. Salvador in Brazil, and especially Our beloved Son, Alvar, S.R.E. Cardinal da Silva, Metropolitan of the same province, we consider their prayers to be worthy of being heard. Wherefore, after carefully considering the matter, and with the consent of those who have some right in this matter, by the advice of Our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, by Our supreme and apostolic authority, We establish and decree the following: From the Diocese of Amargosa, We separate the following municipalities, which are commonly known as: Vitoria da Conquista, Boa Nova, Encruzilhada, Ibicui, Iguaí, Itambé, Itapetinga, Macarani, Poçoes; and from these municipalities, which are to be understood as being those that are currently delimited by civil law, We establish a new Diocese, to be called Victoriensem de Conquista. The capital of the new Diocese will be the city of Vitoria da Conquista, and there the Bishop will reside, with his seat of power in the church of the Blessed Virgin Mary of Victories, which We raise to the rank of a cathedral. The Church which We have

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founded will be a suffragan of the Archdiocese of S. Salvador in Brazil.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - We make an official record, and grant to it all rights, privileges, and honors with which other dioceses are accustomed to be endowed. Certainly, even the sacred Prelate to whom the governance of the same shall be entrusted, shall possess the rights and privileges of his order, together with the corresponding duties and obligations. A College of Canons shall be established, according to the norms set forth in other documents issued under the papal seal; for this will either assist the Bishop, to whom a group of wise men will be available, or it will enhance the splendor of the sacred ceremonies. However, with regard to this, diocesan consultants shall be chosen, who will relinquish their current duties in order to be incorporated into the College of Canons. An episcopal table shall be established: from the revenues of the Curia, from the money freely given by the people, and finally from two-thirds of the goods derived from the land, according to the custom of the parish of Vitoria da Conquista, and a suitable portion of assets and possessions shall be allocated to the new diocese, after a division of assets according to Canon 1500 of the Code of Canon Law. We also command, with great insistence, that the Ordinary Bishop of Vitoria da Conquista establish, within his territory, at least an elementary seminary, according to the common laws of the Church and the Holy Congregation for Seminaries and Universities. From this, when the time is right, young men will be chosen and sent to Rome to the Pontifical College of the Brazilian Piarists, so that they may be imbued with the knowledge of philosophy and theology. As for the governance, administration, the election of a Capitular Vicar, the rights and obligations of the clergy and the people, and other matters of this kind, the precepts of Canon Law shall be observed completely. At the same time, as soon as the new ecclesiastical circumscription is established, those clerics who legitimately reside within its territory shall be considered to belong to that diocese. Finally, documents and records pertaining to the Church of Vitoria shall be promptly sent to its episcopal curia, and shall be kept there in the archives. Furthermore, to carry out what we have commanded in these documents, we choose the venerable Brother Armando Lombardi, of whom we have knowledge, and we grant him all powers to act and, if necessary, to delegate to any man, provided that he is constituted in ecclesiastical dignity. When the matter is completed, he will cause these documents to be drawn up, and he will take care that they are sent to the Holy Congregation Consistorial. If, at the time when Our commands must be carried out, another Apostolic Nuncio presides in Brazil, he shall carry them out with equal authority. We intend these documents to be effective now and in the future: so that what has been decreed in them shall be religiously observed by those to whom it pertains, and thus obtain their force. The effectiveness of these documents

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shall not be hindered by any prescriptions of any kind, since we derogate from all of them through these documents. Therefore, if anyone...

[*Latin ed. p. 195*]

By this document, endowed with full authority, whether knowingly or unknowingly, if anyone acts contrary to it, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the originals. Whoever, in general, disregards or in any way rejects Our decrees, let him know that he will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the twenty-seventh day of the month of July, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSUS Card. COSTANTINI
8. B. E.
Chancellor
£g EUGENIUS Card. TISSERANT
Bishop of Ostia and Porto
and of Rufinae
Hamletus Tondini
Regent of the Apostolic Chancery
Francis
Albert
Hannibal
Serafini,
Ferretti,
Protonotaries
Apostolic
Loco
£B
Plumbi
In Ap. Cane,
tab., vol. LXXXXVI, n. 59.

APOSTOLIC LETTERS

To Beata Maria V., called "Nossa Senhora Conquistadora," who is cho-

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sen as the principal patron, together with St. Michael the Archangel, of the Dioecesis Uruguaiana in Brasilia.

PIUS PP. XII

For the perpetual memory of the matter.

— The Virgin Mary, submissive to the people with love, in the regions of Americae Australis, when the nations of Europe were exerting their power, was immediately cultivated with a remarkable fervor of piety. For the ministers of the sacred rites, heralds of the Gospel, immediately...

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Commentarium Officiale. Weary, they hastened the introduction of her cult into those lands, bringing forth a great abundance of fruits. Among those who deserve to be mentioned is the Blessed Rochus Gonzales, a member of the Society of Jesus, who, having entered Brazil, spread the true Faith near the river commonly called "Uruguai"; and it is noteworthy that this eminent man, who later gave a glorious testimony to his King Christ through suffering and death, introduced the image of the Blessed Virgin Mary, called in the Spanish language "Conquistadora," into that region; by which means the inhabitants of that river were converted from ethnic superstition to Christian sacred rites. Moved by the memory of such a great deed, the Venerable Father Aloysius Philip De Nadal, Bishop of the diocese of Uruguaiana, to which the aforementioned territories belong, requested that We declare the Blessed Virgin Mary, invoked by that name, together with the Holy Archangel Michael, the principal patron of his jurisdiction. With these requests gladly received, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, We confirm and establish the Blessed Virgin Mary, commonly called "Nossa Senhora Conquistadora," together with the Holy Archangel Michael, as the principal patron of the entire diocese of Uruguaiana in Brazil, before God. We decree, declare, and establish, with all the honors and liturgical privileges that rightly belong to the principal patrons of dioceses, and with the faculty of celebrating the feast of this patronage of the Blessed Virgin Mary each year on the fifteenth day of the month of November. Contrary provisions notwithstanding. These things We decree, We establish, We decide, and We declare that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should be attempted by

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anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the seventh day of the month of June, in the year 1957, in the nineteenth year of Our pontificate. By the special mandate of the Most Holy Cardinal Gildo Bugnola, Prefect of the Congregation for the Affairs of the Church.

[*Latin ed. p. 197*]

From the Acts of Pope Pius XII, 1971: In Beata, the Virgin Mary of Mount Carmel is established as the principal patroness for the entire diocese of Jaboticabal in Brazil. Pope Pius XII, for the perpetual memory of this event: The Virgin Mary of Mount Carmel, who is venerated in the cathedral church of Jaboticabal in Brazil, is, by the devout faith of the faithful of that diocese, rightly considered their heavenly patroness. Since the city, commonly called "Jaboticabal," was raised to the rank of episcopal see by Our Predecessor, Pope Pius XI, in 1919, the piety of the citizens towards the Virgin of Carmel has become the characteristic devotion of all the inhabitants of the new diocese, and the principal church of that city, adorned with the title of cathedral, has begun to attract many faithful. Since this is the case, desiring to confirm this devotion to the Blessed Virgin Mary of Mount Carmel with Our authority, the Most Reverend Joseph Varani, Bishop in the title of Altava, and the Most Reverend Anthony Augustus of Assisi, Archbishop-Bishop of Jaboticabal, Coadjutor, earnestly requested Us, in the name also of the Ordinary and by Our mandate, to deign to confirm or declare the most praised Lady of Carmel as the heavenly patroness of the entire aforementioned diocese. And We, wishing to foster Marian devotion ever more, readily judged it fitting to grant such requests. Wherefore, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by these letters, in perpetuity, We confirm or declare anew the Most Blessed Virgin Mary of Mount Carmel, whose image is venerated with the greatest devotion in the cathedral church of Jaboticabal, as the principal patroness before God of the entire diocese of Jaboticabal, with all the honors and liturgical privileges that rightly belong to principal patrons of places. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, and We declare that these present letters shall forever remain valid and effective; that they shall have and shall obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall, now and in the future, fully observe them; and that they shall be duly judged and defended.

[*Latin ed. p. 198*]

Acts of the Apostolic See - Official Commentary, page 19. This [decree] is declared valid and effective from now on, and shall be rendered null and

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void if anything contrary to these matters is attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of June, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Public Affairs of the Church, Gildo Bugnola. By Apostolic Brief, the Abbey of Casamari is honored with the title and dignity of a Minor Basilica. PIUS PP. XII For the perpetual memory of this event. The renowned Temple, distinguished by its antiquity, its artistic works, and especially its religion, which is dedicated to the Blessed Virgin Mary and to Saints John and Paul, stands in Casamari, within the territory of the diocese of Verulana. Attached to it are the buildings of the Cistercian monks, also worthy of mention, and which deserve to be remembered with praise. The religious life, established there in the year 1300, was first associated with the family of Saint Benedict, and then, in the year 1322, by our Predecessor, the Blessed Pope Eugene III, it was conformed to the rules of Cîteaux. And subsequently, this abode of piety has grown so much that it has become a most illustrious center of monastic life in the region of Italy. When, however, it was obstructed by certain difficulties, it was restored to its former vigor by the authority of this Apostolic See, and a new head of the Congregation was appointed, and new laws were established. The Temple itself, with its noble Gothic-Lombard style and divided into three parts, was rebuilt by Honorius PP. I, when he was still a Cardinal, and was solemnly consecrated by him, when he had reached the height of the Supreme Pontificate. It is admired for its austere beauty, the elegance of its arches, the excellent form of its pillars, and the multiple crown with which the entrance is adorned. The Church is also richly furnished with sacred vestments and precious furnishings, suitable for divine services, and has been enriched by numerous Roman Pontiffs with spiritual treasures, as if it were a unique treasure. This august house of God, in some ancient literary monuments...

[*Latin ed. p. 199*]

The acts of Pope Pius XII, page 199, refer to this, but perhaps because of the changes of circumstances, the diploma by which this title is legitimately confirmed can no longer be produced. Since this is the case, our beloved son, the General Vicar of the Congregation of the Holy Cistercian Order of Casa, made supplications to Us, so that We might properly bestow upon this temple the title of Minor Basilica, deserving of praise not only in name. These requests, supported by the recommendation of the Venerable Father Charles Livraghi, Bishop of Veruli-Frusinate, and of other prelates of Lower Lazio, We have willingly decided to fulfill. Therefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We elevate this temple of the Abbey of Casa, containing, for the honor of God, of

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the Blessed Virgin Mary, and of the Saints John and Paul, Martyrs, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to sacred buildings bearing this title. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fourteenth day of the month of June, in the year 1957, in the nineteenth year of Our pontificate. By special mandate of the Most Holy, to the Cardinal Gildo Buginola, Prefect for Public Affairs of the Church, concerning the Apostolic Brief: "The Parish Church of Saint Anthony in the City and in the Archdiocese of Managua is adorned with the honors and privileges of a Minor Basilica." PIUS XII. For the perpetual memory of this event. Following the custom and practice of the Roman Pontiffs, Our predecessors, with a benevolent intention, We adorn the most prominent temples of God with honors and privileges, which are distinguished either by their beauty, or by the relics or images of Saints, or even by their *summa*.

[*Latin ed. p. 200*]

In the 200th volume of the Acta Apostolicae Sedis, an official record, events are faithfully and justly celebrated. Among these, it is fitting to mention the sacred edifice, dedicated to Saint Anthony, Confessor and Doctor of the Church, located in the archiepiscopal city of Managua, the capital of Nicaragua. This church, entrusted to the Brothers of the Order of the Minor Capuchins and granted parochial rights, surpasses all other churches in that jurisdiction in size and artistic beauty, and attracts many faithful each year, who, in the manner of pilgrims, frequently visit Saint Anthony. The diligence of the Capuchin Brothers and the piety of the people are such that the sacred rites are performed with particular splendor and decorum. Furthermore, this church, solemnly consecrated last year by the Auxiliary Ordinary, is abundant in sacred furnishings and precious objects. Given these circumstances, the Most Reverend Brother Vincent Alexander Gonzalez y Robleto, Archbishop of Managua, earnestly requested that we deign to elevate the aforementioned church of Saint Anthony to the dignity of a Minor Basilica. We, wishing to acknowledge the efforts of the Capuchin Brothers and to offer a special reward for the evident piety of the people, readily deemed such requests worthy of consideration. Therefore, after consultation with the Congregation for the Sacraments, with certain knowledge and mature deliberation, and by the fullness of our Apostolic

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authority, by the force of these letters, and perpetually, we establish and adorn the parochial church, dedicated to God in honor of Saint Anthony, Confessor and Doctor, located in Managua, in the archiepiscopal city, with the title and dignity of a Minor Basilica, with all the liturgical rights and privileges properly belonging to temples of this name. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, and these present letters shall remain firm, valid, and efficacious forever; they shall have and shall obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and it shall be rightly judged and defined accordingly; and if anything to the contrary on these matters should occur, knowingly or unknowingly, by anyone, with any authority whatsoever, it shall be considered void from now on. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourteenth day of the month of June, in the year 1957, in the nineteenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal Gildo Bugnola, Prefect of the Congregation for the Sacraments, from Apostolic Briefs.

[*Latin ed. p. 201*]

Acts of Pope Pius XII, 201. LETTERS I, TO THE MOST REVEREND FATHER PETER, TITULAR BISHOP OF THE HOLY CROSS IN JERUSALEM, SECRETARY OF THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH, FUMASONI BIONDI, WHO WAS COMPLETING HIS FIFTH AND TWENTIETH YEAR AFTER HAVING BEEN DIGNIFIED WITH THE ROMAN PURPLE AND APPOINTED TO THE OFFICE OF PREFECT OF THIS SACRED CONGREGATION.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

We have recently learned with great joy that you, at this time, are completing five years, since you, adorned with the Roman purple, were chosen for the highest Senate of the Church, and you happily began the most important office of Prefect of this Sacred Congregation for the Propagation of the Faith. The commemoration of this auspicious event affords Us the excellent opportunity to declare Our congratulations to you and to publicly and gladly confirm the benevolence with which We have always regarded you.

Indeed, the merits you have earned for the Church, through your long service in this most important office, are now more clearly and brightly illuminated. Under your guidance, many foreign missions have been founded by Our authority, and not a few have been entrusted to indigenous clergy; many vicariates apostolic have been raised to the dignity of dioceses; and also the Pontifical Mission Works and the Clerical Union for Missions have received salutary advancements.

Therefore, We, who have nothing more dear and ancient than to cherish with a grateful heart Our advisors and helpers in governing the Church,

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are delighted to seize this opportune moment to sincerely congratulate you on your outstanding performance as Prefect, and to implore the most wholesome blessings for you and your colleagues in labor from divine generosity.

May the Heavenly Conciliator and Herald, and a special witness of Our charity, be the Apostolic Blessing, which We impart to you, Beloved Son, and to your most dear ones, in the Lord.

Given at Rome, near the Holy Peter, on the fourth day of the month of March, in the twentieth year of Our Pontificate.

PIUS PP. XII.

14 - ACTS, vol. XXV, n. 13. — 28-4-1955.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary II TO THE MOST REVEREND ELIJAH, BISHOP OF MARCI, TO THE MOST REVEREND MARK, CARDINAL DALLA COSTA, ARCHBISHOP OF FLORENTINUM, UPON THE COMPLETION OF FIVE YEARS IN OFFICE, DURING WHICH HE WAS APPOINTED TO THE SUPREME COUNCIL OF THE CHURCH. PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing. — As you approach your fifth and twentieth year, since Our Predecessor, the blessed and remembered Pope Pius XI, bestowed upon you the most distinguished dignity of the Roman purple, We cannot restrain Ourselves from declaring Our congratulations and fervent wishes with a joyful heart. For nothing is more pleasing and delightful to Us than to add to the joy of those who, through the honorable service of counselor and helper, contribute to the governance of the entire Church. Indeed, the great merits you have acquired for the Church, amidst so many difficulties, in the exercise of your pastoral ministry, during this not inconsiderable period, especially in view of the vicissitudes of war, are well known and clearly evident. Your charity and generosity, as the needs of the flock of Florentino grew ever more pressing, did not cease to provide assistance and care with greater diligence and prudence. And so, during those most turbulent years, exacerbated by civil conflict, you, through manifold cares and labors, and especially through the associations and works of the Catholic Action, did everything for everyone, so that those grievous losses and wounds of war might be far and wide compensated for, or at least mitigated, in your jurisdiction. Therefore, having seized this opportune moment, We congratulate you most heartily on your pastoral ministry, so diligently and fruitfully carried out, and at the same time, We fervently implore the Most Gracious God to strengthen your strength and to fill your soul with heavenly gifts and consolations. In order that this celebration of such auspicious events may be more beneficial to the Christian people, We

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grant you, at your request, the power to bestow a plenary indulgence upon the faithful, in your name and by Our authority, after a sacred pontifical rite has been performed, with the faithful present, for the benefit of the Church. Finally, as a pledge of Our supreme protection and of Our most profound love, We bestow upon you, Beloved Son, the Apostolic Blessing.

[*Latin ed. p. 203*]

Acts of Pope Pius XII, 203. With the greatest affection in the Lord, we impart to you, your Coadjutor, and to the entire clergy and people under your care, our paternal solicitude. Given in Rome, at St. Peter's, on the fourth day of March, in the year 1958, the twentieth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend Father, Paul D. Maubili, Titular Archbishop of St. Marcellus, Cardinal Priest of Fossati, Archbishop of TAURINENSEM, elected twenty-five years ago to the Order of Cardinals.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

Five and twenty years have now happily passed since you were, at the urging of Our Predecessor, Pope Pius XI, admitted to the illustrious Order of Cardinals. Indeed, the commemoration of this event provides us with a most welcome opportunity to freely express our congratulations to you and to add to the joy of yours and your faithful. For it is known to all how diligently and with what care you have undertaken the pastoral office during this long period, and how, especially with the fierce war raging and the needs of the flock increasing, your industry has grown daily, and your ingenious charity has been extended to immense distances. Therefore, having seized this opportunity to congratulate you again and again on so many labors undertaken in the long pastoral office, we follow the celebration of this event with auspicious and propitious omens.

Furthermore, so that the solemnity itself may contribute more to the benefit of this flock, We freely grant you the faculty, so that, on a day you shall determine, after having performed the Sacred pontifical rite, in the presence of the faithful, you may, in Our name and with Our authority, bestow a plenary indulgence upon them, according to the usual conditions of the Church.

May the Apostolic Blessing, which is a harbinger of heavenly gifts and a witness of Our particular love, be with you, Beloved Son, with your Auxiliary Bishop, with the entire clergy, and with the people entrusted to your care, whom We impart with heartfelt affection in the Lord.

Given in Rome, at St. Peter's, on the fourth day of March, in the year 1958,

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the twentieth year of Our Pontificate.

PIUS PP. XII.

[*Latin ed. p. 204*]

Acta Apostolicae Sedis - Official Commentary 204 IV. TO THE MOST REVEREND FATHER FREDERICK, BISHOP OF TUSCULANUM, AND TO THE MOST EMINENT CARDINAL TEDESCHINI, ARCHPRIEST OF THE VATICAN BASILICA, PREFECT OF THE SACRED CONGREGATION FOR THE FABRIC OF ST. PETER'S, AND CHAMBERLAIN TO THE SUPREME PONTIFF, WHO, TWENTY-FIVE YEARS AGO, WAS RAISED TO THE ORDER OF CARDINALS BY OUR PREDECESSOR, THE BLESSED AND HOLY POPE PIUS XI.

PIUS PP. XII. Venerable Brother, health and the Apostolic Blessing.

It is always a most pleasing and welcome opportunity for Us to increase the joys of those who, being associated with the most august Senate of the Church, dedicate their efforts and their helpful service to Us throughout the Catholic world. Therefore, just as We gladly congratulated you five years ago upon reaching your eightieth year, so now, having completed five decades since Our Predecessor, the blessed and holy Pope Pius XI, raised you to the distinguished dignity of the Order of Cardinals, and while celebrating this happy event reserved in Our heart, We publicly declare Our second and desired wishes. For it is manifest how diligently and with what industry you have fulfilled the most noble duties entrusted to you during this not brief period of time. Indeed, the very dignity conferred upon you has so strengthened your powers and your spirit that you have provided healthier examples to the clergy and the people in the exercise of your office, and therefore you have earned more worthy merits for the Church. Therefore, for the singular benevolence with which We regard you, We gladly join you in giving thanks to God, and We express Our most felicitous hopes and wishes.

May the Divine Redeemer abundantly pour forth the gifts of all good things upon you, may He grant you new strength and vigor, which advancing age may not diminish; may He also infuse into you the sweetest joys, which are nourished by the consciousness of a life well-lived, and may He increase your blessedness with the confident expectation of heavenly rewards.

Meanwhile, so that the celebration of this happy event may be more beneficial in the diocese of Tusculanum, We freely grant you the opportunity, so that, on a day you shall determine, after the Sacred Office has been performed according to the pontifical rite, in the presence of the faithful, you may, in Our name and by Our authority, impart a plenary indulgence

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to them, for the benefit of the Church, according to its prescriptions.

[*Latin ed. p. 205*]

Acts of Pope Pius XII, 205. As a final token of these superior gifts, and as a pledge of Our particular love, We impart the Apostolic Blessing to you, Venerable Brother, and to your fellow laborers, and to the entire clergy and people of Tusculum, in the Lord. Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the twentieth year of Our Pontificate.

PIUS PP. XII

ADDRESSES

I. To the Workers from the city of Naples and the Province of Campania, gathered in Rome for a pilgrimage.

"We are grateful to you, Venerable Brother, beloved sons and daughters of Naples and its Province, for the comfort that your coming, so fervent and prompt, brings to Our heart. If, at all times, the visit of the children is pleasing to the Vicar of Christ, there are times when His heart feels a more urgent need to be surrounded by their presence and affection, so that He may pour out upon them His innermost sentiments, sometimes of sadness, sometimes of joy and hope. Today is one of these days, in which, following the impulse of the meritorious Pontifical Works of Assistance and of Honor, you have desired to gather around Us and to testify your unwavering fidelity and devotion to this Apostolic See. Therefore, receive Our paternal greeting, all of you, who, by the significant number of those present, by the presence of your zealous Archbishops and Bishops, and by that equally welcome presence of civil authorities, represent worthily one of the most illustrious regions of Italy, one of the most chosen portions of the flock of Christ, that land which the ancient Romans designated by the name of "Campania Felix." Oh, how we desire that this expressive and auspicious motto may soon manifest itself in reality, in the form of prosperity, both spiritual and material, for the entire region, and in particular for its illustrious, populous, and enchanting metropolis.

* [Date: March 9, 1958.]

[*Latin ed. p. 206*]

My dear [city], so close and devoted to the Apostolic See, Naples. Allow me, therefore, to share some thoughts with you, which, while bearing witness to the lively interest with which we follow your affairs, may also serve as encouragement in your strenuous pursuit of the ideals of religious and civil progress that you have certainly set for yourselves. Whoever considers the Neapolitan region in its many aspects will easily find it to be a land particularly blessed by God. First of all, its geophysical configuration and climatic conditions confer upon it an incomparable beauty, for which the

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name of Naples is celebrated throughout the world, and since classical times, when Horace spoke of the surroundings of Parthenope, well known to the patricians of Rome: "No bay in the world shines more beautifully." The Apennine Mountains protect the fertile plains from the rigors of the north, which gently descend towards the south, almost yearning for sun and sea. The coasts are varied and graceful, sometimes gently extended like green carpets lapped by the waves, at other times rugged with promontories of steep rocks, eager to reflect their terrible beauty in the tranquil coves. Poets and painters of every nation never tire of singing and depicting the vivid sense of poetry that emanates from the happy synthesis of light, colors, lines, fragrances, and the mildness of the three elements: earth, sky, and sea. The names of Posillipo, Sorrento, Capri, Ischia, and Amalfi resound everywhere as fabulous realms of harmony and peace. What can be said of the healthiness of the air, the richness of the waters, some of which have an effective therapeutic power already known to the Romans, the uniqueness of the volcanic phenomena, and the extraordinary fertility of the soil? In a word, all of nature there sings with a loud and melodious voice the glory of the Creator. Illustrious, though remote, is the history of your region, which originates from the most ancient civilizations of the Mediterranean, especially those of Athens and Rome, whose imposing remains draw visitors from all over to admire them in Paestum, Cumae, Pompeii, and Herculaneum. The origins of the expansion of Christianity in the West are equally marked by Neapolitan names, such as that of Pozzuoli, where the Apostle St. Paul, a prisoner for Christ on his way to Rome, landed, and stayed there for a whole week due to the insistent prayers of the nascent Christian community. In the following centuries, Naples, or its "Kingdom," was constantly intertwined with the major events of Europe, sometimes in a decisive way, through the actions of its rulers, commanders, and soldiers.

[*Latin ed. p. 207*]

From the Acts of Pope Pius XII, page 207: Philosophers, jurists, orators, poets, and artists, particularly the not insignificant number of Saints and Roman Pontiffs, to whom the land of Naples gave birth or residence. To mention only a few of the most eminent, we recall the names of Virgil, Publius Statius, Thomas Aquinas, Gian Lorenzo Bernini, and Giambattista Vico. In this regard, it has rightly been noted how the innate inclination of Neapolitans towards philosophical and legal studies, combined with a natural disposition towards art and music, reveals the profound "humanity" of their spirit, which renders them almost indifferent to other values, seemingly more useful. The character of the Neapolitan, despite some defects from which no people are exempt, lacks none of those qualities that can make them perfect and exemplary; indeed, in some virtues they excel to such an extent as to earn universal esteem and sympathy. Among these are, among others, a strong and quick intellect, the tenderness of feelings,

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an open mind, a propensity for joy, despite adversity. Admirable, above all, is the sincerity regarding religion, although religious instruction is not always sufficiently widespread in certain popular classes, and therefore sometimes manifests itself in forms that may be somewhat too external. But how could one, in a few words, recount all the gifts bestowed by God upon your land, all the glorious pages of your civil and religious history, the splendid works accomplished by your forefathers, the new paths opened to science by your scholars, and, in particular, the constant testimony of faith and sanctity given to the Church, following the living example of your glorious Patron, whose illustrious relics you jealously safeguard? However, you desire that we consider not so much the glories of the past, but rather the present needs of your region, which, taken together, constitute what you call the "problem of Naples," which, in turn, is part of the larger and more complex "problem of Southern Italy," to whose arduous solution the Church and the Nation are actively dedicated, each for what is within its sphere, the former moved by a duty of charity and of the apostolate, the other by a duty of justice and national solidarity. From the extensive documentation kindly sent to us regarding the religious, social, economic, and demographic conditions of Naples and its Province, it appears that many significant steps have been taken (or are being taken) towards the solution of the problem; but the path is still long and arduous. Just as those would not be sincere who would conceal the deficiencies and delays in the work of restoring the "depressed areas," so too would those not be honest who, out of prejudice, insist on highlighting only the negative aspects.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - The official record rarely reveals the remarkable recovery, almost miraculous, of your City and Province since the immediate post-war period. To restore the truth, it suffices to compare the conditions of that time with those of today. The very appearance of your cities is quite different from the appalling sight of the piles of ruins in which they had been reduced by the ravages of war. The term "unrecognizable," now applied to many urban centers, finally sounds like a synonym for rebirth and progress. Numerous new districts have filled the terrifying voids created by the bombings; workshops, factories, and industrial centers have risen and multiplied; churches, schools, and hospitals have been rebuilt; roads and railways have been reactivated and improved; ports have been modernized with impressive works and repopulated with ships; and public services for communication and supply have been reorganized with modern equipment. To these works aimed at restoring the normal conditions of life disrupted by the immense conflict, must be added all the new, bold undertakings undertaken to bring the region to the level of progress already achieved by others. However, much remains to be done. There still exist many conditions of misery, often hidden or ignored, in which some

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segments of the population struggle, and which cannot leave Catholics and all honest people indifferent. For the sake of these our children, who suffer without their fault, and who have no means within themselves to improve their standard of living, We desire to intercede with Our voice. First of all, your very metropolis still needs houses and jobs. The lack of both stems from the extraordinary density of the population in a relatively small territory. Statistics – at least those that we have been able to consult – show that the population density in the province of Naples is, on average, 1800 inhabitants per square kilometer, that is, eleven times higher than the average density of the nation. The problem of unemployment is also serious. This also leads to a shortage of housing, with a percentage of more than two people per room: which means that entire families have barely one room, which is far from comfortable and healthy. Consider, moreover, that approximately 30,000 people escape this too low average, still – and we say this with sadness – living in about 7,000 shacks, which do not deserve the name of house. And not even those very humble dwellings, called "bassi," that is, cramped rooms, unsuitable for family life, are worthy of the name. This is a separate problem, but one that must be addressed and properly resolved. From unemployment and the lack of housing, it is easy to imagine the sufferings.

[*Latin ed. p. 209*]

Acta PU Pp. XII 209, which are derived for the benefit of your good and generous people, and the spiritual and moral deficiencies, which give rise to them, and which, being well known to all of you, We refrain from enumerating here. No, one can say, of the great modern metropolises is exempt from such scourges; but if these afflict, with a certain extent, not a people, as is the case with yours, with most noble traditions, with open minds, with a lively sensibility, ready and eager to work, but without the probability that their conditions will soon be changed for the better, the consequences could be very grave. Indeed, it has enough been noted that certain social forces, to whom it perhaps matters less to improve the conditions of the humble and the poor, than to win them over to their cause, have targeted the populations of the south with easy promises to provide a complete solution to their "problem," which, at least as far as unemployment is concerned, unfortunately escapes the immediate possibilities of the Nation. In this regard, We wish to express Our admiration for the beloved populations of the South, for having validly resisted the repeated efforts exerted upon them, not, as has been claimed, through mental inertia or through retrograde sentiments, but through enlightened persuasion in the repeatedly proven truth, that the dominance of those forces always results in intolerable servitude. The populations of Naples and the South of Italy have, until now, resisted with exemplary dignity the insistence of materialistic atheism, demonstrating not only the solid religious foundation of their

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consciences, but the active presence of that highly "human" sense, which has always distinguished them in history and which still makes them appreciate the values of the spirit as indispensable to life; that is, the dignity and honor of the person, the effective possession of just civil liberties, family affections, devotion to the Fatherland. Now We ask you, beloved children, who represent in such large numbers Naples and the South of Italy: Are you still willing to resist in order to secure for yourselves and your children these supreme values of life? Are you still ready to stand firm with vigilance and energy, in order to preserve intact the treasures of your traditions of civilization? Will you always maintain your steadfast loyalty to the Vicar of Christ, who remains always at your side in the persons of your Archbishops, Bishops, Parish Priests, and Clergy? The present gathering of yours in this sacred city of Rome, in this supreme Temple of Christianity, is already an affirmative answer to Our question, an eloquent testimony of your unwavering devotion to Christ and the Church. But the resistance of the populations of the South to the action of materialism...

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - The official commentary demonstrates not only a high level of civilization and dignity, but also a concrete contribution to the salvation and well-being of the entire Nation, and an act of trust in the common Fatherland, which must not be disappointed. We hope that those to whom it belongs to determine the particular provisions in favor of the Italian regions most affected by unemployment will do so with promptness and perseverance; that the suggestions of economists, who indicate, among other things, the remedy in the transfer of private and public capital to the South, in the greater extension of credit, and in the creation of industrial complexes, in order to ensure stable employment for workers and to raise the average income of the people, will thus be implemented. But to what purpose would this achieved rebirth and the hoped-for general prosperity serve, if they were not accompanied by the spiritual and moral healing of the wounds, remaining from the war or from long-standing neglect, which still afflict certain segments of the population? History and the present demonstrate how often, when prosperity is not guided by human and religious wisdom, it marks the first step towards decline.

Encouraging you to progress ever more religiously, we express our greatest satisfaction for the fidelity of your populations to the Church, and, in general, for the respect for the principles and norms of Christian life. We are aware of the numerous endeavors of secular priests and religious men to extend Christian influence everywhere and to elevate religious culture among the middle classes of the people. Admirable is your union with the clergy, the assiduousness in attending the sacred functions in the churches, the devotion to the Most Holy Virgin, and the lively participation in public demonstrations of faith. Certain associations of young students and work-

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ers carry out a fruitful work, both in the proper apostolic field and in that of charity. Intense is also the activity in the world of work, carried out by zealous Chaplains and Social Assistants in accordance with the norms of the Pontifical Work of Assistance and of Honor.

However, there are sectors where it is necessary to increase the concrete Christian influence and to eliminate serious deficiencies. First of all, it is necessary to provide for the care of childhood in the poorest classes. You all know the material and spiritual miseries in which a not insignificant part of Neapolitan childhood languishes, and to what moral dangers it is exposed. Whatever the causes, it is a duty of religious and civil society, and therefore of the clergy, the authorities, and all citizens, to multiply their efforts so that parents may be helped to educate their children Christianly and civilly. This can be done by beginning to receive them in nurseries, in schools, in...

[*Latin ed. p. 211*]

Acta Pontificii, Pars XII, pag. 211: In coloniis, instituta creantur, ubi, simul cum conveniente sustentatione, possint discere, formari et ad laborem aptari. Multum iam in hoc campo factum est, praesertim per operosum zelum novi Archiepiscopi vestrae Metropoliae, sed hoc non debet nos facere oblivisci quae adhuc perficienda sunt. Similia studia deinde ad certos "quartos populares" dirigenda sunt, in centro et in periferia, ubi, non raro, post splendidas faciem plazae et viarum famosarum, simul cum miseria et doloribus, invenitur vitium. Non dubitamus vos, animati sicut estis spiritu apostolico et caritatis, summum curam de salute huius partis populi habebere, instituendo opera assistance moralis, et appropinquando singulis familiis, ut in illis conscius sit dignitas Christiani. Alius sector qui assidua cura meret est sector laboris, praesertim industrialis, cuius necessitates spirituales et morales non sunt dissimiles ab illis quae communes sunt omnibus regionibus Italiae. Cum vivo gaudio ergo legimus relationem quam a Delegatione Regionali Campana Pontificiae Operis Assistentialis et Honoris nobis missam, de activitate anni praeteriti, ex qua sumptae sunt causae consolationis et spei. Elevata cifra 80.000 operariorum assistitorum in centum societatibus, officinis, constructionibus, coetibus piscatorum et maritorum, communitatibus bracciantium et constructionibus laboralibus, sine dubio est numerus praeclarus. Et quam magna copia bonorum sub arido hoc numero latet! Ab uno latere, sanctae labores et absconditi sacrificia valorosorum Capellanorum laboris et Assistitorum Socialium, qui suas omnes vires impendio in frontibus Christi, per multiformes actiones, sicut, exempli gratia, conventus operariorum Christianorum, retractions breves, formatio "operariorum exemplorum", diffusio bonae litterarum, sacrae celebrationes in locis laboris, devoti peregrinationes, scholae qualificantiae, assistance recreationis filiorum, visitationes infirmorum; ab altero latere,

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ipsi operarii, quot fructus vitae aeternae per orationem et sacramenta, quam progressio in formatione Christiana conscientiarum et in exercitio virtutum religionis et civitatum! Deus benedicat generosam dedicationem unius partis et docilem responsionem alterius, extendens gratiam suam et praesentiam suam in omni loco ubi homo oboedit praecepto: "Sudore vultus tui comedis panem" (Gen. III, 19), et ubi clangor machinae potest distrahere, sed non suffocare, non servire, palpitationem cordis humani!

[*Latin ed. p. 212*]

212 Acts of the Apostolic See - Official Commentary. Behold, beloved children of Naples and the Campania, as Our heart and Our pastoral office have suggested to us to say to you. Our paternal exhortation demonstrates how great and alive are the expectation and the trust that We place in you. A fundamental principle has always inspired the action of the Church: to win new lands for Christ, but without abandoning those already acquired; to advance in new directions and with new methods, but without abandoning those proven by tradition; to undertake new endeavors, but without destroying the ancient ones. Your region is an ancient and solid conquest of the Church, a boast and a glory of its history. Although the solicitations of the Vicar of Christ in the uncertainty of the present times may be urgent and important, your people and your needs will never be forgotten nor neglected. Addressing, in particular, your esteemed Pastors and the most fervent Catholics, We wish to exhort them to persuade themselves that tradition alone does not provide security, but it is necessary to double the effort and vigilance to maintain and protect it. Let no one be tempted by the thought that what is lost today will be recovered tomorrow, nor by the opinion that good, truth, and common sense always end up prevailing by themselves. If, with the extraordinary power of recovery demonstrated by your people, it has been possible to rebuild in a decade a great city materially devastated, it is not so with the ruins of souls, of traditions, of good customs, of spiritual life. "Take ye heed, watch and pray. For ye know not when the time is," We repeat to you with the Divine Master. With these intentions, with this spirit, you will return to your enchanting cities, to the graceful seas and islands, to the fertile fields, to the land particularly blessed by God, to do what God has manifested that He wishes. May His grace and His favors accompany and support you! To the Young Members of the Italian Sodalitas of the Catholic Action, at the ninetieth year from the founding of the same Sodalitas, in Rome, in the square of St. Peter. * Once again, this immense square has opened its arms and welcomes, on this auspicious day sacred to the glorious Patriarch St. Joseph, Spouse of the Most Blessed Virgin, a multitude of joyful souls. A few moments ago, We heard rising up to Us, to Our quarters, the hymns and the prayers of

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the young people.

[*Latin ed. p. 213*]

Acts of Pope Pius XII, 213. This diligent work, the wave of your cry: a cry of conscious faith, a cry of love, a cry of absolute fidelity to Christ, to His Vicar on earth, to the entire Church. And if, at this moment, as Our voice reaches you and penetrates your souls, a perfect and almost religious silence envelops the square, making your steadfast, unwavering union even more impressive, We nonetheless feel the throbbing of your hearts, the stirrings of your souls. And this harmony of hearts, this fusion of your youthful lives with the life of the Pope, once again demonstrates the exact measure of the indestructible, dynamic, and ever-growing vitality of the Church. We would that those who are anxious about the fate of the Church were present here; We would that those who foresee impossible declines or dream of nonexistent agonies of the Mystical Body of Christ would behold this spectacle. Let them therefore come and see: can the Church, perhaps, be nearing its end, young people? Can one speak of death, so long as – and it will be forever – the life and action of a youth such as yours are vibrant? Ninety years have passed since the birth of your Association, and the common Father must manifest to his children his satisfaction, must express His wishes. The small group of that time has become a large, powerful, and peaceful army. Certainly, not always, nor in all things, was there light and triumph in your already long history; for youth is generous, enthusiastic, and exuberant. Therefore, it is difficult for it to avoid every excess, which is almost always due to an unbalanced impetuosity. But the youth of the Catholic Action has always recovered, and today it wishes to embody in discipline and order its dedication to the cause of God and the Church. We therefore have the right to proclaim today, before all, that you wish to be the most luminous youth of Italy; the most daring and strongest youth; the most ardent and purest youth. Let those who think that these words are merely the understandable expression of Our paternal affection for you, look into your faces and scrutinize your souls. In your eyes is so much transparency and purity; in your minds, so much light of certainty and faith; in your hearts, so much serenity and peace; in your souls, so much joy of life. We thank you, most beloved young people, for your presence, for your enthusiasm, for your firm resolve to continue your journey with confidence and serenity. This solemn celebration today falls on a date that, to us, seems symbolic, and has provided the subject for Our brief words: man-

[*Latin ed. p. 214*]

Acta Apostolicae Sedis - Official Commentary 214. Indeed, only two days remain, and then it must be said that winter has passed and spring begins. We can then remind you that behind you lies a dark winter, but before you

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is a bright summer? We can invite you to live with the utmost dedication the spring that God is giving to the world, that He is giving to the Church.

1. "Already... winter has passed": The winter, a dark winter, has now passed. Few, perhaps – and fewer still among the young – realize the darkness that has enveloped the world, the frost that has withered and killed countless sprouts of life. A dark winter for errors, which have obscured so many minds; a dark winter for the mire, which has made so many hearts turbid; a dark winter for dishonesty, which has stained so many works; a dark winter for individuals disoriented, for families broken, for nations devastated, for a world torn apart by horrible wars. Look, dear young people, at the world that lies behind you; look at the remote, recent, and very recent past, and you cannot but say that in many respects we come from a dark winter.

2. But if winter remains behind you, before you lies a promising, bright, and fruitful summer: "When they now shoot forth their fruit, you know that summer is nigh": We would like, young people, that your gaze be and remain serene, as you "march with eager steps towards the future" (from the Hymn of the *Cresima*: "To Live the *Cresima*"). Already, the very certainty of the existence of God, and even more so, the faith in divine fatherhood, must give you confidence and hope. God, being supremely good, would in no way allow any evil to exist in His works, unless He were so powerful and so good as to know how to draw good even from evil. Therefore, everything that happens happens before the eyes of a Father, a most loving Father. Furthermore, if you consider carefully the circumstances of the present time, your certainty will only increase. A thousand modern errors have been punished by their own failure: you have seen the pride of certain great ones plummet into nothingness, the opulence of certain fortunes suddenly diminish, the mire of lust often mingling in the river of tears and blood that has flowed through the world in past times.

Cant. 2, 11. Matth. 24, 32. 5th Th. 1 p. q. 2 a. 3 ad 1.

[*Latin ed. p. 215*]

Acta Pii PP. XII 215 Alii errores, o iuvenes, evanescere debent; alia sedia excelsa labentur; aliae ambitiones immodicae ruentur, fractae. Et ruina erit tanto plus vertiginosa, quanto maior fuerit audacia contendendi cum Deo. Aestus adveniet, carissimi filii; adveniet plenus abundantibus messibus. Terra, irrigata lacrimis, risurget perlis amoris, et irrigata sanguine martyrum, Christianos gignet. 3. Sed Deus, qui percussit obscuram hiemem et paravit mundo aestatem lucidam, omnes nos impellit vivere et operari in aere renovationis, in tempore veris. Veris terra resuscitat, succus ascendit, gemmae aperiuntur, folia ad arbores redunt; siepes reviviscunt, prata viridi teguntur, et campi exsultant in florebus arborum. Caelum clarescit; dies crescunt, noctes brevescunt; est plus lucis quam tenebrarum. Dubium est, frequentes nubes in caelo sunt,

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et in terra imbres tempestatis; sed homines campos repopolant et facile per vias ambulant: festum naturae fit festum cordium, quia ver est tempus renovationis, tempus spei fiduciae, tempus spei. Spectate, carissimi filii: omnia in mundo est resuscitatio. Vita materialis, inter tantas tristicias et miseriās, semper movetur ad bonum maius et amplius diffusum. Qui considerat curvam ascensionis progressus scientifici, notat quod illa sequitur fere modum reactionis catenae, analogam illi aequilibri instabilis. Etiam in vita et in activitate spiritus manifesta sunt signa resuscitacionis: homo semper plus liberabitur a laboribus materialibus, a operibus servilibus: automatismus transformat in activitatem intellectualem magnam partem laboris humani, dum extraordinarius progressus technicus semper plus facit possibilem et facilem diffusionem culturae inter homines. Signa manifesta resuscitacionis notantur etiam in vita sociali: nulla aetas, inter illas quae humanitas vicit post adventum Christi, nobis videtur determinans sicut haec vestra, o iuvenes, in evolutione humana. Primo, homines capiunt scientiam, non solum de sua crescente interdependencia, sed etiam de sua stupenda unitate. Hoc significat quod humanitas semper plus parata erit sentire se Corpus mysticium Christi. Ergo necessitas solutionis Christianae pro multis problematibus, quae anxiis tenent mundum, semper plus evidens erit oculis hominum honestorum. Sicut in omnibus veris, sic in imminente, non erunt.

[*Latin ed. p. 216*]

Acta Apostolicae Sedis - Commentarium 216: The winds and the storms: The Church has not finished its martyrdom, and it faces, in these days, unarmed but ever fearless, the furious assault of those who attempt to strike it with malicious insinuations, with injurious suspicions, and often even by casting mud upon its immaculate garments. However, look around you, O young people: from every side comes the echo of voices that recount beautiful and holy deeds; they speak of energies spurred on by a desire for reaction against evil. A cry of resurgence is spreading throughout the world: do you wish to hear it? Do you wish to make it your own? Do you wish to pass it on to others, so that it may become the cry of the youth of Italia, of the youth of the world? Look around you, O young people, the springtime of humanity, the springtime of life. Make our hope your own, and tell everyone that we are in a springtime of history; may God grant that it be one of the most beautiful springs that men have ever experienced: after one of the longest and most severe winters, a spring that precedes one of the richest and most luminous summers.

To the inhabitants of the regions of Oriundi and Picena, residing in Roma: We could no longer delay in responding to your filial request for a meeting with the Father, beloved sons and daughters. The pious Sodalizio dei Piceni, which carries out its beneficial activities in the Urbe and which gathers around itself the adherence and approval of the Marchigiana colony in

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Roma, wished to be the representative of all of you, and, remembering with courteous thought the beginning of particular bonds of our family with the Marchigiana land of S. Angelo in Vado, requested this meeting, which, while it gladdens our heart, also brings joy to you. Roma, in truth, for a long time was almost the sole destination of your internal migration; you are today here one of the largest communities – as was authoritatively noted – to which belong, for the most part, citizens who honor your land through their way of life, their dedication to work, and the prominent roles that they often hold. Whoever contemplates this solemn gathering can become aware of this, because he has the opportunity to observe the fervor of your faith, as well as the diversity and merits of the people present. We therefore give you our paternal welcome, and we rejoice with you in the spirit of legitimate attachment to your land, to its values, and to its traditions.

* March 23, in the year 1958.

[*Latin ed. p. 217*]

Acta Pii PP. XII 217: Your region presents itself with the charm of its sea, its sky, with the richness and variety of its lands: in general, with its natural aspects, pleasing to the sight as they descend from the ridges of the mountains to the shores of the sea; especially on your hills, there is a varied and delightful vegetation, and on the pleasant slopes, the vine and the olive flourish everywhere, while in the southern plains, which the Conero protects from the northern winds, the air is perfumed with the scent of orange blossoms. In your cities – whether they are located in the plain, such as Fano, Senigallia, Ascoli; or on a plateau, such as Iesi; or in a valley, such as Fabriano; or on a hill, such as Osimo, Recanati, Fermo, Macerata; or on a mountain, such as Cingoli and Urbino, and even higher, Camerino; or located between the plain and the mountain, such as Tolentino and San Severino; or finally, extending almost to the coast between two mountains, such as Ancona and Pesaro – all are built with decorum and order, all appear clean and serene, and full of peace to the eyes of those who visit them. "Young land" are the Marche called by geologists, because they include some of the most recent formations of the peninsula. But whoever wishes to study your region in its geographical, geological, and historical aspects, must consider the millennia, and encounter them. For your life, and therefore your history, is a life, a history of millennia; it is enough to look at the evident signs of the civilization of stone, in the Paleolithic and Neolithic periods, and the signs of the Bronze and Iron Ages. The populations of the Marche, who were once warriors – as attested by vast finds of weapons in the burial sites – today appear sober, discreet, and hardworking, and they are not lacking in the virtue of an innate gentleness and a great, albeit usually restrained, cordiality. There are today in the Marche, as indeed there always have been, men who have known and know how to excel in various sciences and arts; many have carried their fame

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throughout the world. Here I am among you as your spiritual Father; here I am to bless you with all the outpouring of My heart; here I am to say a word of comfort and instruction to you. Your presence, beloved children, brings My thoughts to the problem of the regional entity, around which there is still division of opinion and a great deal of conflict. We leave the framing and the solution of this problem to those who are responsible (and therefore to many even among those present, who have the qualities and abilities to do so). We would instead like to share with you some of Our reflections, which we hope will help you to be good citizens of the Marche, good Italians, and good Christians. 15 - ACTA, vol. XXV, n. 13. – 28-4-1958.

[*Latin ed. p. 218*]

2i8 A. *Commentarium Officiale Apostolicae Sedis*

1. The region is undoubtedly one of the many units that, more by the force of circumstances than by the free will of men, have been established in the various states. It therefore possesses a value that must be preserved and, insofar as possible, increased. The region signifies, in the meantime, a certain homogeneity of blood, because populations generally form their families where they habitually reside. And since man inherits, through his material part, a whole complex of inclinations, which the soul can freely transform, but which nevertheless remain permanent in many aspects, it follows that the virtues of ancestors revive in you, that is, in certain of your inclinations. If, for example, these are more easily subordinated to the spirit, it can be said that your fathers have been effective in creating in you an inclination favorable to probity, to honesty of character, to a sense of diligence. But there is in the region a whole complex of strictly spiritual values, and these are the glories of the people: military glories, literary glories, scientific glories, artistic glories. There are also the specific graces bestowed upon it by God: graces of salvation, of sanctification, of apostolate. The population of the March, perhaps favored also by its geographical situation, has been able to preserve its own homogeneous heritage and certain traditional virtues, which are not easily found elsewhere. In you there is a sense of personal reserve and modesty, combined with thrift, which, however, does not make you alien to helping those most in need, and to helping them effectively, radically, as is also attested by the charitable activity of the Pious Sodality of the March. You have not felt so strongly, as other regions have, the mixing with universal history; but this has favored in you a sense of inwardness, which is undoubtedly also a richness; and as for the spiritual values characteristic of you, it is enough to think of the Holy House of Loreto, to see there a very special blessing of Mary, who has made you and makes you visited by countless souls, who come to you bringing with them a sincere piety, a fervent faith, a profound humility, as well as a spirit of mortification proper to every truly devout pilgrimage. Therefore, may you have just pride in belonging to your region;

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may you remember with pleasure your glories and your memories; may you cultivate with modesty and tenacity your traditional virtues; may you maintain a noble competition with other regions in order to reach, alone or, if it is not possible, first, certain goals; may you feel yourselves to be people of the March, even living in Rome; this is what makes Us say Our first word to you, a word of affectionate paternal approval.

[*Latin ed. p. 219*]

Acts of Pope Pius XII, 2. But so that this your pride and your legitimate preference for the Marche region does not degenerate into a form of regionalism that is detrimental, it is necessary that you look to higher things, that you consider the common homeland, Italy. Today, one sometimes encounters citizens who are almost afraid to show themselves particularly devoted to the homeland. As if love for one's own land could necessarily mean contempt for the lands of others; as if the natural desire to see one's own homeland beautiful, prosperous within, esteemed and respected externally, should inevitably be the cause of aversion towards other peoples. Nor is it lacking those who even avoid pronouncing the word "homeland" and attempt to replace it with other names that they believe are more suitable for our times. Certainly, beloved children, it must be said that one of the signs of disorientation of the spirit is this diminished love for the homeland, for this greater family given to you by God. And when the homeland is called Italy, is there anyone who does not see what special reasons there are to feel bound to it by the bonds of affectionate devotion? Situated in the middle of the sea, where the routes of the world intersect and the three largest landmasses are joined, Italy is, in a certain sense, the geographical center of the world; so that all peoples have passed through it, contributing to giving it a universal, comprehensive, and open character, as is not easily found in other nations. Indeed, it can be said that Italy does not belong only to the Italians, but to all peoples. This was the case in the past; so it will be in the future. Roman law is the heritage of humanity; the Thomistic philosophy, which was born in Italy, is, among all, the most universal, because it presents and illustrates the hierarchy of being; the Divine Comedy is a poem that is both national and universal, just as humanity united in the trembling expectation of the judgment of God is the supreme expression of the art of Michelangelo. It should also be added that Greco-Italian culture is the initiator of European culture, and therefore of modern culture. Italy, conceived and willed by God as the land in which the center of His Church is located, was the object, as of a special love, so of a most special action. For no people have their destinies so closely linked with the work of Christ as the Italian people. Glad to be members of the great Marche region, do not be less diligent in your belonging to Italy. Let

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us strive...

[*Latin ed. p. 220*]

Acta Apostolicae Sedis - Official Commentary

With all your might, strive to transform it or to establish it as a nation that lives and operates in tranquility and order. Some of your best men are already at the forefront in this peaceful struggle. But precisely because Italy is the heart of the Church, it is easy to foresee that the enemies of God will strive in every way to sow in it the tares of subversion, the poison of hatred; while obstructing the universal, and therefore Christian, mission of Italy is to betray Italy itself, for it is as if one wished to diminish, and even destroy, its true greatness.

3. But even the love of country can degenerate and become excessive and harmful nationalism. To prevent this, you must aim for something far greater than the country itself; you must look to the world. But there is only one way to look to the world, while continuing to love the region and to love the homeland: it is necessary to become aware of a supreme reality: the Church. You must be a living part of it. Let individual persons be a living part of the Church; let them subordinate everything to the divine grace which they must preserve and increase; let them be ready to overcome every obstacle, even to face death, in order not to lose the faith, in order not to lose grace. Thus did a young girl born among you in the region of Marche: Mary Goretti.

Let your families be a living part of the Church. In the most famous sanctuary, the Holy House of Loreto, shines the memory of the holiest of families: the Holy Family. Look to it as your model and imitate it: let Jesus be the center of your homes, the absolute master of your minds and your hearts.

Let your cities be a living part of the Church. There are those in Italy who are agitated, because they fear that Christianity will take away from Caesar what is Caesar's. As if giving to Caesar what is Caesar's is not a command of Jesus; as if the legitimate and healthy secularity of the State is not one of the principles of Catholic doctrine; as if it is not a tradition of the Church to constantly strive to keep distinct, but also always, according to sound principles, united the two Powers; as if, instead, the mixing of the sacred and the profane has not most strongly occurred in history when a portion of the faithful separated themselves from the Church. The cities will be a living part of the Church if, in them, the life of individuals, the life of families, the life of large and small communities, is nourished by the doctrine of Jesus Christ, which is the love of God and, in God, the love of neighbor, everything.

Christian individuals, Christian families, Christian cities, Christian Marche. May the Marche become all like one great Holy House; and may

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the family of the Marche be one, great, holy Family!

[*Latin ed. p. 221*]

The Sacred Congregational Congregation, 221, ACTA of the HOLY CONGREGATIONS. The SACRED CONGREGATIONAL CONGREGATION I. PROVISIONS CONCERNING CHURCHES. His Most Holy Lord, Our Pope Pius X, through the divine Providence, having successively issued decrees of the Sacred Congregational Congregation, has provided for the following churches, each with a new pastor, namely: on November 11th, 1957. — To the titular episcopal church of Abora, he appointed the Reverend Father Vincent Sladkevicius, of the diocese of Kaisedore, professor of dogmatic theology at the seminary of Kaunas. On December 18th. — To the cathedral church of Valence (-Die-Saint-Paul-Trois-Châteaux), he appointed the Reverend Father Vignancour, General Vicar and canon of the cathedral chapter of the diocese of Claramont. On December 20th. — To the titular episcopal church of Elis, he appointed the Reverend Father John Baptist Maury, of the archdiocese of Lyons, Apostolic Protonotary, whom he established as Coadjutor with the right of succession to His Excellency Father Peter Mary Theas, Bishop of Tarbes and Lourdes. On January 10th, 1958. — To the titular episcopal church of Arethusa, he appointed the Reverend Father Aemilius Tagle Covarrubias, ecclesiastical curator of the Catholic associations of men in the Republic of Chile, whom he designated as Auxiliary to His Eminence Father Joseph Mary S.R.E. Cardinal Caro Rodríguez, Archbishop of Saint James in Chile. On January 15th. — To the cathedral church of Tapachula, newly erected, he appointed the Reverend Father Adolphus Hernández Hurtado, parish priest of the town commonly called "Zapotlan el Grande," in the archdiocese of Guadalajara. — To the cathedral church of Torreón, newly erected, he appointed the Reverend Father Fernando Romo Gutiérrez, from the archdiocese of Guadalajara, rector of the seminary of the diocese of Saltillo.

[*Latin ed. p. 222*]

Acts of the Apostolic See - Official Commentary, January 16th. - To the Metropolitan Church of Manaus, the Reverend Father John de Sousa Lima, formerly Bishop of Nazareth. January 20th. - To the titular Archiepiscopal Church of Antioch in Pisidia, the Reverend Father Firmin Emile Lafitte, formerly Archbishop of Cordoba, whom he appointed as Coadjutor with the right of succession to His Eminence, James Aloysius, Cardinal Copello, Archbishop of Buenos Aires. January 21st. - To the Cathedral Church of Oklahoma City and Tulsa, the Reverend Father Victor Reed, formerly titular Bishop of Limisa. January 23rd. - To the Cathedral Church of Campo Grande, newly erected, the Reverend Father Anthony Barbosa, of the Society of Saint Francis of Sales. January 31st. - To the titular episcopal Church

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of Margum, the Reverend Father James C. Ryan, a member of the Order of Friars Minor, whom he appointed as Prelate of the Prefecture nullius of Santarém. February 11th. - To the titular episcopal Church of Prusias ad Hypium, the Reverend Father Bernard Pinera Carvallo, from the archdiocese of Saint James in Chile, serving as the general administrator of the ecclesiastical associations of the Catholic Action in the Republic of Chile, whom he appointed as Auxiliary to His Excellency Father Emmanuel Larrain Errazuriz, Bishop of Talca. February 14th. - To the titular episcopal Church of Birtha, the Reverend Father Alexander Schell, General Vicar of the diocese of Clivia Zamoerensis, whom he appointed as Coadjutor with the right of succession to His Excellency Father Filemon Castellano, Bishop of Clivia Zamoerensis. February 15th. - To the titular episcopal Church of Limisa, the Reverend Father Angel Riesco Carbajo, General Vicar of the diocese of Astorga, whom he appointed as Auxiliary to His Excellency Father Francis Xavier Lauzurica Torralba, Archbishop of Oviedo. February 25th. - To the titular episcopal Church of Dardania, the Reverend Father Raphael Gonzalez Moralejo, professor of Catholic sociology at the "Instituto Social Leon XIII" in the city of Madrid, whom he appointed as Auxiliary to His Excellency Father Marcellus Olaechea Loizaga, Archbishop of Valencia. March 20th. - To the Cathedral Church of Querétaro, Alphonse Toriz Cobian, formerly Bishop of Chilapa. March 21st. - To the Cathedral Church of Puerto Montt, the Reverend Father Albert Rencoret Donoso, rector of the major seminary of Saint James in Chile.

[*Latin ed. p. 223*]

The Sacred Consistorial Congregation, on the 223rd day, which was March 25th. — To the Reverend Doctor David John Cashman, titular Bishop of Cantanus, and to Urban, the Archpriest of Arundel, in the diocese of Southwark, who has been appointed Auxiliary to His Excellency, the Most Reverend William Godfrey, Archbishop of the Metropolitan Church of Westminster. On March 26th. — To the Most Reverend Doctor Raymond Joseph Castellano, who has hitherto been the titular Bishop of Flavias, the Metropolitan Church of Cordoba. II. TERRACINA, PRIVERNIA, AND SETZE: DECREE CONCERNING THE UNION OF DIOCESAN COURTS. For the greatest promotion of the spiritual welfare of the faithful, it is most beneficial to properly order and arrange, according to the circumstances of time and place, those matters pertaining to ecclesiastical governance in any diocese. Now, since in the dioceses of Terracina, Priverno, and Setze, which are perpetually united with one another, when the See is vacant, a Capitular Vicar is chosen, it has been deemed expedient to establish a single Court, so that a General Vicar may be appointed when the See is filled. After these considerations, Our Most Holy Lord Pope Pius, by the Divine Providence, through this present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with the leaden seal were

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issued, has decided and decreed that the diocesan Courts of Priverno and Setze shall be perpetually joined with the Court of Terracina; and that the Bishop of Terracina, Priverno, and Setze shall have the power to carry out this union in the manner that he, according to his prudence, judges to be most suitable. Furthermore, Our Most Holy Lord has decreed that the benefices and offices of the aforementioned dioceses may be conferred promiscuously and in the future upon the priests of those dioceses. To accomplish these things, His Holiness has deigned to appoint the Most Reverend Doctor Aemilius Pizzoni, Bishop of Terracina, Priverno, and Setze, granting him the necessary and appropriate powers, including the power to delegate, for the purpose in question, any man constituted in ecclesiastical dignity, to fulfill this duty.

[*Latin ed. p. 224*]

Acta Apostolicae Sedis - Official Commentary 224, a genuine copy of the act executed, authenticated for the Sacred Congregation Consistorial. Notwithstanding any objections, even those worthy of special mention. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 25th of July, 1957.

[Signature] F. r. A. I. Card. PIAZZA, Bishop of Sabina, and Monsignor, Secretary.

L. © S. Iosephus Ferretto, Assistant.

By a Consistorial Decree of the 25th of July, 1957, the Curial offices of the dioceses of Priverno and Sezze have been permanently united with the Curial office of the diocese of Terracina, so that henceforth there shall be a single Curial office for the three dioceses. The Sacred Congregation Consistorial, having considered the circumstances, decrees that said Curial office shall henceforth be called the Episcopal Curia of Terracina, Priverno, and Sezze, in the vernacular language: "Curia Vescovile di Terracina, Priverno e Sezze," while nevertheless maintaining, by firm right, the possibility for the dioceses of Priverno and Sezze to alternate in the designation of the Bishop.

Notwithstanding any objections.

Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 5th of February, 1958.

[Signature] MARCELLUS Card. MIMMI, Monsignor, Secretary.

L. © S. Iosephus Ferretto, Assistant.

III. DECREE CONCERNING THE APPROVAL OF THE RULES FOR THE CONVIVIUM OF BISHOPS OF COLOMBIA.

With a benevolent spirit, the Apostolic See has decreed to recognize and approve, for a trial period, the Rules, or, commonly, "Estatutos de la Conferencia Episcopal de Colombia," established by the authorities of the entire Republic, which had been decreed some years ago, for the proper

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regulation of the periodic Convivia of the Bishops of the Republic of Colombia. Now that the aforementioned Rules, with suitable modifications, have consistently proven to be suitable for the proper celebration of the aforementioned Convivia,

[*Latin ed. p. 225*]

The Sacred Consistorial Congregation, 225. We have received and reviewed the humble petition of the Most Reverend Father Chrysanthus, Cardinal Luque, Archbishop of BogotÃ¡, and of the other Most Reverend Archbishops and Bishops of Colombia, who earnestly requested that the Apostolic See deign to approve the following, as stated below, and render them immutable. Our Lord, Pope Pius XII, through Divine Providence, having received the favorable opinion of the Most Reverend Father Paul Bertoli, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in Colombia, and considering that greater fruits of piety and religion can be gathered for the good of souls through the united efforts of the pastors, graciously approved the aforementioned petitions. Therefore, with the advice of the undersigned Cardinal, Secretary of the Sacred Consistorial Congregation, the "Norms for the Governance of the Episcopal Conference of Colombia," or "Estatutos de la Conferencia Episcopal de Columbia," which are set forth below, are hereby approved by this Consistorial Decree, at the mandate of the Holy See, and are declared valid. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on this 23rd day of October, 1957.

[Signature] F. A. I. Card. PIAZZA, Archbishop of Sabina and Monden, and Secretary. L. S. Iosephus Ferretto, Assistant.

DECREE OF CHANGE OF NAME OF DIOCESE. By Apostolic Letters, dated the seventh day of the month of June, in the year nineteen hundred and eighteen, the diocese of "San Carlos de Pinhal" was erected in Brazil, from the city commonly called Sao Carlos do Pinhal. Now, since the aforementioned city of Sao Carlos do Pinhal is now commonly called Sao Carlos, without the addition "do Pinhal," the Most Reverend Father Armandus Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in Brazil, at the urgent request of the Most Reverend Ruderico Serra, Bishop of San Carlos de Pinhal, petitioned the Apostolic See to change the name of the diocese of San Carlos de Pinhal to another name that is more readily understood in common usage, in order to avoid any ambiguities.

[*Latin ed. p. 226*]

Acta Apostolicae Sedis - Official Commentary 226. The Sacred Congregation Consistorial, exercising the special faculties granted to it by Our Most Holy Pope Pius Divine Providence XII, having received the petitions presented to it, establishes by these Letters that the diocese of São Carlos de Pinhal shall henceforth be called São Carlos in Brazil, and that its

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bishop at the time shall also be called São Carlos in Brazil. Regarding these matters, the present Consistorial Decree shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued. Contrary opinions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 25th day of the month of November, in the year 1957. [Signatures: Fr. A. I. Card. Piazza, Archbishop of Sabina and Manda, Secretary; L. S. Iosephus Ferretto, Assistant.] CONCHENSIS IN EQUATOR - RIVIBAMBENSIS. DECREE CONCERNING THE CHANGE OF BOUNDARIES OF DIOCESES. With a view to the greater good of souls, the Most Reverend Opilius Rossi, titular Archbishop of Ancyra and Apostolic Nuncio in the Republic of Ecuador, having received the favorable opinions of the Most Reverend Emmanuel Serrano Abad, Archbishop of Cuenca in Ecuador, and the Most Reverend Leonidas E. Proaño Villalba, Bishop of Riobamba, earnestly requested the Apostolic See to separate the territory of the regions commonly called "Cantons" of Alausi and Chunchi, belonging to the province of "Chimbarazo," from the archdiocese of Cuenca in Ecuador, and to annex it to the diocese of Riobamba, so that the ecclesiastical boundaries of the dioceses would subsequently coincide with the civil boundaries. Our Most Holy Pope Pius Divine Providence XII, considering the petitions presented to Him as beneficial to souls, benignly accepted them and decreed that they should be carried out. Wherefore, supplementing what is necessary, with the consent of those who have an interest, or are presumed to have an interest, and by the fullness of Apostolic power, the present Consistorial Decree, which shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued, separates the territory, as mentioned above, from the archdiocese of Cuenca in Ecuador, and annexes it to the diocese of

[*Latin ed. p. 227*]

The Sacred Consistorial Congregation, in its decree dated December 29, 1957, perpetually unites the territory of Rivibamba with its churches, ecclesiastical goods, and any pious foundations that may exist, within the boundaries of either the archdiocese of Cuenca in Ecuador or the diocese of Rivibamba. Furthermore, His Holiness has decreed that, as soon as the present decree is put into effect, the priests of that Church shall be considered assigned to the territory in which they hold a benefice or ecclesiastical office; and that the other clerics of that Church shall remain incardinated in the territory in which they have a legitimate domicile. Therefore, all acts and documents pertaining to the aforementioned territories shall be transmitted from the archives of the Curia of Cuenca in Ecuador to the archives of the Curia of Rivibamba, as soon as possible. To oversee the execution of these matters, Our Most Holy Lord has deemed it fitting to appoint the Reverend Father Opilio Rossi, granting him the necessary and appropriate powers, including the authority to delegate, to any person holding an ec-

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clesiastical office, the task of submitting, to the Sacred Consistorial Congregation, as soon as it is permissible, an authentic copy of the executed act. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 29th day of December, in the year 1957. MARCELLUS Card. MIMMI, Secretary. L. © S. Joseph Ferretto, Assistant. DESIGNATION OF THE TRIBUNAL. The Military Vicar of the Republic of Argentina, in accordance with the provisions of the Instructions concerning Military Vicars, entitled "Solemnly," issued by the Sacred Consistorial Congregation on April 23, 1951, has designated, for the purpose of hearing cases pertaining to the jurisdiction of the Military Vicariate of that Republic, whether they are contentious between individuals or criminal matters, the Metropolitan Tribunal of the Ordinary of Buenos Aires as the court of first instance, and the Metropolitan Tribunal of the Ordinary of CÃ³rdoba in Argentina as the court of second instance, once and for all; this designation having been approved by Our Most Holy Lord through a Rescript of the Sacred Consistorial Congregation dated December 16, 1957.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - Official Commentary. S. CONGREGATION FOR THE PROPAGATION OF THE FAITH. PROVISIONS CONCERNING CHURCHES. His Most Holy Lord Pope Pius, by Divine Providence, Pope XII, has provided for the following churches with new pastors, namely: on November 8, 1951. — To the titular episcopal church of Mossyna, he appointed the Most Reverend Dom Anscar Sevrin, formerly Bishop of Raigarh-Ambikapure. On November 11th. — To the cathedral episcopal church of Tamatava, he appointed Father Julius Puset, of the Society of Mary of Montfort. — To the titular episcopal church of Caunus, he appointed Father Angel Barbisotti, of the Congregation of the Sons of the Sacred Heart of Jesus, whom he established as Apostolic Vicar of the newly established Apostolic Vicariate of Esmeraldas. On November 12th. — To the titular episcopal church of Mulia, he appointed Father Theodorus Van Den Tillaart, of the Society of the Divine Word, whom he established as Apostolic Vicar of Atambua. On November 22nd. — To the titular episcopal church of Traculan, he appointed the Most Reverend Father Ioannes van Sambeek, formerly Bishop of Kigoma. On November 25th. — To the titular episcopal church of Hirina, he appointed Father Reginaldus Ioannes Delargey, of the secular clergy, whom he appointed as Auxiliary to the Most Reverend Father Iacobus Liston, Archbishop-Bishop of Aucopol. On December 21st. — To the cathedral church of Arcis Lamy, newly established, he appointed Father Paulus Dalmais, of the Society of Jesus. — To the cathedral church of Urawa, newly established, he appointed Father Laurentius Satoshi Nagae, of the secular clergy; — To the titular episcopal church of Sufetula, he appointed Father Camillus Vandekerckhove, of

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the Congregation of Missions, whom he established as Apostolic Vicar of the newly established Apostolic Vicariate of Bikoro. — To the cathedral church of Farafangana, newly established, he appointed Father Camillus Chilouet, of the Congregation of Missions. — To the cathedral church of Bathurst in Gambia, he appointed Father Michael Ioseph Moloney, of the Congregation of the Holy Spirit. On January 7, 1958. — To the titular episcopal church of Thebana in Phthiotis, he appointed Father Alphonsus Höfer, of the Congregation of Missions, whom he established as Apostolic Vicar of Limon.

[*Latin ed. p. 229*]

The Sacred Congregation for the Propagation of the Faith, 229 II. NOMINATIONS. By the Decrees, as stated below, the Sacred Congregation for the Propagation of the Faith has declared, according to its judgment: on December 6, 1957. — The Reverend Father Ioannes Van Der Heyden, of the Society of the Divine Word, appointed Apostolic Prefect of the newly established Apostolic Prefecture of Kenge. On January 8, 1958. — The Reverend Father Ioannes Aloysius Jobidon, of the Society of African Missions, appointed Apostolic Prefect of Northern Nyassa. III. DE THANH - HOA - VIENTIANEN. DECREE OF SEPARATION AND UNION. In order that the good of souls might be better and more suitably promoted in the province commonly called Sam-Neua, which is a part of the Kingdom of Laos and hitherto included within the territory of the Apostolic Vicariate of Thanh-hoa, under the jurisdiction of the Republic of Vietnam, this Sacred Council, for the Propagation of the Christian Faith, has decided that said province should be separated from the Apostolic Vicariate of Thanh-hoa and attached to the Apostolic Vicariate of Vientiane, located in the aforementioned Kingdom of Laos. Therefore, after hearing the favorable opinion of His Excellency, the Most Reverend Father Ioannes Dooley, titular Archbishop of Macra and Apostolic Delegate to Indochina, as well as of both Ordinaries of the aforementioned territories, this Sacred Congregation, by virtue of the special faculties granted to it by His Most Holy Father, Pope Pius XI, Divine Providence, after mature deliberation, has separated the aforementioned province of Sam-Neua from the Apostolic Vicariate of Thanh-hoa and has attached it to the Apostolic Vicariate of Vientiane. This present Decree has been prepared to commemorate this event. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 14th day of the month of February, in the year of Our Lord 1958. P. Card. FUMASONI BIONDI, Prefect. L. © S. f P. Sigismondi, titular Archbishop of Neapolis in Pisidia, of the Secretariat.

[*Latin ed. p. 230*]

Acta Apostolicae Sedis - Official Commentary 230

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SACRED CONGREGATION FOR RITES

Concerning the Beatification and Canonization of the Venerable Servant of God, Teresa of Jesus Jornet Ibars, Foundress of the Congregation of the Little Sisters of the Elderly Poor.

ON THE MATTER: Whether and concerning which miracles it is established in the case and for the effect of which we are speaking, that the matter is indeed proper to the Church, so that its characteristic mark and its property may be recognized. This, indeed, although it must be drawn primarily from the Head, which is Christ, and from His doctrine, it is also necessary that it shine forth in the members which belong to the Church, according to the precept of the Divine Master: "Be you therefore perfect, as also your heavenly Father is perfect" (Matt. 5:48), which Paul also interpreted thus: "This is the will of God, your sanctification" (I Thess. 4:3). Consequently, there have always been Christians distinguished by piety, who have shown themselves to be an example in every virtue and have labored for the benefit of others. Among these, the Venerable Teresa of Jesus Jornet Ibars, Foundress of the Congregation of the Little Sisters of the Elderly Poor, must rightly be included. Not even a year having passed since the Decree was published concerning the heroic virtues exercised by this Servant of God, so diligent and active were her actions, that another undertaking was instituted, which concerns the miracles wrought by God through the intercession of the same Venerable one. Two marvelous events, which are proposed for the effect of beatification, receive new strength and certainty in the heroic virtues of the Venerable herself, and shine with a new splendor. To the human testimony, the support of God Himself has been added, as if a divine seal, by which the sanctity of this illustrious woman is confirmed. The teaching of the Angelic Doctor, concerning this matter, concludes thus: "True miracles cannot be wrought except by divine power; for God works them for the benefit of men, and this in two ways: in one way, for the confirmation of the preached truth; in another way, for the demonstration of the sanctity of someone whom God wishes to propose to men as an example of virtue. And in the first way, miracles can be wrought by anyone who preaches true faith and invokes the name of Christ: which sometimes happens even through wicked men. And in this way also..."

[*Latin ed. p. 231*]

The Sacred Congregation of Rites, 231: Evils can work miracles... Secondly, miracles are not performed except by the Saints, in order to demonstrate their sanctity, either during their lives, or even after their death, either through them or through others (I-II, q. 178, art. 2, in corr.). The two healings, which, according to the accounts presented by the Venerable, were granted by God through prayer and merit, are now briefly described. The first occurred to Lady Mary of the Incarnation, Reyes

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Gutiérrez, who began to suffer from a varicose ulcer on her left leg in 1935, according to the diagnosis of the attending physicians; this diagnosis was confirmed by two experts from the office and by the entire medical council. On March 15, 1950, two members of the Congregation of Little Sisters of the Poor saw the sick woman and encouraged her to invoke Venerable Teresa of Jesus Jornet Ibars, and they gave her an image of the Servant of God. Immediately, the sick woman applied this small image to the affected part and began to recite prayers. She immediately felt herself healed. This healing, which occurred contrary to the laws of nature, is affirmed by all the attending physicians, as well as by the experts from the office and our medical council. The second remarkable healing occurred in 1952 to Lady Mary of the Incarnation, Martin Molina, from a similar ailment, namely, from incurable varicose ulcers in both lower limbs and from a state of elephantiasis in the right leg. Indeed, she began to suffer from varicose veins in 1915. The varicose veins then worsened, and with the passage of time, complications arose, so that the physicians declared the sick woman to be completely incurable. However, on July 30, 1952, the sick woman went to the place called "La Lágrima," and the illness became more severe due to the discomfort of the journey. The following day, at the third hour, the Little Sisters of the Poor arrived to collect alms for the elderly. They gave the sick woman an image of Venerable Teresa and encouraged her to implore health from God through her intercession. Immediately, the sick woman, filled with faith, earnestly invoked the help of Venerable Teresa and applied the image to the affected part. It is a wonderful thing! She immediately felt the health being restored to her. She got up and began to walk, and even descended the stairs. Five days later, the attending physician visited her and, to his great astonishment, found her healed. The prognosis regarding the healing remained unfavorable to all the physicians, the experts from the office, and the doctors of our council. Therefore, all of them proclaim this healing to be supernatural. Regarding both healings, canonical processes were instituted in the ecclesiastical court of Cordoba, and their legal validity was recognized. Therefore, with all due legal formalities observed, and with a favorable medical opinion,

[*Latin ed. p. 232*]

Acts of the Apostolic See - Official Commentary 232. By the expert judgment of the College, concerning the aforementioned marvelous healings, discussion took place first in the Preparatory Congregation on July 9th of the year 1957, to which the general assemblies of the Congregation for Sacred Rites subsequently followed on January 7th of this year, before the Most Holy Pope Pius XII, in which the Reverend Cardinal Benedict Aloisi Masella, Bishop of Praenestin, and Relator of the cause, proposed the following question: "Whether and concerning which miracles it is established, in the case and to the effect of which

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we are speaking." His Holiness, then, with the votes of the Reverend Cardinals, and with the unanimous approval of the Most Reverend Officials, Prelates, and Consultors, after due deliberation, again ordered that the Reverend Cardinals, the Relator, and the undersigned Prefect, as well as the Reverend Father Sylvius Romani, General Promoter of the Holy Office, and myself from the Secretariat, be solemnly summoned, and it was decreed: That two miracles are established, namely, the first: the instantaneous and perfect healing of the Lady Mary of the Incarnation Beyes Gutiérrez from an ulcerous varicosity in her left leg, and the second: the instantaneous and perfect healing of the Lady Mary of the Incarnation Martin Molina from incurable ulcerated varicose veins with an elephantiasis of the left leg. This decree was ordered to be published and inserted in the acts of the Congregation for Sacred Rites. Given in Rome, on January 7th of the Year of Our Lord 1958. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES.

DECREE: THE UNIVERSITY OF SHERBROOKENSIS IS ESTABLISHED IN THE CANADIAN TERRITORY OF CATHOLICA.

With unchanging and most provident truth, the Mother Church has always nourished men with solicitous care, striving to lead all to eternal life, as the Incarnate Word of God, "is the true light which enlighteneth every man."

[*Latin ed. p. 233*]

"Behold, the Lamb of God, who taketh away the sin of the world," has been offered to all who walk in darkness and in the region of the shadow of death. Therefore, the regions of North America have, in recent times, greatly encouraged and spurred on many zealous Catholic men, so that they might dedicate themselves entirely to the proper education and instruction of youth, to the extent that today, Catholic schools, of both the elementary, secondary, and higher orders, flourish and constantly increase there. In the Canadian dominion, in particular, the province of Quebec enacted suitable laws in the past century, by which the right of the Catholic Church to open schools and to govern them according to its own laws is recognized. Among the good pastors who promote schools in order to lead young people, who are drawn away by the desire for worldly things and whose minds are in darkness, into the cultivation of truth, the Metropolitan Archbishop of Sherbrooke stands out, who, at the beginning of the year of Our Lord 1954, desired to establish academic schools, which were soon adorned with legitimate recognition by the civil authorities. The small plant grew very rapidly, nurtured by the best of cultivators, so that after

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these three years, it consists of four faculties, namely, of arts, law, science, and commerce, in addition to the Pedagogical Institute with a double normal school, urban and rural, the Gregorian Chant Institute, and the large Seminary-College named after Saint Charles. Many diplomas, bearing the recognition of the state, are conferred upon the students, and more and more of them flock to these schools each day, so that they may go forth, completely filled with sound learning, as well as with natural and supernatural virtues, and thus be well-suited to contribute to the benefit and safety of both the temporal and spiritual homeland, through sound doctrine and diligent labor. Now, as the fruits of this Athenaeum have increased abundantly day by day, the Archbishop of Sherbrooke, with the favor of the Apostolic Delegate among the Canadian Ordinaries, and with the willing agreement of the Most Reverend Cardinal Archbishop of Marianopol and the Archbishop of Quebec, earnestly requested that this recently founded Athenaeum be firmly established by canonical erection and be approved for all time. In response to this petition, the Holy Congregation for Seminaries and Universities, having been carefully informed of this matter, diligently notified His Holiness, the happily reigning Pope. When His Holiness, Pope Pius XII, was pleased to grant his approval, the Holy Congregation for Seminaries and Universities, after having examined and approved the special statutes, decided to canonically erect the Athenaeum according to canon 1376 of the Code of Canon Law. Therefore, by these letters, with the authority specially granted to it by His Holiness, for the glory of God, for the honor of the Holy Catholic Church, and for the salvation of souls, the Catholic University of Sherbrooke in Sherbrooke is hereby established.

[*Latin ed. p. 234*]

The Acts of the Apostolic See – Official Commentary 234. The Holy See establishes, erects, and declares perpetually erected the Archiepiscopal city of Sherbrooke, together with the Faculties and Institutes by which it is now constituted, recognizing fully the rights, honors, and privileges which pertain to such a University throughout the Catholic world. Furthermore, it commands that all things be carried out which the aforementioned Statutes define concerning the assembly of curators and moderators, and which prescribe the duties of professors, students, and others; in particular, concerning the Sacred Congregation to be established in due time, and concerning the renewal of the request for a new Rector to be appointed, concerning the possible erection of a new Faculty, and concerning any modification to be introduced into the Statutes. Finally, the same Sacred Dicastery establishes and declares, in accordance with the law, the esteemed Ordinary of the place, the Metropolitan Archbishop of Sherbrooke, as the Grand Chancellor of the Catholic University of Sherbrooke, who, in the name of the Apostolic See, shall duly preside and oversee. All other things which are to be observed according to law remain in force; nothing whatsoever to the

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contrary notwithstanding. Given in Rome, from the halls of St. Callistus, on the twentieth day of November, in the year of Our Lord 1957, on the Feast of the Presentation of the Blessed Virgin Mary.

[Signature] I. Card. PIZZARDO, Archbishop of Albano Laziale, Prefect.

[Signature] L. S. f C. CONFALONIERA, Archbishop of Nicopolis, Secretary.

[*Latin ed. p. 235*]

Sacred Penitentiary Apostolic 235. ACTS OF THE SACRED PENITENTIARY TRIBUNALS (OFFICE OF INDULGENCES). PRAYER ISSUED BY THE SUPREME PONTIFF PIUS XII, TO BE RECITED BY THE MILITARY FORCES OF THE REPUBLIC OF ARGENTINAE, GRANTING INDULGENCES.

O Sovereign Lord, God of Hosts, before whose most exalted throne the choirs of Angels perpetually sing a hymn of glory! We, the soldiers of Argentina, – who in heaven, on earth, and at sea maintain a vigilant watch over the borders of the nation, striving to ensure that the dominion of law and justice is not disturbed, and to secure the order and peace that are essential for the tranquility, labor, and uninterrupted prosperity of the Fatherland – come today before your august presence to implore your protection and to offer you our services. As Christian soldiers, we ask for invincible strength, unwavering fidelity, and a spirit of sacrifice, carried, if necessary, to heroism. May the life of garrison not lead us to idleness, laxity, and the corruption of morals; may the military hardships and the required discipline not depress or discourage us in this exercise of arms, which bears so many resemblances to that which Christian asceticism imposes daily; may the natural prestige that surrounds us not make us arrogant, but rather serve to remind us of the good example that we must give to all; may the attractions and flattery of the world, the deceitful propagandas, not seduce or divert us from the righteous path of servants of the Fatherland, of good, and of peace; and may the constant remembrance that we serve under the banners of a nation with a spotless history and an integral Catholic tradition continually impel us to a life ever more impeccable and to an ever more perfect adherence to the Church of Christ and its salutary teachings. May the glorious Archangel Saint Michael, Prince of the heavenly host, be with us; may the holy soldiers, princi-

[*Latin ed. p. 236*]

In the Acta Apostolicae Sedis – Official Commentary, page 236, it is evident that in the early centuries of Christianity, many adorned the faith they professed with their blood. And you, O Most Holy Mother, who, under the invocation of Our Lady of Loreto, guide with your most sweet hands our aviators through the blue of the sky; you, who, with the most beloved name of Our Lady of Carmel, sustain upon the wavering waves our sailors; you,

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who, from your Sanctuary of Our Lady of Lujan, remind us that you are the Mother of all; receive our poor supplications, strengthen our sincere intentions, and deign to present them to your divine Son, Jesus Christ, our Lord, who lives and reigns with the Father and the Holy Spirit, forever and ever. Amen!

On January 27, 1958, Our Lord Pope Pius, of blessed memory, granted, with paternal kindness, a partial indulgence of three years, to be obtained by the faithful soldiers of the Republic of Argentina, whenever they devoutly recite the aforementioned prayer. Notwithstanding any contrary regulations.

N. Card. L. CANALI, Major Penitentiary of the Holy See, Prefect of the SACRA ROMANA ROTA.

Citation for the declaration of nullity of marriage (SHERRY-BARNES) in MARIANOPOLITANA.

Since the current place of residence of Mr. Stanley Barnes, in the aforementioned case, is unknown, we cite him to appear, either in person or through a lawfully appointed representative, before the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 12, 1958, at 10 o'clock, to argue the case.

[*Latin ed. p. 237*]

The Roman Rota, having deliberated on a certain matter, and in order to reach an agreement, or to proceed to the following, and to designate a day for a hearing concerning the definition of the cause: Whether there exists a nullity in the marriage, in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Stanley Barnes, must take care to inform him of this edictal citation.

Ovidius Bejan, Ponens.

From the Chancery of the Sacred Roman Rota, on the 15th of March, 1958.

C. Pezzicara, Notary.

Since the place of current residence of Mr. Stanley Barnes, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on the 12th of June, 1958, at 10 o'clock, in order to agree upon or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned

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Mr. Stanley Barnes, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 238*]

Acts of the Apostolic See - Official Commentary 238. DIARY OF THE ROMAN CURIA. Saturday, April 19, 1958. The Holy Father, Pius XII, received in a solemn Audience His Excellency, Lieutenant Colonel Dr. Tomas Perez Tenreiro, Extraordinary and Plenipotentiary Ambassador of Venezuela, for the presentation of his Credentials.

SECRETARY OF STATE. By Apostolic Briefs, the Holy Father, Pius XII, happily reigning, deigned to appoint:

December 10, 1957. His Excellency, Reverend Monsignor Righi Lambertini Egano, Apostolic Delegate in Korea.

January 19, 1958. The Most Reverend and Venerable Lord Cardinal Tisserant Eugenio, Protector of the Sisters of Charity of Saint Louis (Vannes).

January 23. The Most Reverend and Venerable Lord Cardinal Valeri Valerio, Protector of the Regular Franciscan Tertiary Sisters of Our Lady of Lourdes (Toledo, U.S.A.).

January 28. The Most Reverend and Venerable Lord Cardinal Cicognani Gaetano, Protector of the Sisters of the Holy Family of Urgel (Barcelona).

January 30. The Most Reverend and Venerable Lord Cardinal Ottaviani Alfred, Protector of the Sisters of Saint Francis de Sales (Padua).

February 25. The Most Reverend and Venerable Lord Cardinal Tedeschini Frederick, Protector of the Sisters of the Abandoned Elderly and Saint Joseph of the Mountain (Valencia, Spain).

March 1. The Most Reverend and Venerable Lord Cardinal Stritch Samuel Alfonso, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith.

By Letters from the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

March 1, 1958. His Excellency, Reverend Monsignor Ghebre Iesus Jacob, titular Bishop of Eritro, Consultor of the Sacred Congregation for the Eastern Church (Liturgical Section).

His Eminence, Reverend Lord Cardinal Ottaviani Alfred, Member of the Sacred Congregation for Seminaries and Universities.

[*Latin ed. p. 239*]

From the Roman Curial Diary, 239. Furthermore, with the documents of the Secretariat of State, the Most Holy Father, Pope Pius XII, may He reign happily, deigned to appoint:

Assistants to the Papal Throne: 1957.

His Excellency, Reverend Monsignor Giuseppe Massimiliano Mueller, Bishop of Sioux City.

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His Excellency, Reverend Monsignor Francesco Patrizio Carroll, Bishop of Calgary.

November 18th.

His Excellency, Reverend Monsignor Benigno Carrara, Bishop of Imola.

January 17th, 1958.

His Excellency, Reverend Monsignor Silvio Cassulo, Bishop of Macef rata and Tolentino.

His Excellency, Reverend Monsignor Giuseppe Misuraca, Titular Archbishop of Caesarea of Cappadocia.

His Excellency, Reverend Monsignor Ansgario Sevrin, Titular Bishop of Mossina.

His Excellency, Reverend Monsignor Tommaso Edoardo Flynn, Bishop of Lancaster.

March.

Apostolic Protonotaries, with the same privileges: 1957.

Monsignor Emanuele Pacheco, of the Archdiocese of Caracas.

Monsignor Giuseppe M. Pibernat, of the same Archdiocese.

Monsignor Giuseppe Leroy Manning, of the Archdiocese of St. Anthony.

August 27th.

Monsignor Giuseppe Englhart, of the Diocese of Passau.

October 9th.

Monsignor Ignazio I. Bialdyga, of the Archdiocese of New York.

Monsignor Giovanni D. McGowan, of the same Archdiocese.

July 11th.

Monsignor Giacomo A. Bulfin, of the Diocese of Camden.

Monsignor Giuseppe B. McIntyre, of the same Diocese.

Monsignor Guglielmo C. Keane, of the Diocese of Albany.

Monsignor Giacomo N. Kelly, of the same Diocese.

December 18th.

Monsignor Patrizio Neil McDermott, of the Diocese of Des Moines.

Monsignor Giorgio Michele Crennan, of the Diocese of Wagga Wagga.

Monsignor Giovanni Enrico Larkins, of the same Diocese.

January 3rd, 1958.

Monsignor Giuseppe Mari, of the Archdiocese of Ferrara.

Monsignor Adriano Benvenuti, of the same Archdiocese.

Monsignor Tommaso Giuseppe Crowley, of the Diocese of Sault Ste-Marie.

Monsignor Oscar Racette, of the same Diocese.

Monsignor Martino Drury, of the Archdiocese of New York.

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Monsignor Michele O'Shea, of the same Archdiocese.

Monsignor Giovanni Chazelles, of the Diocese of Costantina.

Monsignor Enrico Viellet, of the Archdiocese of Besançon.

February 6th.

Monsignor Ugo Aiuti, of the Archdiocese of Urbino.

March 7th.

Monsignor Ruggero Rancala, of the Diocese of Sovana-Pitigliano.

[*Latin ed. p. 240*]

Acta Apostolicae Sedis - Official Commentary 240 Domestic Prelates of His Holiness: 1956. Monsignor Di Martino Riccardo, of the diocese of San Giuseppe di Maggio. 1957. Monsignor Alvarez Giulio, of the diocese of Valence in Venezuela. June 11. Monsignor Granadillo Felice Oscar, of the same diocese. Monsignor Alberto Scola (Rome). June 12. Monsignor Maczynski Francesco, of the diocese of WÅ□ocÅ□awek. July 11. Monsignor Zinke Giovanni, of the diocese of Berlin. Monsignor Ferreira Marco, of the archdiocese of Caracas. August 27. Monsignor Henriquez Luigi E., of the same archdiocese. Monsignor Drozd Antonio F., of the archdiocese of S. Antonio. Monsignor Gerbermann Giovanni, of the same archdiocese. Monsignor Hubertus Bruno I., of the same archdiocese. Monsignor Morkovski Luigi I., of the same archdiocese. Monsignor Petru Giulio A., of the same archdiocese. September 18. Monsignor Abenthum Carlo, of the archdiocese of Monaco and Freising. Monsignor Stadler Francesco, of the same archdiocese. September 23. Monsignor Demandt Luigi, of the archdiocese of KolÃn. Monsignor Ridder Bernardo, of the same archdiocese. September 24. Monsignor Avenido Tommaso, of the diocese of Dumaguete. October 5. Monsignor Alt Edoardo N., of the diocese of Grand Rapids. Monsignor Bolger Tommaso J., of the same diocese. Monsignor Rupinski Francesco J., of the same diocese. Monsignor Popell Carlo, of the same diocese. Monsignor Pautler Ugo, of the diocese of Spokane. October 18. Monsignor Zimmerman Noel Victor, of the diocese of Ogdensburg. Monsignor Biter Giovanni, of the diocese of Kansas City St. Joseph. October 25. Monsignor Coates Maurizio, of the same diocese. Monsignor Creviston Lorenzo, of the same diocese. Monsignor Crowell Tommaso, of the same diocese. Monsignor Hennessey Giovanni, of the same diocese. Monsignor Murphy Daniele, of the same diocese. Monsignor Murphy Giovanni, of the same diocese. Monsignor Nichol Giacomo, of the same diocese. Monsignor O'Rourke Michele, of the same diocese. Monsignor Ruysser Giuseppe, of the same diocese. Monsignor Schumacher Riccardo, of the same diocese. Monsignor Stokes Paolo, of the same diocese. Monsignor Sullivan Giuseppe, of the same diocese. Monsignor Tighe Arturo, of the same diocese. Monsignor Walton Roberto, of the same diocese. Monsignor Wogan Maurizio, of the same diocese. October 31. Monsignor Caussignac Giuseppe, of the diocese

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of Mende. November 8. Monsignor Jansen Uberto, of the archdiocese of KolÃn. April 10.

[*Latin ed. p. 241*]

From the Roman Curial Diary, November 15, 1957.

Most Reverend Kirwin Geraldo, of the diocese of Albano Laziale.

Most Reverend Rooney Raimondo F., of the same diocese.

Most Reverend Crine Michele A., of the diocese of Camden.

Most Reverend Doherty Giuseppe F., of the same diocese.

Most Reverend Doyle Bartolomeo B., of the same diocese.

Most Reverend Fallón Giovanni P., of the same diocese.

Most Reverend Garvey Francesco J., of the same diocese.

Most Reverend Henry Giovanni J., of the same diocese.

Most Reverend Jess Alfredo W., of the same diocese.

Most Reverend Killeen Martino J., of the same diocese.

Most Reverend Lucitt Edoardo B., of the same diocese.

Most Reverend Nickey Guglielmo J., of the same diocese.

Most Reverend Brennan Carlo B., of the Archdiocese of New York.

Most Reverend Fay Patrizio B., of the same Archdiocese.

Most Reverend Murtha Eugenio A., of the same Archdiocese.

Most Reverend Nolan Giacomo T., of the same Archdiocese.

Most Reverend Troy Gaetano J., of the same Archdiocese.

Most Reverend Böggering Lorenzo, of the diocese of Münster.

Most Reverend Bauer Silvestro W., of the diocese of Springfield.

Most Reverend Forst Marion F., of the same diocese.

Most Reverend Huels Giuseppe H., of the same diocese.

Most Reverend Me Grane Walter J., of the same diocese.

Most Reverend Mansuy Enrico Vittorio, of the diocese of Nancy.

Most Reverend Farrell Enrico Giuseppe, of the Archdiocese of Kingston.

Most Reverend Welsh Arturo Giacomo, of the same Archdiocese.

Most Reverend Carreón Gesù, of the diocese of Tacambaro.

Most Reverend Du Roselle Fernando Maria Carlo Andrea, of the diocese of Amiens.

Most Reverend Marelli Paolo, of the Archdiocese of Milan.

Most Reverend Boyle Francesco J., of the Archdiocese of New York.

Most Reverend Russell Bernardo F., of the same Archdiocese.

Most Reverend Galvin Geremia, of the diocese of Wagga-Wagga.

Most Reverend Harper Giovanni, of the same diocese.

Most Reverend Lacet Augusto Ambrogio, of the same diocese.

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Most Reverend Lane Michele Francesco, of the same diocese.

1958.

Most Reverend Fortich Antonio, of the diocese of Bacolod.

Most Reverend Lambayan Donato, of the same diocese.

Most Reverend Miles Giovanni, of the diocese of Kamloops.

Most Reverend Gatti Giovanni, of the diocese of Novara.

Most Reverend Coté Lorenzo, of the diocese of Sault Ste-Marie.

Most Reverend Junker Ermanno, of the diocese of Treves.

Most Reverend Madden Giuseppe M., of the Archdiocese of New York.

Most Reverend Morton Enrico T., of the same Archdiocese.

[*Latin ed. p. 242*]

Acta Apostolicae Sedis - Official Commentary 242, January 10th » 13, 15, 17, 18, 20 » » » » » » » » » » 21, 22, 25 » » » » 3, February 6 » » 12, 13 » 15 » » 20, 25 » » 10, 14 » » 19, 1958. Monsignor Hintgen, Vittorio Giovanni, of the Archdiocese of Dubuque. » Monsignor Carata, Giuseppe, of the Diocese of Lech. Monsignor Saulue, Saverio, of the Diocese of Bayonne. Monsignor Delpy, Giovanni, of the Diocese of Costantina. » Monsignor Kaiser, Wilson E., of the Diocese of Great-Falls. » Monsignor Demesmay, Giorgio, of the Archdiocese of Besançon. Monsignor Augustoni, Guido, of the Archdiocese of Milan. » Monsignor Pagani, Luigi, of the same Archdiocese. Monsignor Righetti, Mario, of the Archdiocese of Genoa. Monsignor Foti, Francesco, of the Diocese of Acireale. Monsignor Gomez-Rico y Martin de Almagro, Aurelio, of the Priory of Ciudad Real. Monsignor Jiménez Manzanares, Giuseppe, of the same Priory. » Monsignor Cyarbide Berasategui, Giuseppe Andrea, of the Diocese of San Sebastiano. Monsignor Prévost, Lodovico, of the Diocese of Fall River. » Monsignor Bromley, Patrizio, of the Diocese of St. George's. Monsignor Minhava, Angelo, of the Diocese of Viia Real. Monsignor Hoberg, Ermanno, of the Diocese of Osnabrück. Monsignor Gordon, Giovanni, of the Archdiocese of Dublin. » Monsignor O'Halloran, Michele, of the same Archdiocese. Monsignor O'Regan, Giovanni M., of the same Archdiocese. » » » March » » » » » » » » » cesi. Monsignor Bellotti, Luigi, of the Diocese of Verona. Monsignor Moro, Francesco, of the Diocese of Ventimiglia. Monsignor Soleri, Paolo, of the same Diocese. Monsignor Vento, Francesco, of the same Diocese. Monsignor Cecchi, Augusto (Rome). Monsignor Pantalleresco, Alberto, of the Archdiocese of Malta. Monsignor Velia, Emanuele, of the same Archdiocese. Monsignor Colaiacomo, Gaetano, of the Diocese of Segni. Monsignor Fralleone, Benedetto, of the same Diocese. Secret chamberlains of His Holiness: 30 » » 28, June 23, 12, 29, 12, 11 » April, May » June, July » » August, 1956. Monsignor Mahony, Edoardo, of the Diocese of Southwark. Monsignor Standen, Ernesto, of the same Diocese. » Monsignor Wall, Dionigi Patrizio, of the same Diocese. Monsignor Reynolds, Antonio Enrico, of the same Dio-

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cese, 1957. Monsignor Monaghan, Giovanni, of the Diocese of Lancaster. Monsignor Albs, Guglielmo, of the Diocese of Berlin. Monsignor Brandstetter, Paolo, of the Diocese of Fulda. Monsignor Bers, Guglielmo, of the Archdiocese of Colonia. Monsignor Gonzales, Feliciano, of the Archdiocese of Caracas. » Monsignor Moneada, Delfino, of the same Archdiocese. Monsignor Rodríguez Morin, Alessandro, of the same Archdiocese.

[*Latin ed. p. 243*]

From the Roman Curia Diary, August 27, 1957.

Most Reverend Herbst, Henry I, of the Archdiocese of San Antonio.

Most Reverend Rihn, Boy I, of the same Archdiocese.

Most Reverend Graf, Ferdinand, of the Archdiocese of Koln.

September 18.

Most Reverend Bobens, James, of the same Archdiocese.

October 23.

Most Reverend Rnmpf, Albert, of the Archdiocese of Freiburg im Breisgau.

Most Reverend Beer, Alfred, of the same Archdiocese.

October 9.

Most Reverend Kochs, Anthony, of the Diocese of Münster.

Most Reverend Dumas, Henry Edmond, of the Diocese of Ogdensburg.

Most Reverend Blacet, William, of the Diocese of Kansas City-St. Joseph.

Most Reverend Hogan, Robert, of the same Diocese.

Most Reverend Me Auliffe, Michael, of the same Diocese.

Most Reverend Kleine-Natrop, John, of the Archdiocese of Koln.

Most Reverend Ryan, John G. T., of the Diocese of Albany.

November 8.

Most Reverend O'Neill, James E., of the same Diocese.

Most Reverend Hart, James G., of the same Diocese.

Most Reverend Argullo, Michael A., of the Diocese of Camden.

Most Reverend O'Connor, Edward J., of the same Diocese.

Most Reverend Winowicz, Leo S., of the same Diocese.

Most Reverend Dunne, Joseph A., of the Archdiocese of New York.

Most Reverend Westhues, John H., of the Diocese of Springfield-Cape Girardeau.

Most Reverend Lueeke, Adolph, of the Diocese of Münster.

October 26.

Most Reverend Carley, John Andrew, of the Archdiocese of Kingston.

Most Reverend Sánchez, Modesto, of the Apostolic Prefecture of La Paz.

Most Reverend Pereira da Silva Botelho, Adrian, of the Patriarchate of

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Lisbon.

Most Reverend Dormido y Tjy, Isodoro, of the Diocese of Bacolod.

Most Reverend Jentgens, Gerard, of the Archdiocese of Koln.

November 16.

Most Reverend Marx, William, of the same Archdiocese.

Most Reverend Schneidt, George, of the Diocese of Eichstätt.

January 3, 1958.

Most Reverend Rebueno, Abelardo, of the Diocese of Legaspi.

Most Reverend Bona, Angelo, of the Diocese of Novara.

Most Reverend Zanotti, Anthony, of the same Diocese.

Most Reverend Devine, Francis P., of the Diocese of Sault Ste. Marie.

Most Reverend Salini, Charles Joseph, of the same Diocese.

Most Reverend Gillet, Leo, of the Diocese of Versailles.

Most Reverend Cenciarelli, Monaldo, of the suburbicarian Diocese of Albano.

Most Reverend Massaccesi, Valerio, of the same Diocese.

Most Reverend Toffolini, Otto, of the Archdiocese of Udine.

November 17.

Most Reverend Basadonna, Ernest, of the Archdiocese of Milan.

November 20.

[*Latin ed. p. 244*]

Acta Apostolicae Sedis - Official Commentary 244, January 20, 1958. Monsignor Bruno Giovanni Antonio, of the diocese of Mondovì.

Monsignor Zanella Angelo, of the diocese of Padua.

Monsignor Bimano Luigi, of the same diocese.

January 22.

Monsignor Martucci Michele, of the Archiepiscopal diocese of Benevento.

February 1.

Monsignor Bruschi Antonio, of the diocese of Rimini.

Monsignor Polverelli Amedeo, of the same diocese.

February 3.

Monsignor Foucart Enrico, of the Archiepiscopal diocese of Paris.

Extraordinary Secret Chamberlains of Spada and Cappa of His Holiness:

November 18, 1957.

Mr. Melchior-Bonnet Cristiano, of the Archiepiscopal diocese of Paris.

February 12, 1958.

Mr. Flajani Ottavio, of the diocese of Teramo.

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February 20.

Mr. Barone Solari Ugo (Rome).

Honorary Chamberlain in peacock blue attire of His Holiness:

January 15, 1958.

Monsignor Capobianco Paolo, of the Archiepiscopal diocese of Gaeta.

Extraordinary Honorary Chamberlains of Spada and Cappa of His Holiness:

February 20, 1958.

Mr. Sayour Elia, of the diocese of Brooklyn.

Mr. Catenacci Dino (Rome).

HONORS

By Apostolic Brief, the Most Holy Father Pius XII, reigning happily, deigned to bestow:

The Collar of the Order of the Holy Sepulchre:

February 20, 1958.

Upon His Excellency Sean T. O Ceallaigh, President of Ireland.

By Letters from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to bestow:

The Grand Cross of the Order of the Holy Sepulchre:

February 20, 1958.

Upon His Excellency Emanuele Rio, Extraordinary and Plenipotentiary Ambassador of Strasbourg to the Holy See.

Upon His Excellency Giuseppe Harfouche, Extraordinary and Plenipotentiary Ambassador of Lebanon to the Holy See.

The Plaque of the Order of the Holy Sepulchre:

February 20, 1958.

Upon Count Massimo Aluni Pentini (Rome).

The Commander of the Order of the Holy Sepulchre:

February 20, 1958.

Upon Marquess Ignazio di Nannarini (Rome).

[*Latin ed. p. 245*]

Diarium Romanae Curiae 245. The Order of Saint Gregory the Great, Civil Class: 14 January, 7 February, 20, 1958. To Mr. Claudio Nava, of the Archdiocese of Modena. To Mr. Enrico Marone Cinzano, of the Diocese of Alba. To Mr. Nazareno Padellaro (Rome). The Insignia of the Order of Saint Gregory the Great, Civil Class: 11 July, 14 January, 1957. To Mr. Napoleone Dupouy, of the Archdiocese of Caracas. 1958. To Mr. Lorenzo Manfredini, of the Archdiocese of Modena. The Cross of the Order of Saint Gregory the Great, Civil Class: April, 1955. To Mr. Mario De Camillis (Rome). January, 1957. To Mr. Ulderico Von Spee, of the Archdiocese of KolÃn. February.

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To Mr. Giuseppe Nagel, of the same Archdiocese. July 2. To Mr. Enrico Giacomo White, of the Diocese of Leeds. To Mr. Luigi B. Warren, of the Diocese of Trent. November 18. December 12. To Mr. Francesco Serra, of the Diocese of Savona. 14. To Mr. Giorgio Lanfry, of the Archdiocese of Rouen. 16. To Mr. Giovanni Lainati, of the Archdiocese of Milan. January, 1958. To Mr. Giacomo Mambretti, of the same Archdiocese. To Mr. Vincenzo Vidili, of the Archdiocese of Turin. 17. To Mr. Bernardo Steinruecke, of the Archdiocese of KolÃn. 21. To Mr. Paolo De Palma, of the Archdiocese of Bari. 27. To Mr. Carlo Verde, of the Diocese of Alessandria. To Mr. Luigi Amelotti, of the same Diocese. To Mr. Francesco Saverio van Herck, of the Archdiocese of Malines. To Mr. Giovanni Hoyois, of the same Archdiocese. To Mr. Giovanni Al Curti, of the Archdiocese of Milan. 20. To Mr. Tullio Fazi (Rome). To Mr. Francesco Lepore (Rome). 25. To Mr. Giovanni Battista Ormea (Rome). March 11. To Mr. Pietro Rosolia (Rome). 30. The Cross of the Order of Saint Gregory the Great, Military Class: February 20, 1958. To Count Giulio Mariotti Solimani (Rome). The Knighthood of the Order of Saint Gregory the Great, Civil Class: October 26, 1955. To Mr. Francesco Giuseppe Tolhurst, of the Diocese of Southwark. June 30, 1956. To Mr. Maurizio Leahy, of the Archdiocese of Birmingham. September 27. To Mr. Federico Bone, of the Diocese of Southwark. November 20. To Mr. Giovanni Rigby, of the Archdiocese of Birmingham. December 18. To Mr. Francesco Enrico Pielmeyer, of the Archdiocese of KolÃn. April 1, 1957. To Mr. Stefano Gildemeister, of the same Archdiocese. July 26. To Mr. Alberto P. Braddock, of the Archdiocese of Birmingham.

[*Latin ed. p. 246*]

Acta Apostolicae Sedis - Official Commentary 246 CS, September 3, 1957. To Mr. Edwards Percival Henry, of the diocese of Hexham-Newcastle. To Mr. Vincenzo Caggiano, of the diocese of Charleston. To Mr. Carlo Oldani, of the Archdiocese of Milan. To Mr. Francesco Ronzani, of the diocese of St. Gallen. To Mr. Patrick Keegan, of the diocese of Southwark. To Mr. Hubert Joseph Felix Mauth, of the diocese of Liège. To Mr. Henry Lawrence Fryns, of the same diocese. To Mr. Renato Dawant, of the same diocese. To Mr. Ernest Létrange, of the Archdiocese of Rheims. To Mr. Maxime Deschamps, of the Archdiocese of Rouen. To Mr. Robert Hellouin de Menibus, of the same archdiocese. To Mr. Régis de Montgolfier, of the diocese of Viviers. To Mr. Jean Fetel, of the diocese of Arras. To Mr. Giovanni Gabriele Zanetta, of the diocese of Geneva. To Mr. Arnold de Nadaillac, of the Archdiocese of Paris. January 3, 1958. To Mr. Francesco Stamprech, of the Archdiocese of Vienna. To Mr. Giorgio M. Frauenheim, of the diocese of Buffalo. To Mr. Henry Bachelot, of the diocese of Constantine. To Mr. Peter de Sainte-Croix, of the same diocese. To Mr. Marcello Kaouki, of the same diocese. To Mr. Giorgio Metz, of the diocese of Nancy. To Mr. Peter Desselier, of the Archdiocese of Lyon. To Mr. Peter Gaudin, of the Archdiocese of Paris.

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To Mr. Fernando Painvin, of the same archdiocese. To Mr. Max Adenauer, of the Archdiocese of Cologne. To Mr. Robert Frohn, of the same archdiocese. To Mr. Theodor Hochstein, of the same archdiocese. To Mr. Erwin Kessler, of the same archdiocese. To Mr. Giuseppe Kesteloot, of the diocese of Bruges. To Mr. Albert Sehnaoui, of the diocese of Zahlen and Furzoh. To Mr. Emmanuel Joostens, of the Archdiocese of Malines. February 1, 1958. To Mr. Dionysius Barrett, of the Archdiocese of Dublin. To Mr. John Stafford Johnson, of the same archdiocese. To Mr. Herbert Berchmans O'Hanlon, of the same archdiocese. To Mr. John Robinson, of the same archdiocese. The Commander's Cross of the Order of St. Sylvester: March 1, 1958. To Mr. Maurizio Basso Amolat (Italy). The Commander's Cross of the Order of St. Sylvester: August 12, 1957. To Mr. Rodolfo Valdés Phillips, of the Archdiocese of Santiago del Chile.

[*Latin ed. p. 247*]

From the Diary of the Roman Curia, No. 247, September 20, 1957. To Mr. Robert Eichelberger, of the Archdiocese of Freiburg im Breisgau. October 7. To Mr. Francesco Heidelberger, of the same Archdiocese. To Mr. León Espoz Quevedo, of the "nullius" Prelature of Copiapó. September 24. To Mr. Davide Cancarini, of the Archdiocese of Milan. To Mr. Antonio Augusto Nogueira da Silva, of the Archdiocese of Braga. To Mr. Gioacchino Dinis da Fonseca, of the Diocese of Guarda. November 8. To Mr. Gerolamento Farina, of the Archdiocese of Milan. January 8, 1958. To Mr. Francesco Luigi Bavaglia, of the Diocese of Forlì. To Mr. Erasmo Riccobono, of the Archdiocese of Monreale. To Mr. Carlo Drexler, of the Archdiocese of Vienna. March 14. To Mr. Aurelio Bertani, of the Archdiocese of Modena. To Mr. Mario Lugli, of the same Archdiocese. To Mr. Carlo Rossi, of the same Archdiocese. To Mr. Simone Tierno, of the Diocese of Diano-Teggiano. March 16. To Mr. Vincenzo Bonelli di Salci (Rome). March 17. To Mr. Renato Boyer (Rome). March 18. To Mr. Alfredo Melillo (Rome). To Mr. Ettore Capozzi, of the Diocese of Avellino. February 1. To Mr. Paolo Anciaux, of the Archdiocese of Malines. To Mr. Giuseppe Champagne, of the same Archdiocese. To Mr. Amalrico de Merode, of the same Archdiocese. To Mr. Giuseppe Gothier, of the same Archdiocese. To Mr. Giacomo Richir, of the same Archdiocese. To Mr. Giovanni Voglaire, of the same Archdiocese. To Mr. Giovanni Maggio, of the Diocese of Chiavari. March 7. To Mr. Pietro Sella (Rome). To Mr. Raffaele Mascólo, of the Diocese of Terni. To Mr. Giovanni Hanich, of the Archdiocese of Vienna. March 15. To Mr. Lodovico Rotter, of the same Archdiocese. To Mr. Giovanni De Paula, of the Diocese of Bisaccia. March 18. To Mr. Giuseppe Cavaniglia (Rome). To Mr. Rosario Leone (Rome). March 11. To Mr. Antonio Senesi (Rome). March 16.

The Knighthood of Saint Sylvester the Pope: March 27, 1957. To Mr. Guglielmo Janssen, of the Archdiocese of Colonia. May 7. To Mr. Agostino Hatteisen, of the same Archdiocese. To Mr. Michele Torres Ellul, of the

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Archdiocese of Caracas. July 11. To Mr. Edmondo Wisolek, of the Diocese of Berlin. September 20. To Mr. Francesco Saverio Poschenrieder, of the Diocese of Ratisbon. To Mr. Alessandro Giuseppe Riva, of the Archdiocese of Trento. October 7.

[*Latin ed. p. 248*]

Acta Apostolicae Sedis - Official Commentary 248, December 12, 1957. To the Reverend Giuseppe Clerici, of the diocese of Melo. To the Reverend Giovanni Olmos Muñoz, of the same diocese. To the Reverend Michele Dubosc, of the Archdiocese of Rouen. To the Reverend Armando d'Etchegoyen, of the same Archdiocese. To the Reverend Giacomo Louis-Delamare, of the same Archdiocese. To the Reverend Gerard Ottaviani, of the diocese of Montefeltro. January 3, 1958. To the Reverend Anthony Cavalieri, of the Archdiocese of Ferrara. To the Reverend Alighiero Paparella, of the same Archdiocese. To the Reverend Giovanni Bauer, of the Archdiocese of Vienna. To the Reverend Beniamino Miranda Alarcón, of the diocese of Chilian. To the Reverend Domenico Bandoli, of the diocese of Forlì. To the Reverend Mario Foschi, of the same diocese. To the Reverend Telemaco Foschi, of the same diocese.

NECROLOGY

March 1

March 6

March 8

March 13

March 16

March 26

March 27

March 29

April 1, 1958.

Most Reverend Pedro Ottavio Ortiz Arrieta, Bishop of Chachapoyas.

Most Reverend Giuseppe McCormack, Bishop of Hexham and Newcastle.

Most Reverend Perene Virág, Bishop of Pécs.

Most Reverend Victor Alvarez, Bishop of Ayacucho.

Most Reverend Eugenio Seiterich, Archbishop of Freiburg in Breisgau.

Most Reverend Guido Benedetto Beck, titular Bishop of Mastaura of Asia, Apostolic Vicar of Araucania.

Most Reverend Hubert J. Cartwright, titular Bishop of Neve.

Most Reverend Innocéncio López Santamaria, titular Bishop of Trebenna, Prelate of Bom Jesús do Piaui.

Most Reverend Giuseppe Halsali, titular Bishop of Zabi.

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Most Reverend Lajeó Budanović, titular Bishop of Cisamo.

Most Reverend Bonaventura Giovanni Vincenzo Arana Goigoras, titular Bishop of Siniando.

Most Reverend Patrizio O'Neill, Bishop of Limerick.

His Eminence Alessandro Verde, Cardinal, titular of S. Maria in Cosmedin, Archpriest of the Patriarchal Basilica Liberiana.

Most Reverend Roberto Moreira Martínez, Bishop of Linares.

[*Latin ed. p. 249*]

Year and Volume L, May 26, 1958 (Series I, Volume XX, Number V) - No. 6. ACTA APOS TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING THE APOSTOLIC ADMINISTRATION OF THE UPPER GAZIRA OF THE CHALDEANS, WHICH IS SUPPRESSED, AND A NEW DIOCESE IS FOUNDED IN THE REGION OF SYRIA, WHICH SHALL BE CALLED THE "CHALDEAN DIOCESE OF ALEP."

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION.

As that Divine Shepherd, who "feeds his flock, gathers lambs into his arms, and carries them in his bosom" (cf. Is. 40:11), the Holy Church adapts itself benignly to all peoples, embracing them with its love, and communicating to them an ever more abundant supply of divine grace. Therefore, when, in the recent Synod held in the Babylonensi, the venerable Brother Joseph VII Ghanima, Patriarch of the Chaldeans of Babylon, together with the Prelates of his sacred Church, under his presidency, judged that they would best serve the faithful by establishing two dioceses in the regions of Syria and Lebanon, we gladly receive and approve this their judgment: For it is not hidden from us that by this wise plan, the Christian faithful of the Chaldean rite, most dear to us, who dwell in that territory, will receive more suitable care, and their needs will be served with greater diligence. Therefore, using the authority with which, though unworthy, we represent Christ on earth, and with the consent of those who have a right in this matter, we decree and establish as follows:

[*Latin ed. p. 250*]

After careful consideration and deliberation, the following is decreed and commanded: The Apostolic administration of Upper Gazira of the Chaldeans is hereby completely abolished; therefore, the region of Syria which was still subject to the jurisdiction of that administration is reorganized into a diocese, to be called the Diocese of Alep [Beroea, Halab] of the Chaldeans, for the care of the Christians of the Chaldean rite residing there. The Bishop of this diocese shall establish his proper residence in the

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city of Aleppo, and shall place the seat of his pontifical authority in the curial temple, if one exists there, as Our Apostolic Delegate deems most fitting. To this temple, we grant the rights and privileges that properly belong to other cathedral churches. Furthermore, the Metropolitan shall enjoy all the rights and honors that are due to Bishops of equal rank, according to the norms of law and the particular laws of the Oriental Church; but he shall also be subject to the duties and obligations that arise from this high office. We decree that this Metropolitan, and the Diocese of Alep of the Chaldeans, shall be subject and suffragan to the Venerable Brother Patriarch of Babylon of the Chaldeans and his illustrious Church. It is also Our will that the episcopal table, whether it consists of funds and goods freely offered by the faithful, or of revenues of the Curia, shall, as soon as possible, see the election of diocesan consultors, who will assist the Bishop with counsel and support; and that finally, all matters pertaining to the instruction of young men who aspire to the priesthood through the grace of Christ, to the rights and obligations of the clergy and the people, to the election of an Apostolic Administrator in the event of a vacancy, and to other matters of this kind, shall be governed by either common law or the particular prescriptions of the Oriental Church. To carry out what is commanded in these letters, we appoint the Venerable Brother Paul Pappalardo, Archbishop with the title of Apamea, and Apostolic Delegate in Syria, or whoever, at the time when this business must be carried out, presides over the Apostolic Delegate's office. To him who shall carry out this task, we grant all the powers necessary for that purpose, to be delegated to any person, provided that he is endowed with ecclesiastical dignity, or we impose the duty of preparing the documents pertaining to the completed task, and of sending exact copies thereof to the Sacred Congregation for the Oriental Church as soon as possible. We will and declare that these letters are now and forever effective; so that those things which are decreed in them may be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the effectiveness of these letters, shall be able to take effect, since by these letters we derogate from all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts in opposition to what We have decreed,

[*Latin ed. p. 251*]

Let it be known that we command that this be considered entirely invalid and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and effect as if they were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the

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penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the third day of the month of July, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSUS Card. COSTANTINI

E. B.

Cancellarius

EUGENIUS Card. TISSERANT

B.

Congr. pro Ecclesia Orientali

a Secretis

Hamletus Tondini

Apostolic Chancery

Alfonsus Carinci, Archbishop, titular of Seleucia, Dean

Protonotary Apostolic

Caesar Federici, Protonotary Apostolic

Loco

In Ap. Cane, tab., vol. LXXXXVI, n.

Apostolic Letters: The Apostolic Prefecture of the Malacca Peninsula shall be separated from the Apostolic Delegation in India and added to the Apostolic Delegation in Thailand.

PIUS PP. XII

For the sake of future remembrance.

We are reminded of the most important duty of the Supreme Pontificate, that we may diligently perform all those things which appear to be most conducive to the propagation of the Catholic name and to the salvation of the faithful living among the nations. With such zeal and counsel, we turn our mind to Our children living in the Malacca Peninsula, who, until now, have been subject to the Apostolic Prefecture of India. Moreover, having recently established the Apostolic Delegation in Thailand by Letters bearing the Fisherman's ring, let it be known that...

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary. We deem it advisable, with regard to this Peninsula, to arrange anew the matter concerning Malacca, which is situated further from India. Therefore, having approved the opinion of the Sacred Council concerning the propagation of the Christian name, with certain knowledge and mature deliberation regarding the

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fullness of Apostolic power, by these letters we separate the territory of the Malacca Peninsula, which until now has been subject to the Apostolic Delegate in India, and we add it to the Apostolic Delegation of Thailand, which shall henceforth be called the Apostolic Delegation of Thailand and the Malacca Peninsula. All contrary things notwithstanding. These things we decree, we establish, we determine, so that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from now on and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of November, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate, to the Most Holy Cardinal Gildo Bruggner, Prefect of the Congregation for the Affairs of the Church, from Apostolic Briefs. SAINT JOHN GUALBERT, ABBOT, CELESTIAL PATRON OF THE FOREST RANGERS OF THE PUBLIC FORESTS OF THE CITY OF SÃ£o Paulo in Brazil, IS CHOSEN. PIUS PP. XII For the perpetual memory of the matter. — Those to whom the care of the forests has been entrusted are wont to venerate Saint John Gualbert with a special devotion, since he, having been called from the world, lived a life of divine contemplation in Vallombrosa. This devotion has spread to the Brazilian region as well, where, indeed, in the public forest of the city of São Paulo, an outstanding statue of that same man, illustrious in piety, is located. Therefore, prayers have been presented to Us, that we might establish him as the heavenly Patron of the forest rangers of that city. These prayers, Dear Sons, Charles Carmel, of the Holy...

[*Latin ed. p. 253*]

From the Acts of Pope Pius XII, 253: The Cardinal Priest of the Roman Church, Dom Vasconcellos Motta, Archbishop of SÃ£o Paulo in Brazil, having presented a petition, We have decided, with good will, to hear him, so that their purpose may be in accordance with the reasons of religion and piety, and that all evils may be prohibited, by the intercession of this Saint. Therefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our apostolic power, these letters establish, in perpetuity, that Saint John Gualbert, Abbot, Custodian of the public forests of the State of Paulopolitan, or SÃ£o Paulo in Brazil, shall be declared, chosen, and proclaimed the principal Patron before God, with all the honors and liturgical privileges that rightly belong to the Patrons of orders or groups. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain

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their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of April, in the year 1957, in the nineteenth year of Our Pontificate.

By special mandate of the Most Holy Cardinal, Gildo Brugnola, Prefect of the Apostolic Briefs, to the Most Reverend Richard James Cushing, Archbishop of Boston, whose Archdiocese was established one hundred and fifty years ago.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

It has come to Our knowledge, with great pleasure, that, through your counsel and initiative, Venerable Brother, and your sacred clergy and Christian faithful, to whom you diligently minister, preparations are being made in a special way for the celebrations, because soon the one hundred and fiftieth anniversary of the founding of this Archdiocese will be fulfilled.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Official Commentary

In the annals of the United States of America, a day shines with particular brilliance, which we shall always remember with gratitude: namely, the sixth day before the Ides of April in the year 1838, on which our immortal predecessor, Pope Pius VII, established the Boston diocese. For the happiness of this important event, and out of paternal affection, with which we are ever more closely bound to you as the years pass, we wish to bestow upon your celebrations a multitude of congratulations and encouragement, and we do not want to deny you our expressions of joy and exhortation. First of all, let us offer thanks to God, a voice of joy and praise, because through the grace of heavenly generosity and the celestial Spirit, by which harsh things are softened and deserts bloom with the flowers of the Gospel, the Catholic cause has begun to grow so much from small beginnings here that it deserves to be known for its good reputation and fame. Indeed, the grace of God has not been lacking in you; rather, it has illuminated and assisted you, fostering among you the study of acting piously and generously; Catholic works and undertakings stand firm within a framework of moderation; and the clergy of both orders are increased in number, so that they may also suffice for the needs of other dioceses. From these glorious ancestors, you have received, as it were, a hereditary good, and it pleases us greatly to recall two men in honorable memory: Francis Matignon and John Lefebure de Cheverus, the first Archbishop of Boston, "rich men in virtue,

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studying beautifulness, living at peace in their houses." May God grant that the solemnities which you will celebrate may bring a more auspicious omen; and may future times be properly and decorously joined to the past here through your living virtue, which may be a harbinger of new greatness and a worthy heir to the ancient. This greatness of spirit and action is founded on the principles of the evangelical virtues, which St. Augustine succinctly defines as follows: "Where there is charity, there is peace; and where there is humility, there is charity." Therefore, desiring to offer a rich harvest of benefits from this commemorative feast, we wish to bestow upon you, Venerable Brother, whose pastoral wisdom we know well, and upon your Auxiliary Bishops, as well as upon the entire clergy and people of the Boston Archdiocese, our Apostolic Blessing.

Given at Rome, near St. Peter's, on the twentieth day of the month of February, in the year 1958, in the nineteenth year of our pontificate.

PIUS PP. XII

1 Cf. 1 Corinthians 15:10.

2 Sirach 44:6.

3 In the Epistle of St. John to the Parthians, Prologue; PL, 35, col. 1977-78.

[*Latin ed. p. 255*]

Acta Pii PP. XII 255 II Ad Emin. D. FRANCISCUM Tit. S. Ioannis et Pauli, S.R.E. Cardinalem Spellman, Archiep. NEO-EBORACENSEM: Anno centesimo et quinquagesimo exuentem ab eiusdem archidioecesis natali. PIUS PP. XII. Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

Although a faithful and religious mind never deems it permissible to remain silent concerning divine benefits, and constantly urges sincere piety to render thanks for the gifts received, and to attribute them to their source, nevertheless, there is a more urgent and compelling reason to give thanks to God, when the Church itself, surrounded by certain times of solemn rejoicing, recalls the memory of its origin. Therefore, We greatly approve of the pastoral solicitude with which You, Our beloved Son, have planned to celebrate the one hundred and fiftieth anniversary since the establishment of the Neo-Eboracensis Diocese, with solemn ceremonies and the frequent attendance of the sacred clergy and the people. Indeed, on the sixth day before the Ides of April in the year MDCCCLXVII, Our immortal Predecessor, Pius IX, by Apostolic Letters sealed with lead, conferred a legal form upon this Archdiocese, to which You, a diligent pastor, preside. The annals of the Church clearly show how difficult the beginnings of this Catholic endeavor were: for a long time, the number of priests was few, the flock of the faithful was small; immense and tenacious obstacles caused the efforts to yield meager results, and repeated attempts were met with languishing hope. However, things improved when a large number

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of immigrants arrived here, and the sacred prelates, through diligent labor, established *industria*, so that a more solid and stable structure could be built to meet the growing needs. For this reason, with the help of divine grace, the Catholic Church here has experienced gradual and abundant growth, especially in two outstanding qualities that accumulate merit and good reputation for you: namely, in steadfast obedience to the See of Peter, and, as a minister of mercy, in a beneficial and exemplary generosity. Now, let actions be offered in return for the gifts received, and let pious praise resound, because through Your impetus and *industria*, and through the labor of the sacred clergy and the people entrusted to Your care,

[*Latin ed. p. 256*]

The Acts of the Apostolic See - Official Commentary 256: Here, institutions of Catholic life have arisen or have been strengthened, and Catholic charity flourishes with remarkable growth, bringing forth countless, pleasing to God, works that will benefit the Gospel of Christ and be useful to human society, both within and outside the boundaries of this ecclesiastical jurisdiction, and which are encouraged and fostered. Thus – and this, indeed, is to your credit – you direct the studies of the Mother Church with all your might, to which Saint Augustine, among other excellent and rare things, wrote as follows: "You train boys with gentleness, young men with firmness, and old men with composure, according to the age of each, not only of the body, but also of the soul... You unite citizens with citizens, nations with nations, and indeed, all men, not only in memory of their first parents, but also in a certain brotherhood... You diligently teach whom honor is due, whom affection, whom reverence, whom fear, whom consolation, whom admonition, whom exhortation, whom discipline, whom reproof, whom punishment, showing how not all things are for all, and how charity is due to all, and how no one should suffer injustice."

This, and more, you seek diligently and attentively, for nothing is sweeter, nothing more salutary, when joined with sincere faith and a right conscience, with industrious and eager charity. Moved by these sentiments, we raise our prayers to God, that through the grace of heaven, a rich harvest may be gathered from these solemn celebrations for the growth and glory of religion: may the forces with which the good fight of Christ is waged be strengthened; may the knowledge of salvation be more keenly cultivated; may the number and virtue of candidates for the priesthood increase; may holiness and gravity adorn manners; may the will to resist those who oppose what is pious and just be more diligent and ardent.

Entrusting all these things to the prayer of the Blessed Virgin Mary, that they may achieve a happy outcome, to you, our beloved Son, and to your Auxiliary Bishops, and also to the clergy of both militaries and to the faithful of the Archdiocese of New York, rejoicing with you in these solemn

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anniversaries, we impart the Apostolic Blessing.

Given in Rome, at Saint Peter's, on the twenty-sixth day of the month of February, in the year 1958, in the nineteenth year of Our Pontificate.

PIUS PP. XII

1 *De moribus Ecclesiae catholicae, I, 63; Migne PL, 32, 1336-1337.*

[*Latin ed. p. 257*]

Acta of Pope Pius XI, number 257, March 3rd, addressed to His Excellency, John Alexander Floersh, Archbishop of Louisville: Concerning the completion of fifty years since the founding of the same Archdiocese.

Pius XI, to the Venerable Brother, greetings and the Apostolic Blessing.

Since in the order of nature and in moral matters, God is the author and giver of growth, it is fitting that, in accordance with the office of religious piety, we give thanks to Him, so that He, the source of good things, may continue to increase in those who remember Him, and may even overflow more abundantly.

Therefore, Venerable Brother, you have, with pious and prudent counsel, decided to celebrate this event, outside of the ordinary course, with a solemn act of thanksgiving, and to dedicate this day, which marks the hundred and fiftieth anniversary of the founding of this Diocese, to the joy of your flock. For indeed, our immortal Predecessor, Pope Pius VII, on the sixth day before the Ides of April, in the year 1808, established it according to the legitimate form of ecclesiastical law, choosing the pastoral seat in the city of Bardspolitan, which was subsequently consecrated in honor of Louisville.

Given this occasion, it is equally fitting and useful, under your impetus and guidance, to recall the events of this Archdiocese, to leave behind not unpraised the deeds of our predecessors, to investigate the plans and to inquire into the concerns with which successive pastors have labored, so that the forms of Catholic life may be established here with suitable adjustments and structures.

Now, indeed, a suitable opportunity is given to us to exhibit and praise the good reputation of your Archdiocese, and the long labor expended, so that the institutions of the Catholic Church may stand firm here, and that new undertakings, suitable to the needs of this time, may arise; especially to honor you, and those diligent helpers of yours, the sacred clergy, and the Christian faithful, for the schools which you have established or have strengthened. May that which you have considered and accomplished increase, flourish, and prosper even more.

Entrusting ourselves to the protection and patronage of the Most Blessed Virgin Mary, we offer humble prayers to God, that such solemnities, insti-

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tuted by you, may bear abundant and lasting fruit here; that the clergy, both in number and in excellence of virtue, may increase; that marriages, ratified by the sacrament, may stand firm, safe from any danger; and that gravity and modesty may adorn the domestic life.

[*Latin ed. p. 258*]

Acts of the Apostolic See - Official Commentary 258: May true faith, a pure conscience, a sober mind, and unblemished hope render you, and make you more and more pleasing to God and grateful to men. Wishing that you, Venerable Brother, and the flock of Christ over whom you preside, may not be deprived of the grace of Our benevolence, and that we may strengthen your spirits in their devotion to this See of Peter, We impart to you earnestly Our Apostolic Blessing. Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the year 1918, the twentieth of Our Pontificate. PIUS PP. XII To the Most Reverend Father, D. JOHN O'HARA, Archbishop of Philadelphia: On the one hundred and fiftieth anniversary of its founding. PIUS PP. XII Venerable Brother, greetings and Apostolic Blessing. — Bearing the sweet name of Christian humanity, the Archdiocese of Philadelphia — as We recently learned with great joy — will celebrate its one hundred and fiftieth anniversary on the sixth day before the Ides of April; and you, Venerable Brother, for this most auspicious occasion, are calling upon the priests and all the faithful entrusted to your care to participate in pious devotions, and you will appropriately institute sacred ceremonies. For if any one, whether religious or lay, considers the benefits he has received from God, he will repeat with tireless effort the words of the Psalm: "Let my mouth speak the praises of the Lord; for He is magnified above all." There is all the more reason, at certain times, to observe the customs of our ancestors, so that due thanks may be given for the heavenly benefits, especially when these have affected large numbers of people. This has happily happened to the Church of Philadelphia. For those who read its annals will clearly see how the grace of the highest benevolence has favored its beginnings, and how greatly it has increased. It is certainly worthy of remembrance the work that many holy prelates, often facing difficult trials, have devoted themselves to, inspired by a love of religion, so that Catholic life might be suitably fostered here, and so that the inherent virtues of this place, in which nothing is harmful, might display their strength for the benefit of many: Psalm 144:21.

[*Latin ed. p. 259*]

From the Acts of Pope Pius XII, page 259, among whom the Venerable John Neumann, especially concerning parochial schools, acquired most distinguished merits, having attained an excellent reputation and esteem for his gentleness of character, intelligence, and prudence. Indeed, his actions bore fruitful results. Furthermore, he conferred honor upon this Archdio-

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cese, which diligently applies itself to sacred endeavors, which we, in turn, desire to be even more attentive to, and from this, a cohort of evangelizers has arisen to expand the Kingdom of Christ in distant lands. When we beheld you and your people with our eyes, we observed that the altars of the Eucharist are filled with devout crowds, and that devotion to the most Holy Virgin, the best of mothers, is exceedingly practiced. We greatly desire that such celebrations and solemnities, as an example of your industrious leadership, may encourage all those who are considered members of the Catholic faith to strive for greater things for the glory of God; therefore, we urge you with paternal wishes, so that, from the very name by which your Archdiocese is honored, a new impulse may inspire you to feel and act magnificently; and therefore, we present for your consideration the passage where Saint Augustine attributes a venerable praise to charity: "How great is this? The soul of letters, the power of prophecy, the salvation of sacraments, the foundation of knowledge, the fruit of faith, the wealth of the poor, the life of the dying... It is the only thing that is not oppressed by the unhappiness of others, because it does not envy; it is the only thing that is not exalted by its own happiness, because it is not puffed up. It is the only thing that is not stung by a guilty conscience, because it does not act wrongly. It is safe amidst reproaches, beneficial amidst hatred; it is peaceful amidst anger, innocent amidst plots; amidst injustices, it laments, breathing in truth."

May this bond of mind, so strong and wholesome, join you, Venerable Brother, and the flock of Christ entrusted to your care, in fulfilling their duties; we implore heavenly assistance, and as a pledge of these, we impart to you our Apostolic Blessing with all our heart.

Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the year 1958, the twentieth year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Official Commentary v TO THE MOST REVEREND FATHER, JOHN CICOGNANI, ARCHBISHOP TITULAR OF LAODICEA IN PHRYGIA, APOSTOLIC DELEGATE IN THE UNITED STATES OF AMERICA, CELEBRATING THE FIFTH ANNIVERSARY OF HIS EPISCOPATE. PIUS PP. XII, To the Venerable Brother, greetings and the Apostolic Blessing. — Three years ago, as you happily approached the tenth anniversary of your priestly ordination, we gladly expressed our congratulations, recalling with pleasure your outstanding merits towards the Church and this Apostolic See, which you have demonstrated over this long period, first in the Eternal City, diligently fulfilling important duties entrusted to you, and then in this highly important Republic, where your

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prudence and industry, especially amidst the trials and changes of the universal war, have shone forth greatly. Now, however, as you are about to celebrate your fifth and twentieth anniversary as a bishop, it is pleasing to us to reaffirm openly and clearly our esteem and benevolence towards you. Therefore, Venerable Brother, we congratulate you with a joyful heart on the long and diligent exercise of your sacred and episcopal ministry, earnestly praying that God may deign to enrich you with heavenly gifts and consolations. Furthermore, so that the celebration of your blessedness may be more beneficial to the Christian people, we freely grant you the faculty, on a day you shall determine, after the Sacred rites have been performed, in the presence of the faithful, to impart, in our name and with our authority, a plenary indulgence to them, according to the usual conditions of the Church. May the Celestial Graces, which are the intercessor and herald, and a special witness of our charity, be with you, Venerable Brother, and with those who share in your labors, in our most affectionate regard in the Lord. Given at Rome, near Saint Peter's, on the tenth day of the month of April, in the twentieth year of our pontificate. PIUS PP. XII.

[*Latin ed. p. 261*]

Acts of the Most Holy Pope, XI, Message 261, Radiophonic Address to the Faithful on the Feast of the Resurrection of Our Lord Jesus Christ, to the Inhabitants of the City, Proclaiming Greetings to the Supreme Pontiff and to the Most Venerable Father in the Forum of Saint Peter.

Urged by the ardent thirst for supernatural light, beloved sons and daughters of Rome of the world, you have come together, in person or in spirit, to this place, where the splendor of the Resurrection seems to be renewed with the solemnity of the rites, to draw from Christ, the source of truth and life, the refreshing wave of His light and His grace. Christ is He who, having vanquished the darkness of death, shines like a serene star over all of humanity: "He who ascended from the depths, has shone serenely upon the human race." – 1 Corinthians 8:12.

The Christian Easter is a perennial dispenser of light, from that blessed dawn, foretold and awaited for centuries, when the night of the Passion was transformed into a radiant day of joy, when Christ, having destroyed the bonds of death, leaped forth, as a victorious King, from the tomb into new and glorious life, freeing the human race from the darkness of error and the chains of sin. From that day of glory for Christ, of liberation for men, the coming of souls and peoples to Him has not ceased, for He who, having risen, confirmed with the divine seal the truth of His word: "I am the light of the world; he who follows Me shall not walk in darkness, but shall have the light of life." – John 8:12.

From every place, they converge, thirsty and confident, all those who love and believe in the light; those who feel the anguish of doubt and un-

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certainty weighing upon their spirits; those who are weary of the endless wandering among opposing doctrines; those who are lost in the vain shadows of the world; those who are grieved by their own sins and the sins of others. In all those, like you, who have opened their minds and hearts to the divine light of Christ, the miracle of the resurrection into new life has been renewed, in joy and in intimate peace. The "hallelujah," which the Church sings today throughout the world, and to which you, rejoicing, join yourselves, is the living testimony that Christ is still "the light of the world," and will be so until the consummation of the ages: light of truth, of unity, of life for the human generations. As at the dawn of creation, light, springing forth first from the hands...

[*Latin ed. p. 262*]

The Acts of the Apostolic See - Official Commentary 262. The omnipotent Ordainer of the cosmos, still formless, chaotic, and tenebrous, placed almost at the threshold of all order and adornment, at the origin of all development and all life; thus, in the work of restoration, which the Apostle compares to a new creation, the light of Christ is the primary, fertile, indispensable element of the new order re-established by the Son of God. This means that man, only through Christ and in Christ, will attain his personal perfection; for Him, his works will be vital, his relationships with his fellow men and with things will be ordered, his worthy aspirations fulfilled; in a word, through Christ and by Christ, man will have fullness and perfection of life, even before new heavens and a new earth arise on the eternal horizons. The same Word of God, who presided over the creation of all visible and invisible things, was incarnate, to bring to completion the work begun at the beginning of time, so that, just as "nothing was made without Him" and "in Him was life, and the life was the light," so no truth, goodness, harmony, or life can be given except through Christ, the teacher, support, and example of men. Oh, if these people would recognize the reality of the word of Christ ("I am the light of the world"), and would accept its entire breadth, which knows no limits or boundaries, exposing their minds and hearts to its divine inspirations, how much life, how much serenity, and how much hope would flourish in this our valley! On the contrary, if internal tragedies tear apart souls, if skepticism and emptiness dry up so many hearts, if falsehood becomes a weapon of struggle, if hatred flares up between classes and peoples, if wars and revolts follow one another from one meridian to another, if crimes are committed, the weak are oppressed, the innocent are chained, if laws are insufficient, if the paths of peace are impassable, if, in a word, this our valley is still furrowed by rivers of tears, despite the wonders accomplished by modern man, wise and civilized; it is a sign that something is being withheld from the enlightening and fertilizing light of God. Therefore, let the splendor of the Resurrection be an invitation to men to restore to the vital light of Christ, to conform to the

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teachings and designs of Him, the world and all that it encompasses: souls and bodies, peoples and civilizations, its structures, its laws, its projects. Let neither senseless pride nor vain fear hold them back, lest they believe that allowing themselves to be inspired by Christ would diminish their freedom or the autonomy of their works. God, from the beginning...

[*Latin ed. p. 263*]

Acta PU Pp. XII 263: In principio, Deus mandavit homini ut subjugaret terram et operaretur in ea; et non retrahit illud verbum, nec intendit se ipsi homini substituere, sed magis eum dirigere et sustentare, ut perfecta sint opera sua. Nam nec Deus nec homo contenti essent cum quolibet statu mundi, sed solum cum vita eius in perpetuo progressu ad plenitudinem veritatis, iustitiae et pacis. Sed ubi homines concretim et certissime lucem Christi inveniunt? Per quale visibile medium illa lucet oculis mortalibus, norma actionis practica et fructus immediatus operum? Vos, carissimi filii, scitis: Ecclesia, a Christo condita et sustentata, est depositaria lucis Christi; ergo, in veritate, "lumen de lumine," realitas visibilis et aeterna, simul humana et divina, temporalis et aeterna. Huius "urbi posita in monte" (8), Christus mandavit "verbum firmissimum prophetarum, cui bene est attendere, sicut lucem quae fulget in loco obscuro" (9). Fixate ergo oculos vestros in illa, cum sinceritate et sapienti discernimento filiorum lucis, non cum insana voluptate filiorum tenebrarum, qui, ad detrimentum suum, praesertim in umbris inevitabilibus, quae omnem rem, etiam humanam, aliquatenus accompaniant, delectantur. Umbra hominis, quae lucem Dei extinguere vult, lucem Dei in mundo, magis in evidentiam ponit: vigilantia Ecclesiae attenta super doctrinas, assiduitas eius in diffundendo et defendendo veritatem, prudentia eius non festiva erga novitates et mutationes, impartialitas in controversiis inter classes et nationes, inflexibilitas in tuendo iura omnium, intrepiditas contra inimicos Dei et societatis. Quisquis ex vobis se interrogat: quid esset mundus, in praesenti, si tanta lux defuisset? Poteritne ille gloriari de eo complexu acquisitionum materialium et moralium, quod nomen "civilizatio" habet? Maneatne adhuc in consciis sensus, tam largiter diffusus, iustitiae, verae libertatis, responsabilitatis, qui animat maiorem partem populorum et gubernantium? Quid dicendum de conscientia unitatis familiae humanae, in consolante progressu, in mentibus et in concretis actionibus? Quis, nisi Christus, potest colligere et fundere in unum pulsatum fraternitatis viros tam diversos per stirpem, per linguam, per mores, quales estis omnes vos, qui nos auditatis, cum vites in nomine eius et per auctoritatem eius loquamur? Ille est vere Colui, qui, tenebras mortis expulsa, lucet sicut sol serenum super totam humanitatem.

7 Cfr. Gen. 1, 28; 3, 23.

8 Cfr. Matth. 5, 14. 2 Petr. 1, 19.

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9 Ibid.

[*Latin ed. p. 264*]

Acta Apostolicae Sedis - Commentarium Officiale 264. Sed, de modo omnino speciali, Christus fulget super ingentem familiam credentium, super vos, qui gloriamini nomine Christi, adeo ut participes divinae eius praerogativae fiam. Turbis quae eum circumdabant, dixit: "Vos estis lux mundi." 10 Haec identitas missionis, a Christo data suis sequacibus, quamquam in his titulus excelsi honoris, gravas responsabilitates actionis imponit. "Sic luceat lux vestra in conspectu hominum, – addidit ille – , ut, videndo bona opera vestra, glorificent Patrem vestrum qui est in caelis." 11 Sed quae "bona opera" plus utiles mundo ad praesentem a tota Christianitate fieri possunt, nisi promovendi omni vi saldam restitutionem iustae pacis? Individui et populi, nationes et status, instituta et coetus, a Re Pacis invitantur ut, cum fiducia, insistant in hoc opere difficile et urgente gloriae divinae. Ad illud omnis magna copia intelligentiae, prudentiae, et, si necessarium est, solidae firmitatis, quae in mundo Christiano praesens est, coadiuvata ab omnibus qui pacem sincere amant, dedicata esse debet. Sinceritas in voluntate pacis, promptitudo in compendio omnium rationabilium renuntiationum quae eam exigent, honestas in disputando problemata eius, naturalmente umbras diffidendae dissipabunt; sed si, – Deus non vult –, hoc non accideret, tandem scietur cui tribui responsabilitates praesentium discordiarum. Estote, ergo, lux pacis in hoc mundo obumbrato, et Deus cum vobis erit in omni evenimento! Ecce, carissimi filii et filiae Romae, Italiae et mundi, nuntius quem haec Pascha vobis fert: credite in lucem Christi et Ecclesiae, amate et strenue defendite haec summa dona a Deo mundo largita. Vobis ergo repetimus, cum accentibus saeculorum longinquis, sed cum urgentia quae ab praesenti adhuc incerto requiritur: "Amate hanc lucem, desiderate comprehendere, hanc aspitate, ut per lucem ad lucem perveniatis, in ea viventes ita ut numquam amplius in mortem incurratis." Quia, Domine, "in te est fons vitae, et in lumine tuo videbimus splendorem aeternum." 19 11 12 1 2 Sic sit! Matth. 5, 14. Ibid. 16. Cf. S. August. Tract. 51 in Ioann., n. 3-4 - Migne PL., t. 35, col. 1652-1653.

[*Latin ed. p. 265*]

Acta Pii PP. XII 265 ALLOCUTIONES I Familiis militum bello caducorum et eorum qui nondum in patriam reverterunt, Romae coadunatis. * Volentieri accipebamus vestram petitionem ut a nobis benedicti essetis, carissimi filii redacti et familiares dispersorum in bello. Verumtamen, non possumus diu vobiscum conversari, propter limites quos nobis imponentemur a brevitate temporis, et praeterea, iam saepe tractavimus tristem argumentum belli, iudicans eius licitatem, investigantes eius causas, sublineantes eius consequentes, suggerentes eius remedia. Tamen,

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non potuimus recusare colloquium vobiscum, qui in carnes vestras et in corda vestra portatis signa doloris difficilis, si non omnino incurabilis; ideo, reditimus, etiamsi paulisper, ad innumerabiles campos proeliorum, ubi, per voluntatem principum, pugnaverunt et vitam amisissent iuvenes fortes et generosi. Cum tunc praevideremus quod deinde tragi cum accideret, non destitimus solemniter monere regitores populi, ut nihil omitteretur quod homines ab oram abyssi horribilis deterrere posset; in illo die iam longinquam, proclamavimus ut nihil perderetur cum pace, cum omnia poterant perdi cum bello.

Purtroppo, vox nostra patris solliciti non audita est. Bellum eruptum est: et fuere terribiles proelia inter populos, destructiones civitatum; fuit disrumpitio multarum familiam, amissa tanta bona; fuere odia, violenta crudelissima, incuria et contemptus omnis iuris. Ex eo bello, multi, per gratiam Dei, redierunt et poterunt iterum amplexari caros, renovare laborem suum. Salutamus militibus redactus hic presentes cum omni affluione affectus nostri paterni, dum oramus Dominum ut vobis, familiis vestris, praeveniat necessaria subsistentia, et, ex altera parte, meminimus eos qui debent, obligationem non oblivisci sacrificium quod fecistis oboedientes vocem Patriae, relinquentes caros vestros, et fortiter, saepe heroiciter, sustinentes incommodia innarrabilia belli. Sed simul vobiscum hic sunt familiares caducorum et...

Die 30 Martii mensis a. 1958.

1 Acta Ap. Sedis, a. 31, 1939, pag. 334.

18 - ACTA, vol. XXV, n. 6. — 26-5-1958.

[*Latin ed. p. 266*]

Acts of the Apostolic See - Official Commentary 266: Scattered by war; to those, we wish to offer a particular, brief, but affectionate word of comfort.

1. For those who lack faith, for those who have no hope, "who have no hope," the dead are forever finished: reduced to dust, mingled, and now one with the earth that gathered them up when they fell on the battlefields. Even those "scattered" do not have a much better fate: indeed, it is not known whether they are alive, nor is it known where and how they live; the hopes of being able to embrace them again are almost lost; perhaps – so they imagine – they will soon die, and death will also be the end of all things for them, forever. Before the fallen, thinking of the "scattered," those who lack faith can only give vent to sorrow, can only be filled with desolation, perhaps even with despair. Thus it happens that, especially mothers, do not want to be comforted and weep because their children are no longer.

2. But you, beloved children, you have faith. Therefore, although the scene remains exceedingly painful, it is nevertheless illuminated by a great light. For the faithful of the Lord, saddened by the certainty of death, are comforted by the promise of an immortal life: "that those who are sad-

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dened by the certainty of the condition of death, may be comforted by the promise of future immortality."

3. Therefore, their death is not the destruction of life, but a transformation; for while the body dissolves, the soul of he who dies in the Lord is freed and reaches God and possesses Him, and is possessed by Him: and enjoys Him until the day in which even the body will rise and, united with the soul, will also be blessed forever. Therefore, you, O mother, no longer have your son on earth, but you know that he is waiting for you in heaven; and you can speak to him; you can, in a certain sense, even hear him. Believe that your son can help you with God more than he could when he was still on earth. And if his soul were still in the place of purification, you know that you can, O mother, give it refreshment: you can hasten its liberation, and at the same time receive help from it. Even those "scattered" are not completely so for those who have faith; the gaze of God follows them everywhere. God, the loving and almighty Father, knows where they are, knows what they are doing, knows what they need. God, who sees, also provides; for it is also true for them the words of Jesus: "all the hairs of their head are numbered" (Matthew 10:30). And "no one of them shall perish" (John 6:39). For if we believe that Jesus died and rose again (1 Thessalonians 4:13).

[*Latin ed. p. 267*]

Acts of the Most Holy Father, Pius XII, lost, § 5, 267, without the permission or will of the heavenly Father. You, beloved sons and daughters, have firm faith in this universal paternal providence of God; you also have the certainty that the relationships between you and your loved ones "dispersed" are not entirely broken; you can, in some way, reach them, you can help them with your prayers. They, in turn, – we hope – are raising prayers to God for you, for your serenity, for your peace. We also pray, that after the blood spilled in so many fields, after the sufferings of so many soldiers fighting and so many families remaining in desolation and abandonment, the Lord may avert the danger of a new war. A "world war," unlike any other, and therefore, unlike any and other, horrific and disastrous for the fate of all humanity. Here, beloved children, is what has arisen in our heart and come to our lips in this brief, but affectionate encounter. We hope to have given you back the certainty that between you and your loved ones there is an indestructible, true union. For we firmly believe in the comforting dogma of the communion of saints: a communion of holy things among the saints, that is, among all the faithful. And now, before closing this Our message, we could not omit adding a word and a plea for those who are still held in captivity, that they may finally be returned to their families and their homeland; a word that we intend to address in particular to the Representatives of foreign Associations present at this Audience, and whom we cordially greet. Since We are speaking to

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those who have returned from the war, We cannot fail to mention also all those who, thirteen years after the end of the hostilities, are still kept far from their homes as prisoners. We earnestly urge the authorities, upon whose decisions their fate depends, to remove this matter from all political implications and aims, and to consider it as it truly is: a matter of humanity and of moral responsibility before God. To all the prisoners, may you finally return to your family, your homeland, your freedom. We invoke divine favors upon yourselves, dear children, and upon those who are dear to you, upon the families still saddened by the absence of a loved one, upon those who, kept far from their home, entrust their hope of return to God; in the outpouring of Our paternal heart, We grant to all as a pledge Our Apostolic Blessing. 5 Cf. Luke 21:18.

[*Latin ed. p. 268*]

Acta Apostolicae Sedis - Commentarium Officiale 268 II. Those who attended the XIIIth Congress of the International Society "for Applied Psychology," held in Romae. "Gentlemen, you have come from all over the world in great numbers to participate in the XIIIth Congress of the International Association of Applied Psychology, and you have desired, on this occasion, to visit Us. We are pleased to welcome you here, and We extend a heartfelt welcome to each of you. The subject that interests you, and from which this Congress derives its name, is applied psychology; but, without limiting your investigations to practical applications alone, you also consider, to a very great extent, questions that pertain to theoretical psychology. As can be seen in the extensive documentation that you have communicated to Us, the four sections into which your work is divided – applied psychology in the workplace and in vocational guidance, medical psychology, school psychology, and criminal, judicial, and penitentiary psychology – each addresses, on numerous occasions, the questions of ethics involved in its respective fields. You have also noted that, in this regard, there exist among psychologists and theologians certain divergences of opinion, which lead to regrettable uncertainties in ideas and in action, and you have requested Us to provide, if possible, some clarification on these matters. Two points, in particular, were brought to Our attention: the widespread use of certain tests, by means of which one goes so far as to, without scruple, probe the deepest recesses of the soul; and then the related, but broader, problem of the moral responsibility of the psychologist, namely, the extent and limits of his rights and duties in the use of scientific methods, whether in theoretical research or in practical applications. We will address these two points in Our discourse, but by framing them within a broader synthesis: the religious and moral aspect of human personality, which is the object of psychology. We will consider successively: * Held on April 10th of the year 1958. The test is defined as a diagnostic experiment, which aims to bring to light, as objectively and accurately as possible, the

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distinctive characteristics of the psyche of a personality, or even only some of its particularities. 1"

[*Latin ed. p. 269*]

Acta Pontificii, Pius XII, 269, 1. *Definitio personalitatis humanae ex parte psychologica et moralis; 2. Obligationes morales psychologi erga personalitatem humanam; 3. Principes morales fundamentales de personalitate humana in psychologia.*

I. *Definitio personalitatis humanae ex parte psychologica et moralis.*

1. Terminus "personalitas" hodie ubique invenitur, sed cum sensibus diversis. Verum est, si bibliographiam de hoc subiecto percurratur, manifestum est quod multa notiones referentes ad structuram psychicam hominis exprimuntur in terminos technicos, qui ubique eundem sensum fundamentalem retinent; tamen, plures elementa psychismi humani adhuc obscura manent et definitionem adcommodam adhuc non invenerunt. Terminus "personalitas" inter haec numeratur, tam in psychologia scientifica quam in psychologia applicata. Ergo, oportet definire quomodo hunc terminum intellegimus. Quamquam praecipue aspectus morales et religiosi consideramus, dum vos maxime ad aspectum psychologicum tenditis, non putamus haec diversa puncta visa oppositiones vel contradictiones creare, donec manent obiectiva et ad facta adhaerere conantur. Personalitatem definimus ut "unitas psycho-somatica hominis, sicut determinata et regita a anima."

2. Haec definitio primo de personalitate ut "unitas" loquitur, quia eam totum considerat, cuius partes, quamquam proprias characteres conservantes, non separatae sunt, sed organiciter inter se conectae. Propterea, psychologia facultates psychicas et suas functiones separatim considerare potest, in propria structura et legibus immanentibus, sicut etiam in tota sua organica. Definitio deinde hanc unitatem ut "psychosomaticam" characterizat. Puncta visa theologi et psychologi hic in multis locis conveniunt. Opera technica psychologiae enim diligentiter influenciam corporis in mentem considerant, cui continuam energiae contributionem per processum vitalem praebet; ex altera parte, influenciam mentis in corpore studen

[*Latin ed. p. 270*]

The *Acta Apostolicae Sedis* – Official Commentary, volume 270, endeavors to scientifically determine the modalities by which the soul governs psychic tendencies, and to derive practical applications therefrom. The definition then states that the psycho-somatic unity of man is "determined and governed by the soul." The individual, as an indivisible unity and totality, constitutes a unique and universal center of being and action, a "self" which possesses and disposes of itself. This "self" is the same for all psychic functions, and remains the same despite the passage of time. The universality of the "self" in extent and duration applies particularly to the causal link which connects it to its spiritual activities.

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This universal and permanent "self" takes on, under the influence of internal or external causes, consciously perceived or implicitly accepted, but always through a free decision, a determined attitude, and a permanent character, both in its inner being and in its outward behavior. Since this distinctive mark of personality ultimately derives from the spiritual soul, it is defined as "determined by the soul," and since it is not a process that is occasional, but continuous, it is added, "governed by the soul." It may happen that certain traits of a character acquire a more pronounced prominence, and this dominant trait is designated by the term "personality," but the existence of such dominants is not required in order to speak of a personality in the sense of the definition. Personality can be considered either as a simple fact, or in the light of moral values, which must govern it. It is known that there are personalities of value and others insignificant; some are troubled, vicious, or depraved, while others are flourishing, upright, and honest. But all of these bear these characteristics because they have, through their free decision, given themselves a particular spiritual orientation. Neither psychology nor morality will neglect this fact, even though both preferably consider the ideal to which personality tends.

3. Since the moral and religious aspect largely coincides with the preceding, we will suffice to add a few indications. Metaphysics considers man as a living being, endowed with intelligence and freedom, in whom the body and soul are united in a single nature possessing an independent existence. In technical terms, one would speak of a "rationalis naturae individua substantia." 2 Cf. *Summa Theologica* I, p. q. 29, a. 1. 2 In this sense,

[*Latin ed. p. 271*]

Acta Pii PP. XII 271: Homo semper est persona, unum "individuum" distinctum ab omnibus aliis, unum "ego" ab initio usque ad finem vitae suae, etiam quando conscientia huius rei careat. Igitur, certa differentia invenitur inter hunc punctum et expressiones psychologiae, sed tamen sine contradictione insolubili. Praecipua elementa personalitatis ex puncto morali et religioso sunt haec: a) Homo totus est opus Creatoris. Etiam si psychologia in investigationibus suis, experimentis et applicationibus clinicis, non hoc tenet, semper in opere Creatoris laborat; praeterea, haec consideratio essentialis est ex puncto morali et religioso, sed dum theologus et psychologus manent obiectivi, nihil timendum est conflictus, et ambo progredi possunt in suo proprio campo et secundum principia scientiae suae. Cum homo consideratur ut opus Dei, duo elementa importantia pro developmento et valore personalitatis christianae inveniuntur: similitudo eius ad Deum, quae procedit ex actu creatorio, et filiatio divina in Christo, quae manifestatur per Revelationem. Persona christiana, inquit, incomprehensibilis fit, si haec elementa omittuntur, et psychologia, praesertim applicata, ipsa exponitur incomprehensionibus et erroribus, si ea ignorat. Nam haec res

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sunt facta vera, non imaginata vel supposta. Quod haec facta per revelationem cognita sunt, nihil detrahit eorum authenticitae, quia revelatio hominem adhortatur ut limites intellectus limitati transilit, ut se intellectui infinito Dei committat. b) Consideratio finalitatis etiam essentialis est ex puncto morali et religioso. Homo facultatem et obligationem habet naturam suam perficere, non sicut ipse vult, sed secundum planum divinum. Ad imaginem Dei in sua personalitate completandam, non impetus suos sequi debet, sed normas obiectivas, sicut illas deontologiae medicae, quae intellectui et voluntati eius imponuntur et quae ei dictantur a conscientia et a revelatione. Conscientia, aliter, illuminabitur, interrogando opiniones aliorum et sapientia traditione humanitatis. Annis paenulis, in America codex deontologiae medicae redactus est: "Ethical Standards for Psychologists," qui fundatur in responsis 7.500 membrorum "American Psychological Association" (Washington D. C.). Etiam si hic codex...

[*Latin ed. p. 272*]

The *Acta Apostolicae Sedis* – Official Commentary 272 contains certain debatable assertions; nevertheless, one must approve of the idea that inspires it: the recourse to serious and competent individuals to discover and formulate moral norms. Whoever neglects or despises the norms of objective moral order will only acquire a distorted and imperfect personality.

c) Furthermore, to say that a man is obligated to observe certain rules of morality is to hold him responsible, to believe that he has the objective and subjective possibility of acting according to these rules. This affirmation of responsibility and freedom is also essential to personality. Therefore, despite certain positions defended by some psychologists, one cannot abandon the following presuppositions, on which, moreover, it would be desirable to achieve as broad an agreement as possible between psychologists and theologians:

1. Any given man must be considered normal until proven otherwise;

2. The normal man does not merely possess a theoretical freedom, but he actually also has its use;

3. The normal man, when he uses, as he ought, the spiritual energies at his disposal, is capable of overcoming the difficulties that hinder the observance of the moral law;

4. Abnormal psychological dispositions are not always binding and do not always deprive the subject of all possibility of acting freely;

5. Even the dynamics of the unconscious and subconscious are not irresistible; it remains possible, to a large extent, to control them, especially for the normal subject;

6. Therefore, the normal man is ordinarily responsible for the decisions that he makes.

d) Finally, to understand personality, one cannot abstract from the escha-

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tological aspect. As long as man lives on earth, he can will both good and evil; but, once separated from the body by death, the soul remains fixed in the dispositions acquired during life. From a moral and religious point of view, the decisive element in the structure of personality is precisely the attitude that it adopts towards God, the ultimate end proposed to it by its very nature. If it has oriented itself towards Him, it will remain so; if, on the contrary, it has turned away from Him, it will retain the disposition that it has voluntarily given itself. For psychology, this final episode of psychic development may have only secondary importance. However, since it deals with...

[*Latin ed. p. 273*]

Given the psychic structures and the acts that proceed from them, which contribute to the final development of personality, the destiny of the individual should not remain entirely indifferent to them. These are the points that We wished to develop concerning personality, considered from a moral and religious perspective. Let us add a few brief remarks. The works of your specialty also deal with the dominant traits in the structure of personality, that is, the dispositions that determine the aspect of its psyche. In this way, you divide men into groups, according to whether the senses, instincts, emotions and affections, sentiment, will, or intelligence are dominant in them. Even from a religious and moral point of view, this classification is not without importance, because the reaction of the various groups to moral and religious motives is often quite different. Your publications often also address the question of character. The distinction and meaning of the concepts of ″character″ and ″personality″ do not appear to be uniform everywhere. Sometimes they are even taken as synonyms. Some hold that the main element of character is the attitude that a person adopts towards their responsibility; for others, it is their stance before values. The personality of the normal person is necessarily confronted with the values and norms of moral life, which also includes, as We have said, medical ethics; these values are not mere indications, but obligatory directives. One must take a position with regard to them, accepting or rejecting them. Thus, a psychologist defines character as ″the relative constant of the personal search, appreciation, and acceptance of values.″ Many works of your Congress allude to this definition, or even comment on it extensively. A final fact, which attracts the common interest of the psychologist and the theologian, is the existence of certain personalities, whose only constant is, so to speak, inconsistency. Their superficiality seems invincible, and admits as a value only indifference or disregard for all orders of values. For the psychologist, as for the theologian, this is not a reason for discouragement, but rather a stimulus to work and an invitation to fruitful collaboration, in order to form authentic personalities and solid characters for the good of individuals

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and communities.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Commentarium Officiale II. The moral obligations of the psychologist towards human personality. We now arrive at questions of medical ethics, concerning which you have requested our opinion, namely, first, the licitness of certain techniques and the manner of administering psychological tests, and second, the religious and moral principles which are fundamental for both the psychologist and the patient. It should be noted, moreover, that the questions of ethics discussed here also concern anyone who possesses the use of reason, and, in general, anyone capable of performing a conscious psychological act. Psychological tests and other methods of psychological investigation have greatly contributed to the knowledge of human personality and have rendered it notable services. Therefore, one might think that there are no particular problems of medical ethics in this field, and that everything can be approved without reservation. Indeed, no one will deny that modern psychology, considered as a whole, deserves approval from a moral and religious point of view. However, if one considers in particular the aims it pursues and the means it employs to achieve them, one will be led to make a distinction. Its aims, namely, the scientific study of human psychology and the healing of mental illnesses, are entirely commendable; but the methods used sometimes give rise to justified reservations, as We mentioned above in connection with the work published in America: "Ethical Standards for Psychologists." It does not escape the most astute psychologists that the most skillful use of existing methods does not succeed in penetrating the area of the psyche, which, so to speak, is the center of personality and always remains a mystery. Having reached this point, the psychologist can only humbly acknowledge the limits of his abilities and respect the individuality of the person on whom he must pass judgment; he should strive to perceive the divine plan in every person and to help develop it as far as possible. The human personality, with its own characteristics, is indeed the most noble and astonishing of the works of creation. Now, from what We know of your work, it appears that certain moral problems arise here: You indeed reveal several times the objections raised by the psychologist's intrusion into the intimate sphere of another person's personality. Thus, for example, the use of narcoanalysis, already discussed in psychotherapy, is considered as...

[*Latin ed. p. 275*]

Acta Pii PP. XII 275: illicit actions within the judicial process; similarly, the use of the apparatus for detecting falsehood, which is called the "Lie-detector" or "polygraph." Certain authors denounce the harmful consequences of violent emotional tensions, provoked in a subject as part of an experiment, but also assert that one must know how to prioritize the

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interest of scientific progress over that of the individual person, who serves as the subject of the experiment. Some, in psychiatric research and treatment, perform interventions that have not received the prior consent of the patient, or of which the patient was not fully aware of the extent. Consequently, the revelation of the true content of their personality can, in some, cause serious traumas. In short, it can be said that one must sometimes lament the unjustified intrusion of the psychologist into the deep personality of the individual, and the serious psychological damage that results for the patient, and even for third parties. It sometimes happens that one does not ensure the complete consent of the interested party, and that, to justify questionable procedures, one alleges the priority of science over moral values and the interests of individuals (that is, in other words, the common good over the particular good). We will examine the validity of the principles that even good psychologists invoke to justify certain questionable methods of action."

The interest of science and the importance of psychology: Morality teaches that scientific requirements alone do not justify any method of using psychological techniques and methods, even by serious psychologists and for useful purposes. The reason is that those interested in psychological investigation processes must not only consider scientific laws, but also transcendent norms. Indeed, what is primarily at stake is not psychology itself and its possible progress, but the human person who uses it, and this person...

[The passage then describes narco-analysis and the polygraph, as previously defined.]

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - The official commentary adheres to superior, social, moral, and religious norms. This is also the case in other branches of science; mathematics, for example, or physics, in themselves are foreign to morality and therefore subject to its norms, but the person who dedicates himself to their study and applies their laws never leaves the moral plane, because at no time does his free action cease to prepare his transcendent destiny. Therefore, psychology, as a science, can only assert its claims to the extent that the hierarchy of values and the superior norms, of which We have spoken, are respected, and among which are those of law, justice, equity, respect for human dignity, and ordered charity for oneself and others. These norms are not mysterious, but are clearly evident to every upright conscience, and are formulated by natural reason and by revelation. To the extent that they are observed, nothing prevents the just claims of psychological science from being asserted in favor of modern methods of investigation.

2. The Consent of the Subject. The second principle under discussion is that of the rights of the person, who is subjected to psychological experi-

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ments or treatment. In itself, the content of the psyche belongs exclusively to the person (here, to the subject of the experiments and treatment) and remains known only to him. However, this person already manifests something of it by the very fact of his behavior. When the psychologist deals with what is thus revealed, he does not violate the intimate psyche of the subject. He can also act freely when the individual consciously expresses a part of it, and in this case signifies that he attaches no importance to secrecy. But there is a large part of his inner world that the person reveals only to a few confidants and defends against the intrusion of others. Some things will even be kept secret at all costs and from everyone. There are others that he cannot even consider. Furthermore, psychology shows that there exists a region of the intimate psyche – in particular, tendencies and dispositions – so hidden that the individual will never come to know it, nor even suspect it. And just as it is unlawful to appropriate the property of another or to violate his bodily integrity without his consent, it is not permitted to enter, against his will, into his inner domain, whatever techniques and methods are employed.

[*Latin ed. p. 277*]

Acts of the Pontifical Secretariate, Pius XII, 277. Furthermore, one may ask whether the consent of the individual is sufficient to unconditionally grant the psychologist access to their psyche. If this consent is unjustly extorted, any action by the psychologist will be illicit; if it is vitiated by a lack of freedom (due to ignorance, error, or deception), any attempt to penetrate the depths of the soul will be immoral. On the other hand, if it is freely given, the psychologist can, in most cases, but not always, act according to the principles of his science without contravening moral norms. It must be considered whether the individual has not exceeded the limits of their competence and their capacity to give valid consent. Indeed, man does not possess an unlimited power over himself. Often, in your works, you cite (without, however, quoting the formula) the legal principle: "volenti non fit iniuria": "if the person consents, no injustice is done to them." We should first note that the intervention of the psychologist could very well infringe upon the rights of a third party, for example, by revealing secrets (of state, of office, of family, of confession), or simply the right of individuals or communities to their reputation. It is not enough that the psychologist themselves or their assistants are bound by secrecy, nor that, at times, for serious reasons, a secret can be entrusted to a prudent person. For, as We have already pointed out in Our address of April 13, 1953, on psychotherapy and psychology, certain secrets cannot absolutely be revealed, not even to a single prudent person. As for the principle "volenti non fit iniuria," it removes only one obstacle before the psychologist, namely, the right of the person to protect their inner world. But other obstacles may persist in virtue of moral obligations, which the subject cannot arbitrarily remove, for exam-

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ple, religious sentiment, self-esteem, modesty, and decency. In such cases, although the psychologist violates no right, they fall short of morality. It is therefore important to examine, for each particular case, whether any of these moral considerations might not oppose their intervention, and to accurately assess their significance.

3. Heroic Altruism. What should be thought of the motive of heroic altruism, alleged to justify the unconditional application of psychological exploration and treatment techniques? The moral value of human action depends, first and foremost, on...

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Commentarium Officiale concerning its object. If this object is immoral, the action is also immoral; it is of no use to invoke the motive that inspires it or the goal it pursues. If the object is indifferent or good, one can then inquire about the motives or the end, which confer new moral values on the action. But a motive, however noble it may be, never suffices to make a bad action good. Thus, any intervention by the psychologist must first be examined in its object, in the light of the indications given. If this object is not in conformity with the law or morality, the motive of heroic altruism does not make it acceptable; if the object is licit, the action may, in addition, receive from the motive invoked a higher moral value. Those who, moved by this motive, offer themselves to the most painful experiences to help others and be useful to them, are worthy of admiration and imitation. But one must be careful not to confuse the motive or the goal of the action with its object, and to transfer to it a moral value that does not belong to it.

4. The general interest and the intervention of public authorities. Can the general interest and the intervention of public authorities authorize the psychologist to employ any method? No one will deny that public authority, with regard to individuals, can, for just reasons, make use of the acquisitions and proven methods of psychology. But the question here concerns the choice of certain techniques and methods, a characteristic of totalitarian states, which do not consider the means, but use without distinction everything that serves the purpose pursued, without regard for the requirements of moral law. We have already denounced, in Our discourse of October 3, 1953, at the VI International Congress of Criminal Law, the aberrations, of which the twentieth century still gives sad examples, in accepting torture and violent means in judicial proceedings. The fact that immoral procedures are imposed by public authority does not make them licit in any way. Therefore, when public authorities create experimental or advisory offices, the principles that We have expounded apply to all psychological measures that they are called upon to take. For the free research and initiatives of these offices, the principles will be applied that are valid for free research and initiatives of individuals, and in general, for the use of theoretical and

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applied psychology.

[*Latin ed. p. 279*]

Acta Pii PP. XII, 21Q: Concerning the competence of public authority to impose psychological examinations, the general principles regarding the limits of public authority's competence shall apply. We have expounded in Our allocutions of September 13, 1952, on the moral limits of research and medical treatment, and of September 30, 1954, to the "Sodalitas medicorum universalis," the principles that regulate the relationship of the physician to the persons he treats, and with public authorities, in particular, the possibility for public authorities to grant to certain physicians and psychologists rights that exceed those that a physician normally possesses with regard to his patient. The provisions of public authority requiring children and young people to undergo certain examinations—assuming that the purpose of these examinations is licit—must, in order to be in conformity with morality, take into account the educators who have over them a more immediate authority than that of the State, namely, the family and the Church. Neither the one nor the other, moreover, will oppose measures taken in the interest of children; but they will not allow the State to act in this area without taking into account their own rights, as Our Predecessor, Pope Pius XI, affirmed in the Encyclical "Divini illius Magistri" of December 31, 1929, and as We Ourselves have emphasized on various occasions.

III. Fundamental moral principles concerning human personality in psychology. The answers that We have given you thus far still require, as a complement, the statement of the basic principles from which they are deduced, and through which you will be able, in each particular case, to form a fully justified personal judgment. We will speak only of principles of a moral order, which concern both the personality of the one who practices psychology and that of the patient, to the extent that the latter participates through a free and responsible action. Certain actions are contrary to morality because they violate only the norms of a positive law; others have within themselves their own character of immorality; among these—and these alone are those with which We will deal—some will never be moral; others will become immoral depending on certain circumstances. Thus, for example...

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Commentarium Officiale: Est improbum agere penetrandum in conscientiam alii; sed actus iste fit moralis, si ille cui pertinet consentit valide. Potest etiam accidere quod quaedam actiones exponant ad periculum violandi legem moralem: sic, exempli gratia, usus probationum aliquando periculosum est, sed fit moralis, quando rationes proportionatae periculum incurrunt. Igitur tres species actionum improborum distinguere licet, quae iudicari possunt improborae secundum tres

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principes fundamentales, prout sunt improbae, vel intrinsecus, vel ex defectu iuris apud eum qui eas facit, vel propter pericula quae eas gignunt sine causa sufficienti. Actiones improbae intrinsecus sunt illae, cuius elementa constituentiva sunt inconciliabilia cum ordine morali, id est, cum recta ratione. Actio consciens et libera est contraria, vel principiis essentialibus naturae humanae, vel relationibus essentialibus quae ea habet cum Creatore et cum aliis hominibus, vel regulis praesidentibus ad usum rerum materialium, eo quod homo numquam se servus fieri debeat, sed dominus manere debet. Igitur contrarium est ordine morali quod homo, libere et consciens, facultates suas rationales inferioribus instinctibus subiaceat. Cum applicationem probationum, vel psychologiae, vel cuiuslibet aliae methodi ad hoc pervenit, illa fit improba et recusanda sine dubio. Naturaliter, ad te pertinet conscientiae tuae determinare, in casibus particularibus, quae officia ita repudiare debantur. Actiones improbae ex defectu iuris apud eum qui eas facit non continent in se elementa essentialia quae improba sunt, sed, ut licite fiant, supponunt ius, vel explicite, vel implicite, sicut erit plerumque in casu medici et psychologi. Quoniam ius non potest praesupponendum, primum stabilire oportet per probationem positivam, onus cui incumbit qui illud arrogat, et fundatum in titulo legitimo. Donec enim ius acquisitum non est, actio improba est. Sed si, in aliquo momento, actio talis videtur, non sequitur tamen quod semper talis maneat, quia accidere potest quod postea ius acquisatur quod ante deficiebat. Attamen ius in causa numquam praesumi potest. Sicut diximus supra, ad te etiam hic pertinet decidere in casibus concretis, quorum exempla multa inveniuntur in operibus tuae specialitatis, si talis vel talis actio sub applicationem huius principii cadit. Tertio loco, quaedam actiones improbae sunt propter periculum, cui exponunt sine causa proportionata. De hoc...

[*Latin ed. p. 281*]

Pius PP. XII, in paragraph 281, speaks of the moral dangers, both for the individual and for the community, whether concerning personal goods, the body, life, reputation, morals, or material goods. It is obviously impossible to completely avoid danger, and such a requirement would paralyze all endeavors and seriously harm the interests of everyone; therefore, morality permits such risk, provided that it is justified by a motive proportionate to the importance of the goods threatened and the proximity of the danger that threatens them. You have repeatedly pointed out in your writings the dangers posed by certain techniques and methods used in applied psychology. The principle that We have just stated will help you to resolve the difficulties that may arise in each case. The norms that We have formulated are primarily of a moral order. When psychology theoretically discusses a method or the effectiveness of a technique, it only considers its suitability for achieving the end it seeks and does not touch upon the moral plane. In practical application, it is also important to take into account the spiritual

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values involved, both in the psychologist and in the patient, and to combine the scientific or medical perspective with that of the whole human person. These fundamental norms are obligatory, because they result from the nature of things and belong to the essential order of human action, the supreme and immediately evident principle of which is that one must do good and avoid evil.

At the beginning of this address, We defined personality as "the psychosomatic unity of man, as determined and governed by the soul," and We clarified the meaning of this definition. Then We attempted to provide an answer to the questions that you had raised, regarding the use of certain psychological methods and the general principles that determine the moral responsibility of the psychologist. From him, one expects not only a theoretical knowledge of abstract norms, but also a deep, thoughtful moral sense, long cultivated by constant fidelity to his conscience. The psychologist who is truly desirous of seeking only the good of his patient will be all the more careful to respect the limits set to his actions by morality, since, as it were, he holds in his hands the psychic faculties of a man, his capacity for free action, to realize the highest values that his personal destiny and social vocation entail.

19 - ACTA, vol. XXV, n. 6. — 26-5-1958.

[*Latin ed. p. 282*]

Acts of the Apostolic See - Commentary, Official 282. We most heartily desire that your endeavors may ever penetrate more deeply into the complexity of human personality, aiding it to remedy its failings and to respond more faithfully to the sublime designs that God, its Creator and Redeemer, forms for it and proposes as an ideal. Invoking the most abundant heavenly favors upon you, upon your collaborators, and upon your families, We give you assurance of Our Apostolic Blessing.

III. To those who attended the Convent of Studies concerning the Monks of the Orient, held in Rome.

* We are pleased to welcome you at this joyous time of Easter, dear sons, and to offer you Our congratulations for the successful outcome of the Congress, which has brought you together to study various aspects of Eastern monasticism. In the program presented to Us, We first note a historical section concerning Slavic, Byzantine, Syrian, Armenian, Georgian, Coptic, and Ethiopian monasticism; then a legal section illustrating the *Motu Proprio Postquam Apostolicis Litteris*, which We published in 1952; and finally, synthetic views on the important role of monasticism in the Eastern Church, and on monastic spirituality and Christian unity. These few glimpses sufficiently demonstrate the importance of your work and the breadth of the questions that occupy you. Thanks be to God, the progress of historical sciences and methods of investigation greatly facilitate a salutary return to the sources, in this field as in many others. And although the dra-

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matic events that have occurred in the East since the origins of monasticism have caused it to suffer terrible trials, and sometimes regrettable deviations, it is a cause for joy to see all that can bring light and comfort to the generous initiatives aimed at restoring its splendor and fruitfulness.

"From the beginning of Christianity," We said in the *Motu Proprio Postquam Apostolicis Litteris*, "monks have shone in the garden of the Church, like newly blossomed flowers. Faithful to the inspirations of grace, subduing the concupiscences that hinder spiritual life, inflamed with the love of God and of men, they devoted themselves..."

[*Latin ed. p. 283*]

Acts of the Holy See, Volume XII, page 283, concerning the pursuit of evangelical perfection. Hermits and those living in community, through prayer and contemplation, through bodily mortifications and other exercises of virtue, joyfully ascended the mountain of God. It has been observed that the flourishing of monasticism corresponded with the rapid expansion of Christianity, which followed the end of the persecutions, and the documents of that era indeed show the eagerness of generous souls towards this new form of perfection, a kind of voluntary martyrdom intended to replace the bloody martyrdom, the hope of which was diminishing. However, it should be noted that, even before the peace of Constantine, fervent Christians were already fleeing the world and, in their private lives, engaging in ascetic practices, while others sought in the desert a complete renunciation of the pleasures of a corrupt civilization. The supernatural example of certain great figures, such as Saint Paul the Hermit and Saint Anthony, drew ever-increasing numbers of imitators to the solitudes of Thebais, or to the lauras of Palestine and Syria, who became the spiritual sons of these first Fathers of the Desert. Among the counsels of the Divine Master to His disciples, that of perfect chastity, consecrated by His own virginal birth, found a fervent echo in the early generations of Christians. Continence flourished there as a fruit of the Holy Spirit and constituted one of the most evident signs of the profound transformation that Christianity was bringing about in the world; but it also aroused in those who wished to preserve it a formidable spiritual struggle. Was it not absolutely necessary to flee the world in order to remain chaste? The Gospel suggested means of great power to avoid sin, especially the sin of the flesh: "Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart." And how could one practice the blessed poverty of the Gospel more perfectly than in solitude, where there is nothing but God alone? Moreover, did not the Old Testament and the New Testament provide several examples of voluntary retreats in order to find the Creator in silence? Therefore, following Moses and Elijah, John the Baptist, Jesus Himself, and Saint Paul after his conversion, the friends of God will seek Him in the desert. But the boldness of these heroic Christians was to fix

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their dwelling there forever.

[*Latin ed. p. 284*]

234 Acta Apostolicae Sedis - Commentarium Officiale: Expecting the day of deliverance in prayer and penance, and the definitive encounter with the Lord so ardently desired. The spontaneous movement that led Christians yearning for the absolute, following the first anchorites into solitude, made these individuals the necessary guides for their generous undertaking. Not all were prudent, nor did all possess the physical and moral qualities necessary for a monk. And although it is true that God is heard more easily in silence and solitude, so too is the devil present, ever watchful. Does not the Gospel say, "Jesus was led into the desert by the Spirit, to be tempted by the devil"? 3 Indeed, it fell to the Fathers to guide souls at very different levels of spiritual life along the paths of asceticism and prayer. They had to adapt and strive to make each person understand how to govern their soul and submit it entirely to God, and many of them became masters in the art of discerning spirits, healing scruples, dispelling illusions, and enlightening and encouraging their novice or more advanced confrères. There was nothing abstract or systematic in this formation, but rather a familiar and concrete wisdom, examples, and formulas improvised under the inspiration of experience and with the help of the Holy Spirit. The faithful memories of the disciples preserved and transmitted these anecdotes and apophtegms, which later formed delightful collections, such as the "Cent Chapters" of Diadochus of Photice, or the "Spiritual Meadow" of John Moschus, and so many others, the substance of which, communicated from the 6th century to the West by John Cassian, became the heritage of "treatises on perfection." Despite the diversity of times and places, the same spirit animated the anchorites of the 3rd and 4th centuries, and everywhere the same experience fostered a natural evolution towards cenobitism. The first Fathers were, in effect, only voluntary guides for their disciples, whose examples and conversations supported generosity and enlightened minds. But individual guidance, however useful it may be for advancing along the paths of perfection, was not always sufficient to guarantee the hermits against errors and the illusions of the senses. The history of the Fathers of the desert provides numerous examples, often picturesque, sometimes dramatic. Men who initially claimed to practice only self-denial and renunciation of all things sometimes succumbed to pride and obstinacy.

3 Matthew 4:1.

[*Latin ed. p. 285*]

Acta Pii PP. XII 285: Quod desidebant erant structura socialis et illud minimum iurisdictionalis, necessaria ad perficendum in aliquo campo. Experientia deserti docuit mentibus praestantissimis quod auctoritas Patris spiritualis debet sanciri pacto, si quando tacito, et promissione obedien-

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tiae, quae ei permittit unumquemque filium suo ad efficacem correctionem subicere, et providere ad bonum commune, quod postulat abnegationem profundioris, renuntiationem iudicii proprii et voluntatis, quae sunt ultima refugia egoismi, ultima obstacula amore Dei et proximi. Sic "status perfectionis" in lineis essentialibus perficiebatur, et Orientem Christianum fuit qui in Ecclesia inauguravit. Monachismus orientalis, quamquam conservans praeciosas notas proprias, est origo aliarum formarum monachismi Christiani, et eius influentia, ut Nos paeniter notavimus, invenitur plus minus in omnibus magnis ordinibus religiosis. Quod appellari potuit spiritualitas deserti, illa forma animi contemplativi quae Deum quaerit in silentio et destitutione, est motus profundus Spiritus, qui numquam cessabit, donec erunt corda quae vocem eius audiunt. Non timor nec paenitentia, nec solum prudentia, quae populant solitudines monasteriorum. Sed amor Dei. Quod in magnis urbibus modernis, in terris opulentissimis, sicut etiam in planitiis Gangei vel silvis Africae, sunt animae capaces totum vitum suum ad adorationem et laudationem dedicare, quae se voluntarie ad actionem gratiarum et intercessionem dedunt, quae se libere constituunt iura hominum apud Creatorem, protectores et advocatos fratrum suorum apud Patrem caelorum, quanta victoria Omnipotentis, quanta gloria Salvatoris! Et monachismus non est aliud, in essentia sua. Ex hac consideratione intelligitur quod ius canonicum, tam orientale quam occidentale, statum religiosum, et praesertim illum monachorum, habet ut dignum honoris specialis: "Status religiosus... ab omnibus in honore habendus est." 4. Quare nobis magna est consolatio et suavissimus motivum spei, quod origines et principales characteres monachismi dies crescentem melius cognoscuntur et illustrantur. Sicut notavimus in "Motu Proprio" iam citato, filii sanctorum Antonii, Pachomii, Aphraatae, Hilarionis, Basilii Magni, omnes formas caritatis practicaverunt. 4 Cf. Acta Ap. Sedis, a. 44, 1952, pag. 67-68, can. 2 et 6; Codex I. Can. can. 487.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Officiale Commentarius apostolicus; they cultivated the human knowledge of their time. Almost all the great names of Eastern monasticism distinguished themselves in the defense of the faith. Alas, this culture and zeal gradually declined, or even disappeared, in certain regions. However, wise reformers, supported by the maternal care of the Church, at various times and until the present century, have restored the original vigor of monasticism. Your works and your prayers will contribute to this renewal. We ask this of God, and it is to demonstrate our paternal concern for you and to obtain this favor for you that We, from the depths of Our heart, grant Our Apostolic Blessing. IV To the Illustrious Men from Africa, delegated and devoted to a certain institute, which they call "Centre de Documentation et de Diffusion des Industries Minérales et Energétiques d'Outre Mer." * It is a joy for Us, Gentlemen, to receive

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at this time of Easter this distinguished group of individuals, Ministers, Secretaries of State, Parliamentarians, Directors of public organizations and large private companies, currently assembled before Us. We gladly welcome this visit and We particularly greet the numerous representatives from the territories of Africa and Madagascar, for whom the Centre de Documentation et de Diffusion des Industries Minérales et Energétiques d'Outre-Mer has organized this information tour. We are pleased to learn that Italian industrialists are now participating in the development of their countries, and We hope for the best fruits of this fraternal international collaboration. Indeed, it is pleasing to see the exchanges between Europe and Africa multiplying, which are united by so many geographical and historical ties. In the common exploitation of the considerable resources that the Creator has placed at the disposal of human industry on the soil and in the subsoil of the African continent, a more effective rapprochement takes place than mere expressions of friendship. To work together has always been a providentially beneficial means of getting to know each other and of esteeming each other. If differences of immediate interest may give rise to temporary conflicts, a reasonable concern for the common good, the foresight inspired by clear prudence, and feelings of mutual trust will... * Die 13 Aprilis mensis a. 1058.

[*Latin ed. p. 287*]

Acta, Pontificii, Pauli, XII, 287: "To seek and find a just agreement, in which the rights and legitimate aspirations of each will be respected. The contribution of capital and technology from Europe is an irreplaceable service, which will accelerate the economic development of the countries of Africa. This development is urgent, as everyone knows, because in the modern world, economic interdependence has become so great that an underdeveloped country cannot enjoy complete freedom. The unequal distribution of the gifts and riches of nature imposes a moral obligation on men to help one another, each according to the light and strength he has received. This obligation grows ever larger as the social or national group possesses more power. No one can deny today that the more privileged nations are aware of this and seek to fulfill it, despite the internal opposition and considerable material difficulties they necessarily encounter. We must rejoice in all efforts that tend to realize what the combined voices of conscience and a broadly understood interest invite us to undertake without delay. Therefore, We offer sincere prayers that fraternal understanding and welcoming kindness may favor your negotiations on both sides and ensure a deep and lasting collaboration between your various countries for the greater good of all. May the Lord of heaven and earth help and enlighten you. This is the grace We ask for Him for each of you, for your families and your countries; as a pledge of which We give you Our Apostolic Blessing. To the Cultivators of the Land from Italy, who attended the XII National

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Congress, held in Rome. * A meeting with you, beloved children, is always a great comfort to Us; therefore, whenever, on the occasion of your national congresses, you have requested Our blessing, We have welcomed you, in the best way possible, with affectionate and paternal tenderness. We have thus wished to demonstrate Our lively hope, indeed Our certainty, that you will continue to advance on the right path, on which you have embarked with confident boldness from the very beginning of your existence. Biso * April 16, 1958."

[*Latin ed. p. 288*]

The Acts of the Apostolic See - Official Commentary 288: It was necessary to overcome the understandably individualistic mindset of many, and the widespread distrust towards any form of association; on the other hand, it was necessary to resist the invitations and persuasions of those who sought your contribution to their organization. But you preferred to remain autonomous, uniting your efforts in order to more easily provide for your actions of defense, conquest, and positive construction. We have not forgotten that already at the First National Congress, you invited everyone to reflect on the fact that "Italian families who cultivate their own land are, by tradition and by deep conviction, Christian." Therefore, convinced that "only in the light of Christianity is the moral and material elevation of rural families possible," you "solemnly affirmed your adherence to the principles of the Christian-social school," dispelling all doubt and closing the door to any attempt at ambiguity. Such adherence, far from constituting an obstacle to the attainment of your legitimate goals, has facilitated your action, conferring upon it a character of timeliness and wisdom that others would not have known or been able to give it. Thus began a series of deserved achievements, which do not cease to increase in number and value; so that to the numerous happy successes already achieved by your Confederation in the fields of union, economics, taxation, and social welfare, has recently been added that of a law which extends the pension for invalidity and old age to Direct Cultivators, tenants, and sharecroppers, thanks to which it is foreseen that by 1958, six hundred thousand Direct Cultivators will be able to receive it. Significant efforts have also been made throughout Italy to develop your associative life. According to information received, already 2, 2, 3 local sections have their own headquarters, where they can gather periodically to read the press, to learn about the publication of new laws (in favor of agriculture), to listen to technical and union lectures, and finally, to hold those friendly gatherings, which are so beneficial to mutual understanding and which pave the way for intelligent and harmonious activity. We would also like to congratulate you, because this, your XII Congress, finds you once again victorious: let others continue to claim to be the true and only defenders of the humble classes; let them strive to diminish your victory. 1 Cf. I Congress of the National Confederation of

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Direct Cultivators, November 1946, page 46.

[*Latin ed. p. 289*]

289 Acta Pii PP. XII: "Vos autem, procul dubio, perseverastis in confirmando fidem vestram in illos qui non deceperunt iustas vestras aspirationes. Votum vestrum adivit ad eos qui nihil omiserunt de eo quod facere poterant ad defendendum iura vestra fundamentalia et ad auxiliandum vos in necessitatibus vestis numerosis et variis. Ex hac bona voluntate auxiliandi vos, oriuntur 837 milia admissionum hospitalium, quae respondent ad 10 miliones diurnarum; 4 miliones "praestationum specialium"; et constructio 90 ambulatoriorum. Et nunc, post hoc nostrum affectum salutem, solliciti sicut sumus de bono vestro, praesertim in ordine spirituali, ecce, vobis, cogitatio ad incitandam vos ad transcurrere vitam vestram, semper cum maioris conscientia, semper cum maioris studio, semper cum maioris dignitate. Vos etiam, enim, habetis facultatem ad affirmandam et ad developandam essentiam vestram humanam, vitam vestram Christianam. Habetis eam sicut homines, habetis eam sicut cultores agrorum.

1. Praestat quod quisque conari meliorare condicionem suam omnibus modis licitis; tamen, certum est, quod omnis vita, per se ipsam, aequabiliter praeclara est apud homines et apud Deum. Quando enim recta vivitur, aequivalet ad perficiendum sacrum officium; erit, consequenter, verum ministerium Dei, actum amoris ad Ipsum, et, propter Ipsum, actum amoris ad proximum. Si autem consideratur quod omnes Christiani sunt pars mysteriosi aedificii, cuius lapis angularis est Christus; ipsius vivens lignum, Salvator divinus; 2 quod in ipsum innestant; 3 quod sunt membra unius corporis sub eodem capite, Deus incarnatus; 4 tum intelligitur quomodo non importat quale sit genus lapidis, tralicii, membri, sed potius et solum quod quisque sciat stare in loco suo, perfecte adimplendo functionem suam. Quia omnis opera erit ita exsecutio ordinis Jesu, consummatio desiderii eius, et ab eo accipiet consistentiam, efficaciam et valorem.

2. Sed vos habetis etiam missionem specificam, et vos hortamur ut eam comprehendatis, ut eam aestimatis, ut eam vivatis.

a) Primum omnium, debetis operari ad meliorationem condicionis vitae inter eos qui agros colunt. Conditio vitae debet semper meliorari per reclamationem et per rectam et sanam reformationem agrorum; debet operari ut semper plus diffundatur proprietas directiva.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Commentarium Officiale. Vos debetis operari pro incremento et emendatione productionis, pro diminutione costum, et, ex altera parte, quia propriae characteristicae demandatis productorum agricolarum, et rigiditas quae in offerta eorum invenitur, non noceant pretiis et non diminuant actualem consistentiam vestrorum redditorum. Non possumus ommittere adhibere attentionem vestram

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ad unum particulare ordinem, qui inter omnes est maxime oeconomicè deprimatus, minus developatus socialiter et minus protegatus: volumus dicere ordinem quem repraesentant categoriae bracciantium, cuius conditio gravatur ab onere disoccupationis et sub-occupationis, praesertim in zonis possessionum parvarum fragmentatarum. b) Pariter cum emendatione materiali, debet procedere emendatio spiritualis. Tempore non longo praeterito, auditus est clamor apprehensionis, qui, etsi videatur necessarium non exagere eius magnitudinem, tamen periculosum esset esse totaliter infundatum. Indifferentia religiosa, miscredentia declarata, hostilitas praeconcipiatae, quae in remoto tempore erant propriae aliorum ordinum intellectualium et recenter contaminabant categorias operariorum, videntur etiam se impetrare inter operarios agrorum; hoc accideret, in veritate, cum notatur consolans motus reversionis primorum et arrestum in processo materialistico secundorum. Vos non debetis ommitere quidquam, ut sanae traditiones religiosas camporum Italicae remaneant intactae et praevaleant contra attemptationes pervertendi quae ex variis partibus et omni modo sunt perpetratae. Certo, Cultores Directi praebent, in hoc sensu, spectaculum consolatorium: omnia in vita et in actione eorum volunt inspiri a fide Christiana, ita ut ex Evangelio et doctrina Ecclesiae sint mutuata principia, fines, methodus. Particulare auxilium est pro illis character ex explicitè familiari eorum operis; nihil, ergo, quod disgreget familiam, a vobis est benigne accceptum, et hoc explicat cur materialismus atheus urget et frustratur sicut contra solidum murum, quoties conatur aperire viam ad penetrandum inter vos. c) Missio particularissima et vere providentialis organizationis vestrae est praebere exemplum concretum de quo possit maximum effortem tendere ad attingendum fines materiales, sine aliquo modo cedere ad alliciationes inimicorum Christi. Vos estis probatio manifesta de quo pervertitur, de quo luditur in errore, cum temptatur accreditare sententiam, secundum quam Christianismus, ac-

[*Latin ed. p. 291*]

The acts of Pope Pius XII, if adhered to in their truths and practiced in their norms, would cause setbacks or delays in the path towards true progress. May so many deluded individuals, so many who have gone astray, look to your firm and serene will for progress in order and peace. May Italy once again find in the fields one of the most solid moral and social foundations for its necessary development. You, beloved children, Direct Cultivators, may you be the most genuine and most simple Italians, the most Christian and the most humane.

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - Official Commentary

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ACTA OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

LETTER TO THE MOST EXCELLENT ORDINARIES OF THE PLACE, CONCERNING THE DUE CULTIVATION OF THE LATIN LANGUAGE.

Most Excellent Lord,

The students of the sacred institutions have been taught, through just and proven methods, to cultivate and cherish the Latin language throughout the course of the centuries. We do not think it fitting to pass over the fact – namely, that, in pursuing the proper education of your sacred youth to the best of their abilities – how much the precepts of the Church insist that those striving for the priesthood should be diligently imbued, both with general human letters and, in particular, with the Latin language. For we know well that this language is eminently proper to the priest, with whom it is prescribed to use it when he performs the sacred rites, acting in the place of Christ before God; therefore, it is undoubtedly the case that, by the very nature of his office, he must not only be knowledgeable in this language, but also proficient in it, more so than most.

However, in our age, it has become widespread that clerics are not educated with the best methods, by which their predecessors in former times gained the esteem of all; indeed, we often hear it said, and frequently, that there are lacking priests recently raised to the sacred orders, who, as far as the Latin language is concerned, suffer from such ignorance that they not only cannot speak or write it fluently, without violating the laws of grammar, but also cannot even understand the simplest author of Latin literature. The cause of this state of affairs will be clear to all who have carefully considered how our students are educated at present.

It must be admitted that the study of the Latin language has been greatly diminished in our seminaries, and that the sacred institutions have often lost the renowned excellence of their studies, by which, through the excellent combination of the cultivation of letters with a love of virtue, they flourished in example and authority: alas! the times.

[*Latin ed. p. 293*]

The Sacred Congregation for Seminaries and Universities seems to desire nothing more, nor to strive more eagerly, than the conveniences and utilities of life, and to despise with contempt that which recalls the freshness and beauty of the liberal arts and literature. Lest anyone should think that we are saying more than the truth allows, when we lament the decline of the Latin language in our seminaries, it is sufficient to bring forward certain examples which have come to the knowledge of this Sacred Con-

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gregation. Indeed, through Apostolic Visitators, who recently investigated the state of studies in each nation, we have learned the most grievous testimonies concerning this matter. Moreover, not a few, moved by the worsening of this evil, spontaneously turned our attention to this matter of such importance, all of whom are worthy of trust in the office they hold and are of the highest standing, namely, the Rectors of Universities, the Directors of Seminaries, and the Professors, as well as some laymen of considerable authority and deeply concerned for the good of the Church. But especially the interventions of many Bishops have moved us, who, with great earnestness and almost the same words, denounce the dangers to the Church if suitable and appropriate remedies are not applied. Lamenting the unhappy fate of the Latin language, they especially deplore its ignorance, because, for this reason, our young students seem to neglect or only lightly touch upon the philosophical and theological disciplines. For, as Most Reverend Prelates rightly and justly affirm, unless students of the sacred disciplines are thoroughly proficient in Latin, the writings of the Holy Fathers, the definitions of the Councils, the decrees, the documents of the Supreme Pontiffs, the opinions of the Theologians, in a word, the richest treasures of the entire Tradition, cannot open their riches to them. Therefore, this Sacred Congregation has not hesitated to receive all these invitations of such great importance, which have come to it from all sides; and confident that it will accomplish a useful and welcome task for all, it has decided to collect some documents which the Supreme Pontiffs, in our time, have most clearly set forth with regard to this matter. Whoever examines this small volume will easily see with what force of argument the Latin language is presented to our young men as one that must be studied with all diligence and care. We have induced the Supreme Pontiffs to speak, so that it may be made clear to all to whom it pertains, without any ambiguity, what must be done, so that, as the Church itself commands by their voice, it may be diligently brought to fruition.

In order to provide the Most Reverend Ordinaries with more arguments concerning the study and use of the Latin language, the Sacred Congregation for Seminaries and Universities has...

[*Latin ed. p. 294*]

Acts of the Apostolic See - Official Commentary 294. In order to more fully achieve this objective, it is worthwhile to explain what remedies should be employed to treat this ailment; remedies which, indeed, must be chosen so that they are few in number, but of the greatest efficacy.

I. It is undeniable that the accurate selection of teachers holds the first place in restoring the Latin language to its former splendor and vigor. For it is clear that no progress in this discipline can be hoped for unless teachers perfectly suited for this task are dedicated to it. For the Apostolic Visitators unanimously affirm that a very grievous consequence arises from this,

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namely, that often, for this discipline, teachers are chosen who are not equal to the task. Therefore, let Ordinaries take care that they entrust students only to learned teachers, especially those who, having diligently studied and mastered the humanities in the universities, are skilled in teaching; and if such are lacking, let them diligently seek to prepare them.

II. It is necessary that students in seminaries be instructed in the rudiments of this language from the very beginning of their studies, so that the Latin language may be more easily and thoroughly learned. It is also necessary to choose the proper method of instruction: how this discipline should be imparted to beginners, so that they may cherish, love, and learn it best through love. Some, following a stricter opinion, devote too much time and care to philological investigations, and with almost endless and learned discussions, weary the minds of the students. To this end, they have also sent forth certain works, entitled: I. Documents of the Supreme Pontiffs concerning the humanities, and especially the Latin language; II. The Living Latin Language in the Church, in which distinguished men present the matter learnedly and clearly. With regard to the documents of the Supreme Pontiffs, the following are cited:

Pius IX, Encyclical Letter, Singulari quidem, March 17, 1856 (Enchiridion Clericorum, n. 338);

Leo XIII, Letter, Plane quidem, May 20, 1885 (Ench. Cler. nn. 461-465); Encyclical Letter, Depuis le jour, September 8, 1899 (Ench. Cler. nn. 593-596);

Pius X, Letter to the Sacred Congregation of Studies, Vehementer sane, July 1, 1908 (Ench. Cler. nn. 820-822); Letter, Sollicitis Nobis, December 8, 1910 (Ench. Cler. n. 849); Letter, Votre lettre, July 10, 1912 (Ench. Cler. n. 861);

Benedict XV, Instruction, S. O. de Semin. et Stud. Univ., Sacred Congregation, October 9, 1921 (Ench. Cler. n. 1125);

Pius XI, Apostolic Letter, Ap. Officiorum omnium, August 1, 1922 (Ench. Cler. n. 1154); Apostolic Letter, Ap. Unigenitus Dei Filius, March 19, 1924 (Ench. Cler. n. 1189); Motu Proprio, Latinarum litterarum, October 20, 1924 (Ench. Cler. nn. 1200-1202);

Pius XII, Encyclical Letter, Mediator Dei, November 20, 1947 (A. A. S. 39 [1947] 544s.); Homily, Magis quam, September 23, 1951 (A. A. S. 43 [1951] 737); Homily, C'est une grande joie, September 5, 1957 (A. A. S. 49 [1957] 845-849).

[*Latin ed. p. 295*]

The Sacred Congregation for Seminaries and Universities: It is surprising that students so readily reject such a wealth of knowledge and become bored with it. Others, on the other hand, adhering to certain more recent principles of instruction, believe that students, with only a few rules of

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speaking and writing accepted, should be immediately immersed in the study of the best authors of Latin literature. This results in students, not having been properly instructed in the necessary fundamentals, being hindered by every kind of difficulty, preventing them from correctly interpreting what they read; therefore, it often happens that boys, fatigued by vain and fruitless endeavors, lose heart to the point of despairing of being able to achieve what they are attempting. Since everything that exceeds its proper limit is always harmful, we must maintain a middle course: therefore, that method of instruction seems to us to be suitable and effective, which – after having diligently taught the rules of grammar and the construction of words – gradually leads students through frequent exercises to overcome difficulties and to correctly interpret the authors. But which authors should be chosen? We must not be content with merely the writers of ancient Rome, but also the authors of all of Latin literature, who, both through the purity of their language and the elegance of their style, and through the excellence of their teaching, rightly belong to the masters of the Golden Age. For the Latin language has never been so impoverished that it could not produce excellent writers, conspicuous for both elegance and learning. Therefore, let students draw an example and an incentive from men of letters of all ages, so that they may, through this method, clearly demonstrate the truth: that the Latin language is not a dead thing, or something covered in the dust of the ages and therefore utterly useless for the discipline of life, but an instrument and a vehicle of wisdom and of divine knowledge, by which, guided and instructed by the Church, our civil culture is perfected and conformed. Therefore, it rightly and deservedly retains its power and effectiveness even today.

Finally, one thing remains that we must strongly recommend: that students be granted a fair opportunity to learn the language, for since its precepts and usage require much time and effort, especially given the considerable difficulties involved. What, then, should be said of those study programs (which we have found to exist in some seminaries), in which so few hours are allotted to the study of the Latin language? Some offer an excuse, claiming that they are forced to yield to greater necessities: they say that the students...

[*Latin ed. p. 296*]

The Acts of the Apostolic See – Official Commentary 296: Unless they follow the order of studies prescribed by civil authority, they cannot acquire publicly recognized academic degrees. However, this excuse cannot be justified. For the Church, in order to properly train its future priests, has its own particular aims and purposes, and it also uses its own laws, from which it cannot in any way renounce; moreover, it is well known that there are seminaries in which young men learn Latin and prepare themselves for academic degrees. We considered it necessary to communicate this to

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you; and it certainly seems to be of such importance and authority that it deserves your utmost attention and concern. We are quite certain that everything in your seminary will be arranged in such a way as to conform readily to these norms and exhortations. Relying on this hope, we wish you all the best and offer you abundant blessings in the Lord. Given at Rome, from the halls of Saint Callixtus, on the twenty-sixth day of October, in the year of Our Lord 1957. I. Card. PIZZARDO, Prefect of the L. © S. f C. Confalonieri, Secretary.

[*Latin ed. p. 297*]

A. and T. L. 28 May 1958 (Ser. II, vol. XXV, no. 7) - ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTIONS. I. AREQUIPENSI - AYACUQUENSIS (CARAVELIENSIS). ERECTION OF A NEW PRELATURE (NULLIUS) NAMED PIUS (CARAVELIENSIS) FROM THE ARCHDIOCESE OF AREQUIPA AND THE DIOCESE OF AYACUCHO. THE BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. As a most loving mother, who benignly adapts herself to the needs of each and every one of her children, the Holy Church, with provident and diligent counsel, takes care that for her children, united throughout the world by the blood of Christ and by charity, more and more abundant aids are multiplied each day, so that they may attain eternal life with a more secure step. Therefore, when the venerable Brother Francis Lardone, Archbishop with the title of Ehizaeanus and Apostolic Nuncio in the Republic of Peru, requested from this Roman See that, for the benefit of those who reside in the extensive Sees of Arequipa and Ayacucho, we create a new Prefecture "nullius," we gladly accede to these requests, and approve this plan, which is most useful for the protection and promotion of the sacred religion. Having heard what the venerable Brothers thought about this matter, and Leonardus Iosephus Rodríguez Bailón, 20 - ACTA, vol. XXV, no. 7. — 28-5-1958.

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - Official Commentary. The Metropolitan of Arequipa, and Victorious Alvarez, Bishop of Ayacucho; and with the consent of those who have some authority in this matter, we, with supreme power, decree the following. We separate territory from the Arequipa archdiocese, namely the provinces commonly called La Unión, Condesuyos, and Caraveli; and from the Ayacucho diocese, we detach a part of the civil province of Lucanas, namely the region that, extending to the south, lies within the boundaries of the foreign vicariate commonly called Pusquio, and the entire civil province of Parinococham; from these territories thus separated, we establish a new "nullius" Prelature, to be called Caravelien-sis, and we define its boundaries as those of the civil provinces and vicari-

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ates mentioned above. The city of Caraveli will be the seat of the Prelature and the residence of the Prelate; and there, in the existing church, dedicated to Saint Peter the Apostle, we raise the building to the rank of a cathedral, with the rights and privileges proper to such churches; and we likewise grant to the Prelate "nullius" the same rights and honors that are customarily granted upon the establishment of such a Prelature, and we grant these also to the Prelate of Caraveli, with the customary obligations and duties, the most important of which we recall to be that he and his Prelature shall be suffragan to the Metropolitan of Arequipa and his archdiocese. Furthermore, we command the Prelate of Caraveli, that as soon as it can be done, he should establish at least an elementary seminary, for the instruction of boys who, drawn by the sweetness of Christ, aspire to the priesthood; which, after it has been established according to the norms of common law and the Sacred Congregation for Seminaries and Universities, he shall send forth the best young men from it to Rome, to the Pontifical Ephebic Institute of Latin America, for more thorough instruction in philosophy and theology. The prelate's table shall be constituted from the revenues of the curia, and from the dowries given by the civil authority, and from goods and money offered by the faithful, and finally, from a portion of the goods that, after the division, will accrue to the new Prelature, according to the prescription of canon 1500 of the Code of Canon Law. As for the clergy, we decree that, as soon as the establishment of this Prelature has been fully carried out, priests shall be assigned to it, who shall hold ecclesiastical benefices or offices within the territory described in these Letters, with full right; and other clerics who legitimately reside within its boundaries. All acts and documents that relate in any way to the new Prelature shall be sent by the Curias of Arequipa and Ayacucho to the Curia of Caraveli as soon as possible, and shall be carefully preserved there in the archives. Finally, with regard to the governance and administration of the Prelature of Caraveli, we wish that all things be observed faithfully according to what the sacred canons prescribe. We decree finally that the venerable

[*Latin ed. p. 299*]

Acta Pii PP. XII 299: Brother Franciscus Lardone, whom we have declared to possess all the necessary powers for these matters, and to whom we delegate, if it should be necessary, to any ecclesiastic of distinguished rank; and we impose upon him the obligation to draw up the documents pertaining to the completed division, and to send faithful copies thereof to the Sacred Congregation of the Consistory as soon as possible. And if another, while engaged in these matters, presides over the Apostolic Nunciature in the Republic of Peru, he shall possess the same powers and bear the same obligations. We will and order that these documents be effective now and in the future; so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain

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their full force. No prescriptions of any kind whatsoever shall be able to be contrary to the efficacy of these documents, since through these documents we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or written by hand, which bear the seal of a person constituted in ecclesiastical rank, and which have been signed by a public notary, shall have the same full faith as if they were the original documents. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-first day of the month of November, in the year of Our Lord one thousand nine hundred and seventy-seven, in the nineteenth year of Our pontificate.

CELSUS Card. COSTANTINI 8. R. E. Cancellarius

£ß EUGENIUS Card. TISSERANT Episc. Ostien. ac Portuen. et 8. Rufinae

Hamletus Tondini, Apostolic Cancellary Regent

Alfonsus Carinci, Archbishop titular of Seleucia, Dean Protonotary

Bernardus De Felicis, Protonotary Apostolic

Loco SS Plumbi In Ap. Cane, tab., vol. LXXXXVI, n. 75.

Apost.

[*Latin ed. p. 300*]

Acta Apostolicae Sedis - Official Commentary 300 II LUANDA - SILVA PORTUENSIS (MALANJE) Certain territories are detached from the dioceses of Luanda and Silva Portuensis, whereby a new diocese is established, (MALANJE) named after it. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter.

Among the concerns and duties of the pontifical office which, God willing, we fulfill, we have always considered it necessary that the boundaries of individual dioceses be properly defined, since from this often arises the prosperity of a region, and the flourishing state of religion. With regard to this matter, the Most Reverend Brother Fernando Cento, Archbishop with the title of Seleucia Pieria and Apostolic Nuncio in the Republic of Portugal, in accordance with solemn agreements between the Apostolic See and the Portuguese Republic, ratified on the seventh day of May, in the year nineteen hundred and forty, and on the first day of June, of the same year, has requested this Roman See to establish a new diocese by dividing the territories of the dioceses of Luanda and Silva Portuensis, which are located in the region commonly called Angola. We, considering this matter to be beneficial to that people, and after careful consideration, have decided to accede to the request. Therefore, with the agreement of the Most Reverend

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Brothers Moses Alves de Pinho, Archbishop of Luanda, and Anthony Ildefonso dos Santos Silva, Bishop of Silva Portuensis, and with the consent of those who might consider themselves to have some right in this matter, we, with our supreme authority, decree and order the following.

From the archdiocese of Luanda, we separate the territory of the civil region commonly known as Malanje; also, from the diocese of Silva Portuensis, we separate the civil territory which the people call Lunda; and with these territories, we establish a new diocese, to be called Malanje, whose boundaries shall be the same as those of the two regions from which the new Church originates, as determined by civil law in the year nineteen hundred and forty. Therefore, the boundaries of the diocese of Malanje extend: to the north, to the archdiocese of Luanda and the Belgian Congo; to the south, to the diocese of Silva Portuensis; to the east, also to the Belgian Congo; and finally, to the west, to the diocese.

[*Latin ed. p. 301*]

Acta Pii PP. XII 301, Novae Lisbonae et Silvae Portuensis. The seat of the Church and the Bishop's residence shall be established in the city commonly called Malanje; and the Bishop shall place the cathedral chair in the temple of the Blessed Virgin Mary, who has been taken up to heaven, which, as is fitting, we shall elevate to the rank and dignity of a cathedral church. We grant to the Church and to its Ordinary all the rights, honors, and privileges that belong to their respective orders; and we impose upon the Bishop also the duties and obligations that are inherent in the episcopal office and in the institution of the Holy Church. Furthermore, we decree that the new See and its Ordinary shall be subject to and suffragan to the Archdiocese of Luanda and its Metropolitan. We also command that a seminary, at least in its elementary form, be constructed within the territory of the newly established Church, for the education of young men of Buena Esperanza for the priesthood, according to the common laws of the Holy Congregation for Seminaries and Universities. A college of canons shall be established, according to the norms set forth in other documents issued under the seal. If this cannot be done immediately, we permit that, for the time being, diocesan consultors be chosen, to assist the Bishop in his deliberations. These consultors shall cease from their duties when the canons are established. The episcopal table shall be maintained: first, from the revenues of the Curia; second, from the alms freely given by the Christians; and finally, from that portion of the goods which, according to canon 500 of the Code of Canon Law, are due to it. Furthermore, with regard to the governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, and similar matters, we command that all that which the sacred canons prescribe be strictly observed. It is also our will that, once the diocese is established, those clerics who hold office or benefices therein shall be considered as belonging to its clergy; and that the

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others shall be assigned to the territory in which they legitimately reside. Finally, all acts and documents pertaining in any way to the diocese of Malanje shall be promptly sent to its episcopal Curia, and shall be carefully preserved therein in the archives of sacred things. Moreover, these things which we have commanded by these letters shall be carried out by the venerable Brother Fernando Cento, or by his legate, provided that he is constituted in an ecclesiastical office. We grant to him all the powers, whether necessary or useful, for this purpose. We also deem it fitting that, in fact, copies of the documents be drawn up, and that true copies thereof be promptly sent to the Sacred Congregation of the Consistory. If, at the time when these matters are to be carried out, another presides over the same Apostolic Nunciature, he shall take care to carry out our mandates. We will and desire that these letters be effective now and in the future; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, shall be able to impede the effectiveness of these letters, since by these same letters we derogate from all prescriptions that might be contrary to them. Therefore, if anyone,

[*Latin ed. p. 302*]

The Acts of the Apostolic See – an official commentary – which possesses every authority, whether knowingly or unknowingly, if anyone acts against it, We command that it be declared entirely invalid and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely trustworthy, just as if they were presented in person. Whoever, in general, disregards or in any way rejects Our decrees, let him know that he will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth and twentieth day of the month of November, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate. CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Ecclesiastical College. EUGENIUS Cardinal TISSERANT, Bishop of Ostia and Portua and of St. Rufina. Hamletus Tondini, Regent of the Apostolic Chancery. Alfonsus Carinci, Archbishop, titular of Seleucia, Dean of the Prot. Apost. Bernardus De Felicis, Prot. Apost. Loco © Plumbi In Ap. Cane, tab., vol. LXXXVI, n. 90. APOSTOLIC LETTER TO THE BLESSED VIRGIN MARY IMMACULATE, UNDER THE TITLE OF "DE SAN JUAN DE LOS LAGOS," WHO IS ESTABLISHED AS THE PRINCIPAL CELESTIAL PATRONESS OF THE ENTIRE ARCHDIOCESE OF GUADALAIARENSI, IN THE NATION OF MEXICO. PIUS PP. XII For the perpetual memory of this event. – The fervent devotion and supreme love of the Christian faithful for the Mother

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of God impel Us, with particular zeal, to honor the Blessed Virgin Mary, whom We have followed from childhood. For this reason, We have gladly learned from the supplications contained in the letters of the Venerable Brother Joseph Garibi y Rivera, Archbishop of Guadalaiarensis, that in the city of San Juan "de los Lagos,"

[*Latin ed. p. 303*]

The acts of Pope Pius XII, page 303, mention that the image of the Blessed Virgin Mary, under the title of "Immaculate Conception," is devoutly venerated, being a work of ancient craftsmanship and perfect art. Missionaries of the Order of Friars Minor, tireless heralds of the Gospel, are said to have brought this sacred icon there, in order to spread true faith in the Mexican regions, shortly after the discovery of America, and to arouse a special devotion to the Immaculate Conception. The Virgin Mother began to be venerated with ardent piety. The revered image, which had been damaged by age, was restored to its former beauty when a certain young woman, snatched away from earthly affairs, was miraculously restored to life after invoking the Blessed Virgin with great fervor in her image, which is called "of San Juan de los Lagos." What is the wonder of the power and virtue of the Virgin Mother; how much more has her cult increased and spread widely! Because two churches, built in honor of the Sacred Virgin, were not sufficient to accommodate the multitude of the faithful, a temple was built, both grand in size and beautiful in appearance, in the year 1767, through the generosity of many and the contributions of the people. On many and great occasions, especially on the feast of the Purification of the Blessed Virgin Mary, an inexplicable number of Christians arrive from distant regions of the United States of North America to this outstanding center of Marian devotion. This temple has become a clear monument of piety, and together with the sacred image, it has been enriched with honors and privileges by Our Predecessors, among whom Saint Pius X benignly granted the imposition of the pontifical tiara upon the lion. The head of the image was redeemed with three crowns, the first of which shines with numerous diamonds of considerable value, skillfully attached. The church received the title of collegiate church in the year 1923 from Our Predecessor, Pope Pius XI, of blessed memory. Since then, solemn ceremonies and festivities are carried out with great pomp and solemnity by the College of Canons and many priests, with the greatest joy of spirit. On May 1, in the year 1947, We ourselves decided to elevate the collegiate church of the Blessed Virgin Mary "of San Juan de los Lagos" to the honor and dignity of a minor basilica. For this reason, the Venerable Archbishop of Guadalajara earnestly requested Us to confirm, with Our authority, the Blessed Virgin Mary Immaculate, under the title of "of San Juan de los Lagos," whom the clergy and the people have already unanimously chosen as their Patroness, and to declare her the principal Patroness of the entire Archdiocese before

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God. With these requests gladly received, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - After mature deliberation concerning the fullness of Apostolic power, by the force of these Letters and in perpetuity, We confirm the Most Blessed Virgin Mary, Immaculate, under the title commonly known as "de San Juan de los Lagos," as the principal Patroness before God of the entire Archdioecesis Guadalaiarensis, within the territory of Mexico, and We establish, constitute, and declare this, with all the liturgical honors and privileges that rightly belong to the principal Celestial Patrons of dioceses. Notwithstanding any contrary provisions. We decree, We establish, We determine that these present Letters shall remain forever valid and effective, and shall fully produce and obtain their intended effects; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fifth day of the month of July, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, the following is decreed concerning Apostolic Briefs: II. Regarding the granting of privileges to the minor basilica of the parish church of Viltinens, dedicated to the Most Blessed Virgin Mary, Immaculate, located within the Apostolic Administration of Oenipont. PIUS PP. XII For the perpetual memory of this event. — The sacred buildings of Oenipont are renowned to be those of the monastery of Viltinens in the same city, one being the abbatial church, the other the parish church, because they are most distinguished for their religion, antiquity, and artistic works. This church, the Temple of the Curia, was dedicated to the Divine Mother in ancient times, and it is believed that the Canons Regular of the Order of Prémontré were established there, who made it an outstanding seat of Marian piety. There is preserved a symbol of the Divine Mother, carved in the Gothic style, which is highly venerated by the Christian people, especially because the Virgin Mary, depicted there, is said to have frequently heard the prayers of the faithful and even worked miracles.

[*Latin ed. p. 305*]

The acts of the Most Holy Father, Pope XII, paragraph 305, attest to this. This pious zeal of the people has increased over approximately one thousand three hundred years to such an extent that the ancient building could not contain the crowds of those who came to it; therefore, a new temple was then constructed, which is known to have been dedicated in the year 1310.

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Nor did the Canons Regular relax their devotion to religion during the passing of time, since in the year 1701, with the encouragement of Abbot Norbert Bussjaeger, they began to restore this church from its foundations with considerable expense; and in recent years, they have taken care to restore it, removing the traces of old age. This place is furthermore celebrated for its beauty, being the most beautiful and largest of all Marian temples within the boundaries of Austria; there, the work of Matthew Günther, an artist from Augsburg, deserves particular admiration, who painted the sacred images pertaining to the Blessed Virgin with remarkable beauty using fresh colors, and the work of the ceiling, which decorates the vault and walls, was the work of Francis Xavier Feichtmayr. The altar, also magnificent, made of precious marble, is certainly worthy of praise. Considering all these things, and wishing to signify to us that solemn ceremonies would be held in honor of the prodigious image of the Blessed Virgin Mary, the beloved Abbot of Viltin humbly requested that we grant this church the title and status of a Minor Basilica. These requests, supported by the commendation of the Venerable Brother Paul Rusch, Bishop with the title of Meloënsis in Isauria and Ordinary of Oenipontanus, we gladly accepted, and after consulting with the Congregation of Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we elevate the church of Viltin, dedicated to God in honor of the Blessed Virgin, free from all taint, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any objections to the contrary. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that they shall be fully supported and observed, and rightly judged and defined, now and forever; and that they shall be rendered void and null from this moment, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandulf, under the Fisherman's ring, on the sixth day of the month of August, in the year 1957, in the nineteenth year of our pontificate. By special mandate of the Most Holy Cardinal Gildo Bugnola, Prefect of the Congregation for Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 306*]

Acts of the Apostolic See - Official Commentary 306 III. VENERABLE SERVANT OF GOD, TERESIA A IESU JORNET IBARS, VIRGIN, FOUNDRESS AND GENERAL SUPERIOR OF THE CONGREGATION OF THE LITTLE SISTERS OF THE ELDERLY AND ABANDONED, IS DECLARED BLESSED. PIUS PP. XII. For the perpetual memory of this event. — The Church, adorned with all holiness, the unblemished Bride of the Savior, who had mercy on the multitude afflicted by hunger (cf. Mark 8:2), never ceased to regard the afflicted and to alleviate their

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needs as far as possible. Therefore, moved by charity, she embraced those who, though less inclined by nature, were in need of help, not by the impulse of love alone, but rather by the fire of divine zeal, to provide them with assistance, considering this a most important work. The excellent daughter of the Church, Teresia a Iesu Jornet Ibars, author and teacher of the Congregation of the Little Sisters of the Elderly and Abandoned, whom we have today solemnly added to the ranks of the blessed in Heaven. She was born on the ninth day of January, in the year one thousand eight hundred and forty-three, in the Spanish town of Aytona, of Francisco Jornet and Antonia Ibars, who, while managing their agricultural affairs with diligence, placed the greatest emphasis on domestic virtues and piety. After being cleansed with the salutary waters of baptism, she was raised in her mother's arms to piety and inspired to good works, so that, even as a young girl, she would bring the poor into her home, where they would be strengthened by food provided by her parents. Later, she went to Illerdam, where, under the care of a kind aunt who loved her dearly, she devoted herself to studies, to which she was accustomed from her youth. After completing her studies, the young woman, endowed with a remarkable intellect and commended by many virtues, entered a school for the training of teachers. Having received a public diploma, she instructed young minds in the art of letters in the town of Argensola, which is located within the province of Barcelona. While engaged in this work, she was moved by a certain divine impulse to despise the fleeting and perishable things of the world and to dedicate herself to God in a religious life. However, due to troubled times, it was not possible for her to enter the order of the Discalced Carmelites. Instead, she decided to join the Clarissan nuns, whose monastery was located in the town of Briviesca. However, due to a change in circumstances in Spain, while she was a novice, completely devoted to divine things, and was preparing to take her vows of religion, she was forbidden from joining that Franciscan community.

[*Latin ed. p. 307*]

Acta Pii Pp. XII 307: She suffered from a pustule on her face, which could have been caused by a common infection, but, acquiescing to the divine will, she returned home, where she was restored from her illness. Afterwards, amidst numerous and not insignificant difficulties, she again served the Tertiarian Carmelites, but, since the founder of that institution had died prematurely, she was forced to return home. Finally, she entered the true path of life, which God had granted her, and she turned to the pious priest Saturninus Lopez Novoa, who was thinking of establishing a college of religious women, whose purpose would be to bring Christian comfort to those deprived of family and to console the elderly. Therefore, having gathered several young women, among whom was her sister, Maria, she embraced a new form of religious life in the city of Barbastro, from which great benefits

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would arise for the Church and for the poor. On the twenty-seventh day of the month of January, in the year one thousand eight hundred and seventy-three, she, together with her companions, received the sacred habit, and the office of superior was entrusted to her, in which she demonstrated prudence, a benevolent spirit, and humility. Furthermore, by the counsel of Divine Providence, it happened that, at the same time, members of a Catholic society in Valencia, who were pursuing the very same goals as the sisters in Barbastro, were seeking religious women to whom they could entrust the task of establishing a home for the elderly in that city. As it was fitting, the Servant of God, along with a small group of young women, moved to Valencia to establish the home of the Sacred Family. There, in the house, she received poor, elderly people, to whom she endeavored to provide every kind of care, as if to Christ himself who suffered in their pains. However, since the house was too small and could not accommodate the growing number of elderly people, the zealous superior hastened to acquire a larger house, which had formerly belonged to the members of the Order of Saint Augustine. This was successfully accomplished, and this new home of virtue and charity became the principal seat of the sisters who cared for the abandoned elderly. Having there made her religious vows, which she always observed with the utmost diligence, Teresia, called by Jesus, greatly increased the community, adding many companions, forming new religious houses, and offering a friendly refuge to many elderly people in need. The institution was not only spread throughout the provinces of Spain, but also to distant regions of America. And when, in the year one thousand eight hundred and eighty-seven, it was approved by the Apostolic See, it had one hundred and sixty-two houses established, dedicated to the same purpose of caring for the elderly. It is scarcely possible to say how many labors, how many sorrows, how many adversities the Servant of God endured, with her long-standing health problems, in order to bring such joy to her Congregation.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Commentarium Officiale. In these trials and other grievous circumstances, such as when twenty-four sisters and seventy elderly people in one house were afflicted with the cholera disease, she completely submitted to the will of God. Relying entirely on virtue, she judged herself modestly; she restrained her tongue so that only necessary words seemed to come forth; she accustomed her mind to heavenly things through devout prayers; she diligently practiced poverty; possessing a certain austerity and firmness, she long governed her community with consideration and prudence; in all things, she maintained the course of her life so that she not only never deviated from the right path, but also, with steadfast purpose, strove for holiness with a manly spirit. Finally, as the illness worsened, she was brought to the town of Liria, where she had

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been ordered to go in the hope of recovery; there, on the twenty-sixth day of August, in the year one thousand eight hundred and ninety-seven, having received the holy Sacraments, inflamed with charity, she went to the Lord Jesus, to receive the ineffable reward of charity, as the administrator of the poor elderly. Moreover, the fame of her holiness was seen to be confirmed by heavenly signs; for which reason, a process was initiated to investigate the causes for her to be honored among the Blessed. Therefore, after the ordinary proceedings, which they call processes, the Commission for the introduction of the Cause, to be established with the Sacred Congregation of Rites, was signed by Us on the twenty-seventh day of June, in the year one thousand nine hundred and fifty-two. Then, after the Apostolic investigations were properly completed, the theological and cardinal virtues of the Venerable Teresa of Jesus Jornet Ibars were discussed; and, after all expenses and considerations, We, by Decree of the twenty-second day of January, in the year one thousand nine hundred and fifty-seven, solemnly declared her to be worthy of being honored as a heroine. Then, the question of miracles was raised, which, as the Servant of God requested, were said to have been granted by God, and after all things were diligently examined, We declared on the seventh day of January of this year that they were established. It remained to be determined whether the Servant of God could safely be included among the Blessed. This was indeed done; for all the Purple Fathers entrusted with the safeguarding of the Sacred Rites, the Official Prelates, and the Consultors affirmed that it was possible. However, because of the importance of the matter, We opened Our mind to consider, so that We might obtain a greater abundance of heavenly light to bring forth that judgment, offering prayers to God. Finally, on the twenty-third day of March of this year, We decreed that the solemn Beatification of the Venerable Servant of God, Teresa of Jesus Jornet Ibars, could safely proceed. Since these things are so, We, fulfilling the wishes of the Congregation of Little Sisters for the abandoned elderly, grant these letters...

[*Latin ed. p. 309*]

By rare grace and by Our Apostolic authority, We grant that the aforementioned Venerable Servant of God, Teresia a Iesu Jornet Ibars, may henceforth be called by that name, and that her body and, if possible, her relics, though not in the solemn celebrations, may be publicly presented for the veneration of the Christian faithful, and that also, images of the same Blessed may be reproduced. Furthermore, by the same authority, We grant that the Office of the Most Holy Virgin Mary may be recited annually, with readings approved by Us, and that a Mass of that Office may be celebrated, with prayers also approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the diocese of Illerdensi, in which the Blessed was born, and in the

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archdiocese of Valentina, within whose territory she passed away; also, in temples and chapels throughout the world where the Congregation of the Little Sisters of the Poor, dedicated to the care of the elderly and abandoned, is located, by all Christian faithful who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests, in the temples or chapels in which the feast of the aforementioned Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Teresia a Iesu Jornet Ibars, with the observances to be observed as previously stated, may be celebrated in the aforementioned temples and chapels, on days determined by legitimate authority, within one year after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Constitutions and Apostolic Ordinances and Decrees concerning the non-cult, and any other contrary provisions. We decree that, even in judicial disputes, the same full faith shall be given to copies of these Letters, whether printed or handwritten, provided that they are signed by the hand of the Secretary of the Sacred Congregation for Religious Rites and are sealed with the seal of that same Congregation, as would be given to the meaning of Our will expressed in these Letters. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of April, the third Sunday after Easter, in the year 1958, the twentieth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Bugnola, Prefect of the Sacred Congregation for Religious Rites, concerning Apostolic Briefs.

[*Latin ed. p. 310*]

Acts of the Apostolic See - Official Commentary 310. LETTER I TO THE MOST REVEREND FATHER, HENRY ALEXANDER CHAPPOULIE, BISHOP OF ANGERS, CONCERNING THE UPCOMING SIXTY-NINTH PASTORAL CONVENTION OF FRANCE, UNDER THE TITLE "THE UNION OF CATHOLIC WORKS OF FRANCE," WHICH WAS HELD FOR THE FIRST TIME ONE HUNDRED YEARS AGO.

PIUS PP. XII. The Pastoral Congress which will soon open in Angers under your presidency will recall the memory of the assembly, modest but already fervent, which was held there in 1858, and which inaugurated the tradition of these Catholic Congresses, which, under the title of the Union of Catholic Works, were subsequently to achieve great success. We are pleased to offer you Our congratulations on this Centenary.

As early as 1873, Our Predecessor, Pope Pius IX, addressing Mgr. de Ségur, the first President of the Union, gave thanks to God "who has multiplied the seed sown in the earth so abundantly that He has already brought forth a harvest that is already abundant," and the venerable Pontiff rejoiced in these happy fruits, saying that "for the Church, thanks to you, it has the joy of retaining many of its sons threatened by the enemy," and for

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the Society "to which so many young people... provide for its defense an honest, pious, and industrious generation."

How much more reason do We have to rejoice today in the good accomplished by this institution, now a century old, but still rich in initiatives and animated by worthy priests, who moreover know how to surround themselves with broad collaboration.

From the very beginning, under the authority of the bishops, the Congresses of the Union addressed during this century all the major themes of the education of youth and of parish pastoral care. In this regard, they have held a notable place in the development and coordination of the apostolate in France. Their importance has never ceased to grow, and We offer paternal wishes for the increasing growth of the institution.

Moreover, by choosing as the theme of the present Congress "The Pastoral Care of Adolescence," you remain in line with the apostolic and social concerns of the founders, who made the works of youth the subject of their first meetings. May it be so in this jubilee year.

[*Latin ed. p. 311*]

Acta Pii Pp. XII 311 Lourdes: The Immaculate Virgin, Mother of God, who watched over the adolescence of Jesus in Nazareth with such maternal care, guide your endeavors! Qualified speakers will address the problems of this difficult age, full of reserve and desires, fragile to temptation but sensitive to ideals. They will especially examine the conditions for the religious perseverance of young people during this critical period and in a world often hostile. Examine all these questions with a living faith, which never compromises with the precepts of morality, nor underestimates the value of supernatural means in the formation of the Christian. Consider them with a healthy optimism, worthy of Catholic educators who know the resources of nature transformed by grace and have experienced the power of Christ's call in the soul of a young person. Finally, treat these questions with true pedagogical competence, which is not afraid to benefit the educational work from recent advances in research in these areas, and with a discerning pastoral sense, which especially seeks to foster the growth of adolescents within Christian communities whose fervor serves as an example and support to them. At a time when in the Church apostolic needs are great, and too many fields remain fallow for lack of evangelical workers, We also earnestly desire that during this Congress, one insist, "opportunely, unseasonably," on the grave present duty of fostering among the young the awakening of priestly and religious vocations. What service would the Angers Congress not render, if it could, on this crucial point, increase the conviction of a large number of priests, parents, and educators! "Teach the child according to the way of his life: and when he shall be old, he will not depart from it," says Scripture, "and, 2 even when he is old, he will not depart from it." May the teachings of these Angers assemblies

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prepare the Church and the Nation for generations strong in faith and faithful to duty! With a generous heart, We invoke a large outpouring of graces upon the upcoming assembly and We grant to you, as well as to the dignitaries present and to all participants in the Congress, Our paternal Apostolic Blessing. From the Vatican, April 1, 1958. PIUS PP. XII

2 Prov. 22, 6.

[*Latin ed. p. 312*]

Acta Apostolicae Sedis - Official Commentary 312 II ON RELIGIOUS ORDERS FROM LUSITANIA, WHO ATTENDED THE CONGRESS HELD IN OLYSIPON, ON THE CONDITIONS OF RELIGIOUS PERFECTION.

PIUS PP. XII

Beloved sons, greetings and the Apostolic Blessing.

It has pleased Us, who fulfill the office of Supreme Shepherd of the Church, to receive news that not a few members of religious orders will convene in Olysipon, so that, with diligent and obedient attention, they may respond to the desires expressed by the Sacred Congregation for Religious Orders. Furthermore, We have been informed that you have prepared yourselves with earnest prayers and diligent works to celebrate this gathering of yours worthily and fruitfully. Therefore, We are fully confident that the most abundant grace of Heaven will accompany your deliberations and proposals.

While, along the banks of the Tagus River, under the guidance of your bishops, a great monument is being brought to completion, dedicated to Christ the King, which will be visible to all as a symbol of the Portuguese people, who have spread the Christian faith even more widely than their empire; you, members of religious orders – in a city which is not only the capital of Lusitania, but also of many peoples inhabiting numerous islands and continents within its jurisdiction – will use this gathering as one of the most effective means to ensure that Christ, first within yourselves, who strive for Christian perfection, and then among the nations that dwell on your shores, both in your metropolitan area and beyond the seas, may conquer, reign, and rule.

It is known and evident to all how rich and glorious is the history of the Church in the annals of Lusitania. However, no one can adequately recount these annals, or present this history in its proper light, without highlighting the important role played by the Religious Orders. First, the Military Orders, which, through the abundant blood of their members, promoted the expansion of the Christian realm, and later contributed to the emergence of "new seas and new heavens" in Europe. Also, the Orders of Monks and Mendicants, who, through word and example, instilled in the people the principles by which Christians are governed. Finally, the Orders

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of Clerics Regular, who have collaborated zealously with other congregations in order to enrich the minds of citizens with the study of literature and other disciplines, and to...

[*Latin ed. p. 313*]

Acta Pii PP. XII 313, not only to convert individuals, but also so that the peoples, whom your predecessors touched in the East and West, might embrace the Christian doctrine. Who does not remember, among the illustrious men of the Church, your Saint Anthony, of the Order of the Friars Minor, who worked so many miracles through the grace of God, who deserved the title of Doctor, and who is venerated with piety by all in the entire world? Nor do we wish to pass over in silence the Venerable Bartholomew of the Martyrs, of the Order of the Preachers, Archbishop Primate of Braga, that most valiant defender and promoter of the "Catholic Reformation," who attracted the admiration of all present at the celebration of the Council of Trent. Just as it is impossible to accurately describe the affairs of the Portuguese without mentioning those who embraced the religious state in various forms; so, it seems entirely certain that the affairs, which once bore so much glory, cannot continue in the manner by which your history is distinguished from that of other nations, unless those who are members of the same religious state contribute to their renewal, along with members of other contemporary institutions. This is indeed more clearly evident when one reflects deeply on the wealth with which your nation was once endowed. It possessed a remarkable power to spread its own name and virtue beyond the farthest seas; it led a Christian life by example; it was rich in virtues necessary for cultivating more virtuous morals. Who does not see that many of these things have been lost, when, through force, during the 18th century, the number of religious, especially in the Sacred Missions, was diminished, and when, finally, almost the same thing happened in 1910? However, to encourage the spirits of those afflicted by these harsh realities, there were not lacking signs that testified to the very gentle and benevolent hand of Him, whom we are accustomed to call "the glory of our nation, whom you have restored to health a thousand times." Thus, the study of Christian virtues revived. And Portugal, after eight centuries had passed since the beginning of its life, was publicly reconciled with the Church, under whose patronage and protection it was originally born. Among the greatest benefits that have come to your Church and your nation from the recent Missionary Agreement, it is fitting to remember that the number of religious institutions and those who bear their name has increased. This twofold increase seems to be the best sign of the renewal of Christian life in its former state. Many institutions, whose members participate in this agreement, did not exist a few years ago.

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21 - ACTA, vol. XXV, n. 7. — 28-5-1958. Portugal was asked to...

[*Latin ed. p. 314*]

The Acts of the Apostolic See, Volume 314, contribute to the illumination of the provinces, situated beyond the seas, with the light of Christ. It is fitting to acknowledge the missionary work, which is called, and to understand and value it more and more among you; and so that it may become more widely known and "According to your knowledge I also know," 1 it is necessary to find assistance from those who govern the affairs of this and nation. Your bishops, persevering with magnanimity and aided by the generosity of the faithful, have been able to restore, multiply, and nourish the seminaries of their dioceses. They also observe with pleasure today your assembly; whether those who have dioceses situated beyond the seas, since many of their helpers belong to your institutions; or those in Lusitania, because they see, as it were, a vivarium of missionaries there, who will at some time work within or outside their dioceses; and all, because, since it pertains to them to care that their own sheep "The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life and may have it more abundantly," 2 they see religious institutions of the most suitable kind, in which they, being moved by the Holy Spirit, can find a place so that, with appropriate means and resources, they may attain the perfection of religious life. But what is more important is this: not only those who are in charge, but also all in Lusitania, may come to know and love better the religious life, which is dedicated to acquiring evangelical perfection. Therefore, do not fear: your small flock, with God's help, as we hope, will soon increase in number and in virtue. We have spoken several times about the states of religious perfection, and we have already proposed more suitable means by which you may achieve the desired renewal of life, adapted to the needs of the present time. You certainly know the documents that have been issued by this Apostolic See on this matter; and you will undoubtedly examine them with a docile mind and diligent care, so that each thing may be brought to its proper effect. Therefore, let it suffice for now to commend a few things briefly. And first, those who have strayed from the right path are those who have considered your institutions, which have existed for a long time and have endured much, to be lacking in usefulness in the present time. There are many ancient monastic buildings among you, with adjoining cloisters that are almost deserted, which shine with the splendor of ancient art. But are not similar places filled everywhere else in our time with Christians, and indeed with men of no religion, who come together to hear the chants and to see the liturgical rites shine there, especially where the life of the most ancient monks flourishes? 1 2 Rom. 10:2; 7 Pet. 3:7. John

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10:10.

[*Latin ed. p. 315*]

The Acts of Pope Pius XII state: "This is not the abbreviated hand of the Lord" (315 3) and "The Spirit breatheth where he will and thou hearest his voice." (John 3:8). Therefore, as the centuries pass, new forms of religious life arise "for the perfection of the saints... in the building up of the Body of Christ." You, therefore, all frequent schools of sanctity in the Church, and are recognized as such by it. Where these are lacking, Christian life rarely attains that full perfection which rightly merits the designation of the Mystical Body of Christ in its present state. In various institutes of religious perfection, this Christian life is supremely fostered, developed, and brought to light. It is certainly a work that fully corresponds to the new inspiration of the Holy Spirit, by which the Church is moved, to assist the diocesan clergy both in their apostolic ministry and in their fraternal spiritual life, and to promote the apostolate of lay people according to the various forms of the Catholic Action. However, if such fervor of spirit is not present, and is not manifested so that, whether in priests or in the faithful, it diminishes the esteem for the clergy who are in the states of perfection, or for the institutes of religious perfection of lay people, such a mode of acting can undoubtedly have a miserable effect, even if the intentions are the best, so that the life of Christian communities languishes, which should rather be fostered with manifold unity and universal charity "of the whole Christ." Furthermore, it contributes greatly to promoting Christian life in each diocese, the life of religious sodalities shining with the splendor of virtues, especially in those places where pastoral care of souls is demanded. Your institutes, although very ancient, not only remain useful, but can also be perfectly adapted to the needs of our times. But what renewal is desired that is suited to the present needs? It undoubtedly requires not only that the moderators of the sodalities command, and that their subjects obey. But it also requires such a formation of spirits, both in the preparation of candidates, in the proper instruction of novices, and finally in the life of the professors, that what is necessary and immutable in the institute is always clearly and clearly considered and disseminated, and also that what is nothing more than traditions added with the passage of time and adapted to the changes of times.

[*Latin ed. p. 316*]

Acta Apostolicae Sedis - Official Commentary 316. Therefore, it is required that each Institute, besides deriving principles of Christian life for the use of religious perfection, also thoroughly consider what distinguishes its own nature from that of others, according to the mind of the Founder, and approved by the authority of the Church. A religious member who is ignorant of this cannot, indeed, properly and suitably adapt his Insti-

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tute to the needs of our age. As for the traditions added to Institutes over time, they should not be consigned to oblivion simply because they are old, while times are perpetually renewed. However, it is necessary that they not impede or overwhelm greater goods, whenever such goods are recognized, and new circumstances or new norms of ecclesiastical discipline require it. Do not, therefore, despise such goods "for the sake of your tradition." 7. It pleases Me, beloved sons, to touch upon, in a particular way, matters pertaining to the works of the apostolate. In literary pursuits and schools for the proper instruction of youth, in forming Christian virtues in minds, and in guiding them as is fitting, in helping the needy in various and opportune ways, and in carrying out sacred expeditions and promoting them in every way, Religious Families use their own pedagogical method and their own method, which they have received from their Founders as a sacred inheritance, and which have often yielded abundant fruits over a long period of time. All of these constitute the riches of the Church, which must not be held in contempt. You should indeed be ready and prepared to undertake more difficult tasks; but, although the greatest good is found in this, the task of each Institute should not be placed indiscriminately there. For this must consist only in a particular end, which the Apostolic See has proposed to each. It is our desire, and the desire of all good men, that as many as possible may be led by a certain divine instinct to undertake the task of religious life. 8. "The harvest is plentiful, but the workers are few." Let that apostolate, which is called familial, and which is especially exercised by adults in groups of the Catholic Action, be intensified among you. May parents not only lay aside fear in this matter, but may they effectively contribute, by the daily example of Christian life, to that greatest good which they can have: namely, to give their sons to the priesthood or to institutes of religious life. For the examples of domestic virtue are so powerful that, in a certain way, 7. Matthew 15:3. 8. Matthew 9:37.

[*Latin ed. p. 317*]

It can only be said, as stated in the Acts of Pope Pius XII, page 317, that the first seminaries and the first houses for novices are the foundation of families. Furthermore, the conditions that are provided for the education of youth must be considered. We know that the Church has the best educational institutions, which are directed by Religious women, both in Lusitania and in certain overseas provinces. There are far fewer colleges established for the education and upbringing of boys. May they be multiplied, not only for the purpose of increasing the proper formation of Christian souls, but also because, as has often happened in the past, many will be stirred by divine grace to undertake sacred duties, especially those needed in Africa. It is certainly true that more seminaries are needed to achieve this goal, with directors and teachers who will form the boys in this way from the very beginning of their studies. However, we have seen through

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experience that what you have already achieved is not entirely sufficient, nor does it meet the growing needs. It should be noted that where boys strive for chastity and are zealous in their pursuit of the Christian life, there are many who will be called to the sacred ministry by divine inspiration, and who will willingly and gladly respond to the voice of God. This way of life, as is well known, is more easily attained in educational institutions that belong to the Church. Justly, your glory leads many peoples to the light of the Gospel. However, it is not enough to recall this; it is also necessary to work diligently to restore the conditions that will allow this glory to be renewed again and again, so that Lusitania may continue to fulfill the mission entrusted to it by Divine Providence. In the meantime, as far as circumstances permit, it is necessary to carefully examine the candidates for the religious life, those who are already present, and to ensure that those who have already embraced this life conform more accurately, daily, and rightly; which indeed will bring forth great and lasting good for the future, even if it does not fully address the needs of the present. These are the things that your religious brothers, distinguished by piety, knowledge, and virtue, are asking of you. Not so that people may speak magnificently about them, nor so that your institution may be praised with the highest accolades; but rather, so that the good of the Church may be fostered, so that if the world praises you, that praise may be reflected in the praise of the Church. Even to this day, Lusitania, "both within and beyond the sea," exhibits many monuments, either built by religious congregations or offered to them with a willing heart, especially for the establishment of groups dedicated to either contemplative or apostolic life.

[*Latin ed. p. 318*]

The Acts of the Apostolic See – Official Commentary, 318, indicate that ancient structures appear to have the same significance as the monument soon to be completed, dedicated to Christ the King. Those ancient sacred buildings housed men and women, whom the same Spirit inspired, just as you in this present assembly are led to exert all your efforts to spread the Christian name and Christian virtues throughout. May Jesus, your King, and Mary, your Queen and Patroness, bestow abundant heavenly graces upon each of you, upon your works, upon your individual institutions, endeavors, families, and as your helpers. May these graces be a sign of Our benevolence, and Our Apostolic Blessing, which We impart to each of you with abundant charity. Given in Rome, in the year 1958, near St. Peter's, on the third day of April, in the twentieth year of Our Pontificate. PIUS PP. XII

ADDRESSES

I. To those who attended the IV National Convention of the Federation of Marian Congregations of girls, held in Rome.

* 1. Your IV national federative convention finds you gathered in Rome, beloved daughters, Delegates of the Marian Congregations of

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Italy, to study and reflect on what your sentiments and actions should be within the framework of the mission of the Church. You are one of the Associations to which it seems there is almost nothing more to say: so many times we have spoken of you, written of you: so many are also the praises and admonitions that we have addressed to you on various occasions. It cannot be denied that the Church has committed itself to you, to the point of surprising some, who do not know your glorious history, and above all, who ignore the resolute will of the exemplary Marian Congregation to dare everything, so that nothing is omitted that appears useful to the greater glory of God, to your own sanctification, and to the salvation of souls. Therefore, Our words will be brief, beloved daughters: also because it is not a matter of seeking new principles, of indicating new goals, of dictating new rules; and it is superfluous to repeat to you with how much hope and how much trust We look upon the Marian Congregations, as...

* Habita die 26 Aprilis mensis a. 1958. (Held on the 26th day of the month of April, in the year 1958.)

[*Latin ed. p. 319*]

Acta Pii PP. XII 319: One of the living forces that, silently, and mostly, but effectively, operate in the vineyard of the Lord. When we said that you are the "Catholic Action" in full right, we wished, yes, to give to your rules and your works the recognition that they deserve; but above all, we intended to encourage you to a generous and organic action, in close union with the sacred Hierarchy. If we were to say that you have scarcely corresponded to this Our will, we would not be just; however, we do not consider ourselves therefore dispensed from exhorting you to continue on the path you have undertaken, that is, to make every effort to be perfect Congregations of Mary, as your rules desire: souls that look to Mary as a model of life and a model of action: of life in the Church, of action for the Church.

1. First of all, look to Mary as a model of life in the Church. It is commonly said that the essence of devotion to Mary consists, first of all, in the feeling of respect and veneration corresponding to her dignity as Mother of God; then, in a feeling of confidence in her power and her goodness, and finally, in a feeling of filial love, which seeks to reciprocate in some way her maternal love. But the veneration would not be sincere, the confidence would not be truly profound, and the love would not go beyond feeling and words, if the soul that calls itself devoted to Mary does not strive to imitate her virtues, to draw her life into itself. We know well that some of her qualities can only be the object of our wonder and our ecstatic admiration: such as her immaculate conception, the fullness of grace, her virginal divine motherhood. Daughter supremely favored by the Father, she is, after Jesus, the most brilliant ray of his glory, the most wondrous reflection of his image, the most beautiful work of his hands. Therefore, every effort to reproduce her in ourselves, as she is, would be vain: a masterpiece of God,

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even if, like the moon, she is beautiful in reflected beauty: "pulchra ut luna" - 1.

But this must certainly not prevent you from looking to Mary, and even less from seeking her help in the continuous effort that you will certainly make in order to be endowed, at least, with some ray of her superhuman beauty. Learn from her to see rightly and completely; learn to live by faith. Proclaim, imitating her, that nothing is more pleasing to God than to see His children united in love. "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?" - Song 6:9.

1. Cf. Cant. 6, 9.

[*Latin ed. p. 320*]

Acts of the Apostolic See - Official Commentary. Heaven is for you, outside of God; you desire nothing on earth, outside of Him. You proclaim that your only good is to remain united with God, to place your hope in God.

2. To this sentiment, to this will, will follow your actions: also dedicated entirely to God, just as the actions of Mary were entirely dedicated to God. It was a privilege for her to have such joyful conformity to the will of God. Therefore, beloved daughters, we desire that such an attitude, such a privilege, become your attitude and your privilege. Be ready, not only for any command, for any explicit call from God; but for every sign, even if barely whispered in the depths of your souls. Nor should it matter to you whether God offers you joy or instead calls you to sorrow; prepare yourselves to always maintain the obedient attitude of Mary; prepare yourselves to say her "Fiat." And you, blessed ones, if you are chosen by the Lord to suffer with Him, to be crucified with him, yet it will still be possible for you to pronounce the "Magnificat." Great things shall also be done for you by Him who is mighty: "He is mighty."

3. Secondly, consider Mary as a model of action for the Church. It should be well known to you how intimately, and from the very beginning, Mary participated in the life of the Church. With Mary, the Mother of Jesus: "cum Maria matre Iesu," the Apostles were gathered together, persevering in prayer "perseverantes unanimiter in oratione," when the Cenacle was shaken by a powerful wind, and the small community of believers was filled with the Holy Spirit, who filled all with His gifts. Shortly thereafter, Mary was able to witness the first sowing and the first miraculous harvest of Christian souls. Peter spoke to the crowd, and with his discourse, heard by all in their own language, he brought about the first increase of the Church. From that blessed day for the young community of Jerusalem, Mary never ceased to watch over, as a most loving Mother, the Church of Christ. No circumstance, especially no hour of distress and sorrow, passed through the Church, – we can well think – without the maternal assistance

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of Mary being felt. Whenever it seemed as if night were about to fall upon the world, Mary appeared in the sky.

[*Latin ed. p. 321*]

Acta Pii PP. XII 321 stella del mattino. When the sweat of immense labors beaded upon the brow of the Church, when her eyes were moistened with tears, when her flesh, like the flesh of Jesus, was tormented and even crucified, the Church always had Mary, the sorrowful Mother, near. And just as she is owed the perseverance of the devoted children, so she was always there to encourage the return of the straying children and to receive them with infinite tenderness. Through her intervention, the Church never lacked protection when she was the object of violent assaults or subtle snares. Thus, the history of the triumphs of the Church is the history of the triumphs of Mary. Therefore, look to Mary, beloved daughters. Feeling with the Church, as your rule prescribes, make her anxieties, her sorrows, her hopes, and her joys your own. None of you should think that one can be a perfect member of the Congregation by merely attending Holy Mass in a small chapel, amidst hymns and prayers; perhaps even with appropriate spiritual exhortation. But it is also not permissible to think that one can be a true member of the Congregation by striving only to attain the highest possible degree of Christian perfection, without concern for others. Do not be so, beloved daughters. In the field of God, which is the world, there is so much land to plow, so many furrows to sow, so many plants to cultivate, so much harvest to gather. Therefore, the work of all is necessary, and you, members of Mary's Congregation, will be active wherever the Church is born, where it grows and expands, suffering and groaning; where it fights bravely, where it wins and triumphs. To this individual action, the action of all, done always and everywhere, with example, word, and deed, must be added the collective action of the Congregations, of the national Federation, of the entire world Federation. A coordinated and organic action of all is indispensable in the face of the number, the vastness, and the complexity of the problems that trouble men and agitate the world. Here, a paternal admonition is appropriate regarding the necessity of meeting other Associations, who must be ready to form with you a "well-ordered army," with fraternal love and absolute understanding. 3. But there is something, today, that, due to its importance, should engage you without sparing energy or time. The Church indeed has a particular mission in this troubled epoch of human history. For if it is true that every truth has its moment, this can be said to be the hour of the Church considered as the mystical Body of Christ.

[*Latin ed. p. 322*]

Acts of the Apostolic See - Official Commentary 322 of the Church: Strive to deepen, as much as possible, this wonderful truth enunciated and

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treated with luminous clarity by the Apostle St. Paul. On the other hand, our century is witnessing an ever-increasing organic development of the idea of a humanity, whose individual parts must, as far as it is possible to foresee, transition from the concept of alliance to that of community – in its genuine sense – living and operative. There is no political or social movement that does not, in some way, lay at the foundation of its structure this, so to speak, "communitarian" conception of the State and the world. The individual, for his part, feels, more and more each day, a vital part of a unique reality and becomes aware of his duties towards the entire social organism. And since this notion is spreading throughout the world, We have often shown, and We wish to repeat it also to you, beloved daughters, how men today tend to listen, with renewed interest, to the doctrine that considers humanity as almost a single body and invites men to be one heart and one soul. The mission of the Church today is to demonstrate that only the doctrine of Christ presents itself to men as capable of saving and reviving a world that finds itself under the nightmare of perpetual restlessness and artificial clamor. Make this your mission, because you too are of the Church and in it you must live, for it you must work, without pause or delay. For this life in the Church, for this action for the Church, let Mary be your model, your Mother and most loving Queen. So be it!

Those who convened for the Beatification of the Venerable Servant of God, Teresia de Jesus Jornet Ibars, foundress of the Congregation of the Little Sisters of the Elderly and Abandoned. *That highest Wisdom, which "extends powerfully from one end to the other and governs all things with gentleness,"* allows evil or illness to occur many times, but never ceases simultaneously to provide the remedy and the medicine, so that her paternal goodness is never disproven, both in the lives of men and in the course of nations. Therefore, in Spain during the second half of the last century, *On April 28th of the year 1958. Sap. 8, 1.*

[*Latin ed. p. 323*]

Acta Pii Pp. XII 323. Aquellas convulsiones sociales y políticas, quae tam profundas repercussionis habuerunt in campo ecclesiastico et religioso, etiam generose animos multos electos suscitavit, ut, sicut fermentum evangelicum, 2 massam pararent ad fermentationem propitiousimam. Eorum, alii iam sunt objectum venerationis in altaris, vel mox poterunt esse; alii, sicut amantissima Matris vestrae et Fundatricis, Teresa de Jesus Jornet e Ibars, nunc ad tam altum honorem pervenunt, et Nos proclamamus satisfactionem intimam habere quod hoc ei potuimus tribuere, dum exemplo eius omnes, et praesertim vos, filias suas et devotos, proponimus. Anima magna, et simul humana, afabilis et simplicis, sicut eius homonyma, insignis reformatrix abulense; humilis usque ad se ipsam ignorandam, sed capax suam personalitatem imponendi et operis ingentis exsequendi; infirma corpore, sed robusta spiritu, admirabili

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fortitudine; "monacha errante" etiam illa, sed semper stricte ad Dominum suum coniuncta; magnae dominationis sui, sed ornata illa spontaneitate et illo gracejo tam amo; amica omnis virtutis, sed prae omnino Regina eorum, caritas, exercitata in illis senibus et senibus, quae patientiam et benignitatem requirunt, de quibus Apostolus loquitur. 3. In tam splendido concinnatione, vollem tantum tres suaves nugas eligere, ut paternaliter vobiscum colloquamur, postquam vobis gratias ago. I. Et, praesertim, in his temporibus splendoris mariani et in hoc anno centenario apparitionum Lourdensis, Nos placuit considerare magnam partem quam Sanctissima Virgo voluit in vita et in opere huius Teresae de Jesus. Nata cum "And behold the angel that spoke in me went forth, and another angel went out to meet him" in illa felici die initiorum anni 1843, et semper in iuventute sua edificante, affectu tenero et filiali ad Reginam caelorum distinxit, multae horae sollemnes vitae eius providentialmente cum festo mariano coeunt: adventus ad inobliviabile "Pueyo" Barbastrense in vespere Pilaris anni 1872; apertura Domus Matris sub umbra ipsius Sanctuarii, ex quo "mare de Deu" corda omnis huertae Valentiae polarizat; fundatio in Zaragoça eodem die consecrato cultui Reginae Hispaniae. "Ad gloriam Mariae et honorem S. Jose" omnem operis sui dirigere voluit; et volans ad caelum, in illa die anni 1897, omnes domus Instituti sui sub 2 3. Cf. Matth. 13, 33. Cf. 1 Cor. 13, 4.

[*Latin ed. p. 324*]

Acta Apostolicae Sedis - Commentarium Officiale 324: The loving protection of Our Lady of the Abandoned, who occupies a prominent place in her chapels.

II. But it is clear that, as we have already said, one of the most characteristic features of the new Blessed is charity, the irresistible inclination to provide assistance to the needy, and especially to poor, elderly people who were cast aside by the tragedies of those years, without support or protection. The young girl, who even in her native Aytona was able to leave her home without bread, so that no one might suffer hunger; the young woman who in Fraga and Argensola, in Lérida and Briviesca, never felt that she had found her definitive path, resolutely oriented herself when some good souls, whom the Lord sent to her, showed her the ideal of assisting elderly people in need. What activity, what vigor, what superhuman effort, throughout the entire geography of Hispania, from her native Catalonia to the open and cheerful Andalusia, from the welcoming Valencia to the green and misty coasts of the amiable Galicia, without any obstacle being able to stop her, without her own ailments succeeding in hindering her, because the charity of Christ spurred her on, and everywhere her elderly people awaited her, perhaps alone and freezing, hungry in a corner, longing for a plate and affection! And what a refined touch, what maternal delicacy in the instructions she left for you, her daughters, regarding the manner

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of assisting them; what details she had when she was with her elderly people, what tenderness capable of evoking the famous Floreales, which have taken their name from the Little Poor Man of Assisi! For, if from the Carmel she learned devotion to the Most Holy Virgin, from the daughters of Saint Francis we can think that she received the love of poverty and the poor, to whom she dedicated her life!

III. Finally, it is a just cause for admiration in those who contemplate the figure of the new Blessed, that simple and confident air with which she moved among such agitated and diverse circumstances; that gentleness and naturalness with which she surrendered herself to the hidden designs of Providence; or, better said, that perfect and exemplary manner in which she knew how to set aside herself and her own will, in order to identify herself completely with the most holy will of God. She left her family when she believed it was the time; she studied when it seemed to her that she should do so; she ventured along very diverse paths, judging that her Lord desired it, and then abandoned them with the same ease.

4 Cf. 2 Corinthians 5:14.

[*Latin ed. p. 325*]

Acts of Pope Pius XII, 325: Imperturbable peace; the most grave, painful, and bloody events seemed to pass around her without touching her; moreover, she often used these very difficulties as a stepping stone to ascend more securely to what God requested of her. If she lacked natural means, she smiled and said: "The poorer we are, the better benefactors." If she had to travel constantly, she made it a rule: "Eyes to the ground, and heart to heaven." If she was in danger of being overwhelmed by the multitude of things imposed upon her by her foundations, she simplified her concerns by summarizing them: "God in the heart, eternity in the head, and the world under the feet." And if someone suggested to her that some of these things were merely trifles not worth bothering about, she would reply: "There is nothing small, when it is done for the glory of God." And in this, precisely in this, she, who from the Carmel gathered the devotion to the Most Holy Mary, and from the daughters of Saint Francis learned the love for the poor, shows how much she assimilated from the spirit of the Author of the Book of Exercises. This is your illustrious Mother, most beloved daughters, Sisters of the Elderly Poor, and these could be the lessons she gives you on such a solemn occasion as this. Take them to all the houses of the Institute, here and there, across the seas; with the best of Our Blessings. A special message for your most dear elderly men and women, a group of whom we see present here, the Vicar of Christ – also He, already advanced in the course of years – entrusts to you today as something very dear to Him, so that you may assist and care for them purely and simply, as your good Mother wished. Carry to them Our word, Our memory, Our comfort, and Our most special Blessing, so that they, in the long leisure

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of their tranquil old age, may pray for Us and Our intentions. Finally, a Blessing for your respective homelands, your families, your desires, and for all your flourishing Institute, and for Us, so beloved.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Official Commentary

RADIO MESSAGE TO THE FAITHFUL OF SARDINIA CELEBRATING THE TENTH ANNIVERSARY, FROM WHICH THE HOLY POPE PIUS XII PROCLAIMED THE BLESSED VIRGIN MARY OF ((BONARIA)) PATRONESS OF THE ENTIRE ISLAND.

For a long time, We have desired to address a word to you, beloved sons and daughters of the noble Sardinia, traditionally faithful to this Apostolic See, to manifest Our paternal affection and the esteem and trust that We place in you, since you have, in recent years, awakened to a new fervor of life and works. We are therefore grateful to divine Providence for having arranged this opportunity in this solemn day, in which the good people of Sardinia, guided by their zealous pastors, together with the civil authorities, have gathered at the sacred hill of Bonaria, to unite in a single beat of faith, before the throne of the Virgin, as if to reaffirm to Her, with a pious plebiscite, the title of Supreme Patroness of the Island, already sanctioned fifty years ago by the holy Pope Pius X.

Admiring, in spirit, within the enchanting setting of your beautiful sky and the shining seas, the spectacle of religious joy offered by you in this hour to the gaze of the heavenly homeland and of the earthly one, Our heart rejoices, eager to precede you, as it is your desire, in paying homage to Our common Mother and Queen, who maternally embraces you in the entirety of families, classes, and regional institutions, as Her particular inheritance.

We are certain that you, nourished by Christian thoughts and sentiments, will agree with Us if We affirm that Sardinia, rightfully, can be considered the inheritance and dominion of Mary, and that it will remain so in the future.

The solemn act of the supernatural possession of the Island by Mary was marked, so to speak, on the hill of Bonaria, when, according to a pious tradition originating from unknown lands, Her prodigious Image arrived there, venerated and jealously guarded for about six centuries, as the heavenly palladium of the city of Cagliari and the entire Sardinia.

That event, surrounded by a delicate aura of tender Marian piety, seemed to crown the previous religious history of the Island, whose bright pages are distinguished by being marked by fidelity to the See of Peter, from the remotest centuries.

Indeed, Sardinia, almost a knot of the maritime routes traversed by the diverse civilizations of the Mediterranean, an object of disputes and desires between kingdoms and empires for the prosperity of its soil and its advan-

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tages...

* April 24, 1958.

[*Latin ed. p. 327*]

The Acts of Pope Pius XII, page 327, speak of a pious location, so close to Rome and its influence, which knew and embraced Christianity for a time. It is a source of pride for this region that it provided hospitality to many distinguished Christians of the Roman Church, who were exiled there from the fury of the persecutions, among whom were the future Pope Callistus and his successor, Ponzian, who shed his blood for Christ on the island of Shurdhah. For their part, the Roman Pontiffs, with unremitting diligence, whenever they were not prevented, worked for the increase of the spiritual prosperity of the island – which, from the time of Saint Gregory the Great in the aforementioned century, underwent its first ecclesiastical reorganization, and from the twelfth century designated the Archbishops of Pisa as papal legates for Shurdhah – as well as its temporal prosperity, by organizing civil institutions and coming to heal its wounds, too often caused by the negligence or raids of the powers of the Mediterranean. We allude thus to the troubled civil history of your land, not so much to indicate the external reasons for a certain abandonment in which it sometimes found itself in the past, as to highlight one of the most outstanding characteristics of the people of Shurdhah, namely, the almost devoted attachment to the island, manifested in the stability of residence therein, despite the hardships of the past, and in the unaltered preservation of its ethnic character. A predominant element of this characteristic has always been the Christian faith, maintained free from error, which was highly esteemed by your ancestors, and of whose steadfastness in the hearts is a sign and proof a fervent devotion to the Virgin Mary. It is therefore understandable the salutary importance in the course of your religious and civil history of the Shrine of Bonaria, as a center of Christian life and of Marian devotion. Of the fervent affection of the Sardinians towards the Mother of God, we wish to recall certain manifestations and glories in the history of the Shrine, such as the elevation of the Shrine itself to the rank of a minor basilica, the numerous altars and chapels dedicated on the island to Our Lady of Bonaria, the frequent pilgrimages from every village and city, the name of Bonao, meaning "good," given to the mysteries of Mary to your daughters, the confraternities and pious unions erected in her honor, the visits made in the past by Bishops and Viceroys before assuming their offices, the recent Marian congresses, both diocesan and regional, held at the Shrine, but, above all, the frequent and not fruitless recourse that the good people make to her throne of grace, particularly the class of sailors and fishermen, whose numerous ex-votos around the miraculous image proclaim the maternal mercy of Mary. But, as an eloquent sign of such fervent popular devotion, we would also like to mention the ancient formula of greeting, which is still

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used today.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary: The Sardinian people express themselves in their regional language, in which the Latin of your forefathers echoes nobly: "bandit cum Deus," meaning "joined with God"; "abarrit cum sa Mamma," meaning "joined with the Mother." However, beyond these external manifestations of faith, there also exists within the Sardinian people a substance of Christian life, which, while bringing honor to them, nevertheless awaits to be more intensely nourished and developed, as the dangers and threats, whether unnoticed or manifest, multiply for you, those who do not tolerate the triumph of God on earth, and who strive to combat the Church of Christ. To preserve for Sardinia, both today and tomorrow, the ancestral treasure of faith and Christian life, under the maternal protection of Mary: this is the meaning that the Virgin of Bonaria intends to give to this present celebration. She wishes to establish a pact of honor and security with you, who are happily embarking on the renewal of your institutions, so that, while She undertakes to remain the benevolent Protector of your people, you remain, as in the past, steadfastly faithful in obedience to Her divine Son, Jesus Christ. This is a commitment that is most urgent and opportune at this moment, which is an important and delicate time in the history of the Island, animated by a strong desire to regain lost time on the path of progress. It is necessary that an equally lively and effective stimulus in the spiritual and moral realm be felt and cultivated by all, both the people and the authorities, in order to prevent material progress from becoming a superficial and harmful veneer to essential and higher values. Without a doubt, you are worthy of admiration for what you have accomplished up to the present, and for what you propose to achieve in the future, in order to raise the Island to the level of the other prosperous regions of Italy. It is rightly said that Sardinia has renewed its face in just a few years, and that many of its long-standing problems have been or will be resolved, thanks to the intelligent efforts of the inhabitants and through the valuable contribution of the common homeland. As We have been informed with Our pleasure, within a period of approximately a decade, a large area of abandoned land has been returned to cultivation, agricultural production and livestock farming have increased, new industries have been established, existing ones have been improved, even the most remote inhabited centers have been provided with electricity, imposing dams and new aqueducts have been built, the road network has been significantly improved, ports have been renovated, malaria has been eradicated, new and modern hospitals have been built, urban centers have been improved, and housing for the people has been multiplied. This renewing spirit has

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happily extended to institutions, social relations, and organizations.

[*Latin ed. p. 329*]

Acta, FU, Pp. XII, 329: concerning the organization of labor, public assistance, in particular education and culture. Much remains to be accomplished, other problems await solution, but there is good reason for hope, as long as the Sardinian people and its leaders maintain the spirit of restoration in the principles of wisdom demonstrated thus far, resisting the allure of vain illusions and misguided progress. Indeed, for example, it would be a vain and pernicious illusion to "modernize" even those spiritual, familial, and social values that have, until now, been immune to materialistic and hedonistic contamination. Indeed, even among you, there are those who dare to consider traditional Christian values as now outdated and therefore incompatible with modern progress. If such a suggestion were, God forbid, to prevail, your Sardinia would suffer a greater harm than the sterility and abandonment brought about by the depredations of ancient raids. Therefore, it is necessary to promote what is wholesome, to invigorate, extend, and more deeply root the good traditions. These include, for example, the sanctity of marriage and the unity of the family, the moral education of youth inspired by the Christian norms of purity, modesty, obedience to parents, the simplicity and almost austerity of customs, the harmony between the laity and the clergy, dedication to work, devotion to the region as a living and active part of the common Fatherland. To seek to destroy these qualities of the Sardinian people would mean to seek to erase its character, to obscure the splendor of its nobility, to deprive it of its most precious treasures. May a future worthy of your best past be before you as a goal and a program. May those whom you choose as guides of civic life strive for this, honest men in every respect and dedicated to the care of the public good without partiality, except for the most humble; may the capable class of professionals strive for this through diligent study and the careful fulfillment of their duties; may the young people, whether they are students or artisans or workers in the fields, on the sea, or in the mines, strive for this, convinced of cooperating in unity of purpose for the common prosperity; but above all, may those whom God has chosen as ministers among his people, the Priests, strive for this, so that with doctrine, example, and zeal, they may be among you the salt of the earth and the light of the world. 1 In a community, relatively small as yours, where the atmosphere of family is almost tangibly felt, if each person gives their best, without shirking their responsibilities, the future will not be uncertain, but will be marked by harmony of intentions, the accomplishment of works, in a word, by the fullness of life.

1 Cf. Matth. 5, 13-14. 22.

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ACTA, vol. XXV, n. 7. — 28 - 5 - 1958.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Official Commentary. The fullness of life: this is the ideal to which the Church has always inspired her action in the world. She desires that the life of peoples, no less than that of individuals, develop in the order of her many elements, without excluding any genuine value and without favoring one aspect to the detriment of others. She fears neither progress nor modernity. Everything can and must contribute to building the Christian city: religion and science, technology and economy, work, culture, and art. There are no limits to human activity, except those imposed by sound moral judgment, according to the teaching of the Apostle, who wrote to the Philippians: "Finally, brethren, whatever is true, whatever is noble, whatever is just, whatever is pure, whatever is amiable, whatever is of good report, if there be any virtue, and if there be any praise, in these things think." 2 Beloved sons and daughters of Sardinia, here is what We believe your Mother and Queen, the Most Holy Virgin of Bonaria, wishes to say to you, together with the promise of perpetual assistance, protection, and support. We do not doubt that all of you will heed her maternal warnings, considering yourselves thus bound to her by a pact of honor and security. Fidelity, which We have already praised as a genuine trait of your character, will either be whole and perpetual, or it will not be true fidelity at all. True fidelity tolerates no doubts, perplexities, or even temporary evasions; but it is unconditional dedication, a willingness to serve, and readiness to sacrifice. Never has fidelity to Christ and the Church become the paramount virtue of the Christian; never has it been more severely tested. It seems to Us that Christ repeats to each of you a question similar to that which He addressed to Peter on the shores of the Sea of Tiberias: "Dost thou love Me? Dost thou love Me?" and He looks deeply into your eyes, eager to read the sincerity of your answer: "Yes, Lord, thou knowest that thou lovest Me." 3 With the same anxiety, We, the Vicar of Christ, ask you today: will you be faithful to Christ and the Church? We do not doubt that you, Sardinia, island of fidelity, will answer with a "yes" of conviction and sincerity, equal to that pronounced by your fathers, on the day when the Virgin of Bonaria, arriving on your shores, seemed to ask for hospitality and affection. In order that this Our trust in you may never fail, and imploring that Almighty God and the Most Holy Virgin support you in your endeavors, and that all of you may be filled with the abundance of heavenly favors, We impart to you from Our heart Our paternal Apostolic Blessing. 2 3 TUI. 4, 8. Cf. Jn. 21, 10.

[*Latin ed. p. 331*]

Sacred Consistorial Congregation 331 ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION OF MARÍLIA -

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CORUMBÁ. DECREE CONCERNING BOUNDARIES.

When doubts arose concerning the boundaries of the dioceses of Marília and Corumbá, the Most Reverend and Reverend Fathers, Hugh Bressane de Araújo, Archbishop-Bishop of Marília, and Orlandus Chves, Bishop of Corumbá, petitioned the Apostolic See, requesting that the islands situated in the area of the Paraná River, which lies between the mouths of the Aguapeí and Pei rivers, both of which flow into the same Paraná River, be assigned to the diocese of Marília.

The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father, Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the Republic of Brazil, and considering that the spiritual care of the Christians residing there can be more easily provided by the clergy of the diocese of Marília than by the clergy of the diocese of Corumbá, and looking to the greater good of souls, has, with the power granted to it by the Most Holy Lord, Our Pope Pius Divine Providence XI, deigned to grant their request.

Therefore, with the consent of those who have an interest in the matter, or are presumed to have such an interest, the present Decree stipulates that all the islands situated in the aforementioned area, now called Ariranhas, of the Paraná River, specifically those commonly known as Tibiricá, do Bio Verde, Carolina, Manuel Hörnern, Dr. Carlos Botelho, and Bandeirantes, are permanently attached to the diocese of Marília.

Furthermore, the same Sacred Consistorial Congregation decrees that, as soon as the execution of this Decree has been fully carried out, the clergy legitimately residing in the aforementioned territory shall be considered incardinated in the diocese of Marília.

To accomplish all of these things, this Sacred Consistorial Congregation has deemed it fitting to appoint the aforementioned Most Reverend Father, Armand Lombardi, granting him the necessary and appropriate powers, including the power to delegate, to any man in ecclesiastical dignity, in order to achieve the aforementioned purpose.

[*Latin ed. p. 332*]

From the Apostolic See – Official Commentary 332, having been charged with the task of sending the aforementioned Holy Congregation Consistorial as soon as possible the authentic copy of the executed act. Concerning these matters, the present Consistorial Decree shall be valid as if Apostolic Letters had been issued under the seal. Contrary opinions notwithstanding. Given in Rome, from the offices of the Holy Congregation Consistorial, on the 2nd of February, 1956. Signed: His Eminence, Cardinal PIAZZA, Archbishop of Sabina, and Delegate, and the Secretary, L. S. Iosephus Ferretto, Advisor. SACRED CONGREGATION FOR RITES CONCERNING THE BEATIFICATION AND CANONIZATION OF THE

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VENERABLE SERVANT OF GOD, TERESIA A IESU JORNET IBARS, FOUNDRESS OF THE CONGREGATION OF THE LITTLE SISTERS OF THE ELDERLY. REGARDING THE QUESTION: Whether, with the approval of virtues and two miracles, it is possible to proceed safely to the beatification of the aforementioned Venerable Servant of God. The work of sanctification progresses most happily among all the faithful when, by the grace and gift of God, it is granted to present to others outstanding examples from among its own, who have been admirable in the practice of all virtues. Among these servants of God, who have merited so much for both civil and Christian society, is to be counted the Venerable Teresia a Iesu Jornet Ibars. The Church, through the Vicar of Christ on earth, intends to enrich her with the honors of the blessed. She was born into the light on the 9th of January, in the year 1843, in the town of Spain and the diocese of Lérida, commonly called "Aytona," of humble parents, but highly esteemed for their probity of life. Endowed with a keen mind and diligence, she obtained a teaching diploma and then diligently devoted herself to educating girls, especially the poor. Meanwhile, she perceived the call of a religious vocation and cultivated it. On the fifth day after...

[*Latin ed. p. 333*]

In the three hundred and thirty-third year of the Congregation of Religious, a certain nun entered the monastery of the Clarisses; but, on account of a law then in force, she was unable to pronounce her religious vows, and returned to her family home. She subsequently held the office of Inspector of Schools in Barcelona. In the year 1872, she began to found a new congregation, whose principal aim would be to assist poor elderly people. And this work, with God's help, was so successful that, in a short time, she was able to establish several houses in Hispania, and also in other regions. This new institution was approved by the Apostolic See in the year 1887. Adorned with outstanding virtues and a reputation for holiness, on the twenty-sixth day of the month of August, in the year 1897, at the age of fifty-four, the Servant of God peacefully fell asleep in the Lord. The opinion of her holiness was so great that, after the presentation of legal proofs for the introduction of the cause, a commission was appointed, which Pope Pius X signed on the twenty-seventh day of June in the year 1952, and after all legal requirements were fulfilled, a formal inquiry was instituted regarding her virtues, and concerning the heroic exercise thereof, which was declared to be complete on the twenty-second day of January of the year 1957, by the same Holiness. Subsequently, it was determined that two miracles had been wrought by God through the intercession of the Venerable Teresa of Jesus, concerning which Our Most Holy Lord Pope Pius X also decreed on the seventh day of January of this year. According to the laws and statutes of this sacred court, it was decided that the question should be put to the Sacred Congregation of Rites: Whether, with the approval of the

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virtues and of the two miracles, it is permissible to proceed to the solemn beatification of the Venerable Teresa of Jesus Jornet Ibars. To this question, the Reverend Cardinals, Prelates, and Consultor Fathers unanimously gave an affirmative answer. The Most Blessed Father, after having, through fervent prayers, received light from the Father of Lights, approved the vote of the Sacred Congregation with his supreme authority, and on this day, the twenty-eighth of March, 1958, deigned to confirm it, and ordered that the Decree concerning this matter be duly promulgated, that it be recorded in the acts of the Sacred Congregation, and that Apostolic Letters, sealed with the Fisherman's Ring, be written concerning the solemnities of the Beatification to be celebrated whenever they may occur in the Patriarchal Basilica Vaticana.

Given in Rome, on the twenty-eighth day of March, 1958.

C. Card. CICOGNANI, Prefect.

L. S$ S.

A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 334*]

Acta Apostolicae Sedis - Commentarium Officiale 334

ACTA TRIBUNALIUM

SACRA PAENITENTIARIA APOSTOLICA

(**OFFICIUM DE INDULGENTIIS**)

I. ORATIO A FEMINIS IUVENIBUS RECITANDA, A SUMMO PONTIFICE PIO XII EXARATA ET INDULGENTIIS DITATA.

With hearts filled with the sweetest desires, we, "youth in bloom," prostrate ourselves at your feet, O Lord Jesus, "who gladden our youth," to offer the yearnings of our hearts, as one who tremblingly deposits a flower before your altar, in order to know you better – infinite truth, the only one capable of quenching our thirst for ideals – to love you ever more – ineffable goodness, the ultimate object of our highest aspirations – and to follow you closely – the supreme model of all perfection. May your presence, like a most gentle breeze, accompany us on our journey through a world agitated and violent; may your immaculate purity, like a heavenly dawn, never fade from our eyes amidst the baseness with which the prevailing materialism offends and seeks to obscure us; may your omnipotent and gentle strength, like a sure support, sustain our fragility, aid our weakness, in the net of malice and flattery with which one would seek to enchant us. We wish to be like a ray of light, illuminating and showing what a life of living and

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lovable faith is. In the intimacy of our homes, we will strive always to be bringers of union and affection, elevated supernaturally by grace; in our social relationships, we will endeavor to always hold high the banner of justice and love, as a visible symbol of a Christian program of life; in our studies and our work, we will seek to breathe and inspire serenity and joy, as one scatters in a garden the most precious of seeds; in the choice of our state of life, we will entrust ourselves with the most loving confidence to your divine will. And in every moment, we will do all that is within our power to live through prayer and sacramental grace, through union with you and submission to

[*Latin ed. p. 335*]

Sacred Penitentiary Apostolic 335, according to your will, and with that filial sentiment which must give to all our actions a color, a fragrance, a seal, rendering them holy and meritorious. And you, O Mary, our most beloved Mother, immaculate Lily, hear the supplications of these your daughters, humble flowers of the field, almost lost in the meadows of the world, but which raise their stems to offer themselves before the altars of the Lord; present us to Him, our most powerful Advocate, and may it be so that in all our days we may live in the most faithful imitation of your virtues, to the greater glory of your most precious Son, who lives and reigns with the Father and the Holy Spirit, world without end. So be it! On March 7, 1958, His Holiness Pope Pius XII, having graciously deigned to grant a partial Indulgence of three years to the aforementioned prayer. Notwithstanding any contrary provisions. N. Card. CANALI, Major Penitentiary L. © S. S. Luzio, Regent II.

PRAYER TO SAINT JOSEPH, WORKMAN, ISSUED AND GRANTED INDULGENCES BY THE SUPREME PONTIFF PIUS XII.

O glorious Patriarch Saint Joseph, humble and just craftsman of Nazareth, who have given to all Christians, but especially to us, the example of a perfect life in constant labor and in admirable union with Mary and Jesus, assist us in our daily toil, that we too, Catholic artisans, may find in it the effective means of glorifying the Lord, of sanctifying ourselves, and of being useful to the society in which we live, the supreme ideals of all our actions.

Obtain for us from the Lord, O our most beloved Protector, humility and simplicity of heart, affection for work, and benevolence towards those who are our companions in it, conformity to the divine will in the inevitable trials of this life, and joy in enduring them, awareness of our specific social mission and a sense of our responsibility, a spirit of discipline and prayer, docility and respect towards superiors, fraternity towards our equals, charity and indulgence towards our employees.

Accompany us in prosperous times, when all invites us to honestly enjoy

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the fruits of our labors; but support us in sad hours, when the sky seems...

[*Latin ed. p. 336*]

The Acts of the Apostolic See - Commentary 336. For us, even the instruments of labor seem to rebel in our hands. May it be so that, imitating You, we keep our eyes fixed on our Mother Mary, Your most beloved Spouse, who, in a corner of Your modest and silent workshop, spun thread, a gentle smile playing on her lips; and that we do not turn away our gaze from Jesus, who toiled with You at Your carpenter's bench; so that in this way we may lead a peaceful and holy life on earth, a prelude to that eternally blessed life that awaits us in heaven, world without end. So be it! On March 11, 1958, the Most Holy Pope Pius XII, through his Divine Providence, graciously granted a partial indulgence of three years to those craftsmen who, with a contrite heart and devotion, shall recite the aforementioned prayer. Notwithstanding any impediments. - N. Card. CANALI, Penitentiary Major.

Luzio, Regent III.

PRAYER TO BE RECITED BY THE FAITHFUL DETAINED IN PRISON, DECREED BY POPE PIUS XII, AND BESTOWED WITH INDULGENCES.

O Divine Prisoner of the sanctuary, who for our love and for our salvation willed not only to confine Yourself within the narrow limits of human nature and then to hide Yourself under the veils of the sacramental species, but also to dwell continuously in the tabernacle, hear our supplication, which reaches You from within these bars and these walls, and desires to express to You all our affection, but also our sorrow and the deep need we feel for You in our tribulations, and especially in the deprivation of liberty, which afflicts us so much. Perhaps to some of us, a voice speaks in the depths of their conscience that they are not guilty, and that only a grievous judicial error has led them to this prison; then our comfort will be to remember that even You, the most august of all victims, were condemned, innocent. O perhaps it is our lot to lower our eyes, to hide the blush of our faces, and to beat our breasts; but even then, we are not without remedy.

[*Latin ed. p. 337*]

337 The Sacred Apostolic Penitentiary has decreed that we should cast ourselves into your arms, confident that you understand all our failings, forgive all our sins, and generously restore your grace to those who return to you with repentance. And finally, there are sometimes in this earthly life so many relapses into sin, that even the best of men end up distrusting us, and we ourselves scarcely know where to begin the new path of regeneration; however, despite everything, in the deepest recesses of our soul, a word of trust and comfort whispers, your word, which promises us, if we wish to return to good, the help of your light and your grace. Grant, O Lord, that we may never forget that the day of trial is the most opportune occasion to

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purify souls, practice the highest virtues, and acquire the greatest merits; grant that in our sorrowful hearts, disgust, which withers everything, and distrust, which leaves no room for the feeling of fraternity, and rancor, which prepares the way for bad counsel, may not penetrate, and that we always remember that, although they have taken away the freedom of our bodies, no one has been able to deprive us of the freedom of our spirit, which, in the long hours of our solitude, can rise up to you in order to know and love you better each day. Give, O divine Redeemer, help and resignation to our loved ones, who mourn our absence; give peace and tranquility to this world, which has rejected us, but which we love and to which we promise in the future our cooperation as good citizens; and grant that our sufferings may be a salutary example to many souls, and thus preserve them from the danger of following our own paths. But above all, grant us the grace to firmly believe in you, to filial hope in you, and to always love you, who with the Father and the Holy Spirit live and reign for all ages of ages. So be it.

April 10, 1958

Our Lord Pius Divine, Pope XII, has graciously deigned to grant a partial indulgence of three years to those Christian faithful who, while detained in prison, recite the aforementioned prayer, at least with a contrite heart and devotion. Notwithstanding any other impediments.

N. Card. CANALI, Major Penitentiary.

L. © SI. Rossi, in secret.

[*Latin ed. p. 338*]

Acts of the Apostolic See 338

Official Commentary

SACRED ROMAN ROTA

Citation by edict concerning the nullity of marriage (BERTOLO-DAVEY)

Since the actual place of residence of the Lady Anne, or Annie Davey, is unknown in the aforementioned case, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 21, 1958, at the twelfth hour, to discuss the matter and reach an agreement, or to subscribe to the following question, and to designate a date for the hearing concerning the determination of the case: Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Anne, or Annie Davey, must, insofar as possible, ensure that she is informed of this edictal citation.

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Charles Lefebvre, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, April 21, 1958.

C. Pezzicara, Notary.

It is unknown where Madame Annie Davey, defendant in this case, currently resides; therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 21, 1958, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the decision of the case before the Rota. Does the marriage have a nullity in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Annie Davey, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 339*]

The Sacred Roman Rota, 339 II, PORTLANDEN, IN OREGON, concerning the Nullity of Marriage (SCHAEFER-OUST). Since the actual place of residence of Mr. Kenneth Oust, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Roma, Palazzo della Cancelleria) on July 30, 1958, at noon, to discuss the matter and reach an agreement, or to subscribe to the following question, and to designate a date for the hearing to determine the cause: Does the marriage in question exist as null? Those Ordinaries of the places, pastors, priests, and faithful who have knowledge of the place of residence of the aforementioned Mr. Kenneth Oust, must take care to ensure that he is informed of this edictal citation.

* Petrus Mattioli, President.

From the Chancery of the Tribunal of the Holy Roman Rota, April 29, 1958.

C. Pezzicara, Notary.

* It is unknown the place of the current residence of Mr. Kenneth Oust, defendant in this cause; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Roma, Palazzo della Cancelleria) on July 30, 1958, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to fix the date for the decision of the cause before the Rota. Does it exist of the nullity of the marriage in the case? The Ordinaries of the places, the pastors, the priests, the faithful who have knowledge of the place of residence of the aforementioned Mr. Kenneth Oust, must, as far as

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possible, inform him of this present citation.

[*Latin ed. p. 340*]

Acta Apostolicae Sedis – Official Commentary, DIARY OF THE ROMAN CURIA, Sunday, April 27, 1958. The Holy Father, Pius XII, received in solemn audience His Excellency, Mr. FINBEGASHET, Extraordinary Envoy and Plenipotentiary Minister of Ethiopia, for the presentation of his credentials. On Tuesday, May 6, 1958, the Holy Father, Pius XII, received in solemn audience His Excellency, Dr. SENJIN TSURUOKA, formerly Extraordinary Envoy and Plenipotentiary Minister of Japan, who, having the Japanese Government, with a recent decree, elevated his representation at the Holy See to the rank of Embassy, presented to His Holiness his credentials as the first Extraordinary and Plenipotentiary Ambassador of Japan.

SACRED CONGREGATION OF RITES. Tuesday, January 7, 1958, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote on the miracles alleged to have been wrought through the intercession of the Blessed Charles of Sezze, Confessor, a lay professed of the Order of Friars Minor; of the Blessed Joanna de Vedruna de Mas, a widow, foundress of the Institute of the Carmelite Sisters of Charity; and of the Venerable Servant of God, Teresa of Jesus (Jornet y Ibars), foundress of the Congregation of the Little Sisters of the Abandoned Elderly. After hearing the unanimous affirmative opinion of those present, the Holy Father deigned to order that the Decree of approval of the aforementioned miracles be immediately read, and His Excellency, Monsignor Alfonso Carinci, titular Archbishop of Seleucia, Secretary of the Sacred Congregation of Rites, in obedience to the venerated orders of the Holy Father, read the decree of approval of the same miracles.

Tuesday, January 11, 1958, in the Vatican Apostolic Palace, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials discussed the introduction of the cause of beatification and canonization of the Servant of God, Domenico del Ssmo Sacramento, a professed priest of the Order of the Most Holy Trinity.

[*Latin ed. p. 341*]

The Roman Curia Diary, 341. They also examined the report of the theological censors regarding the writings of the Servant of God, Anne Eugenia Picco, a Religious Professor of the Little Sisters of the Sacred Hearts of Jesus and Mary. On Tuesday, February 4, 1958, in the Palace of Congregations at San Callisto, in the presence of the Most Reverend

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Cardinal Gaetano Cicognani, Prefect of the Holy Congregation of Rites and Promoter of the Cause of the Servant of God, Anne Maria Fiorelli, widow Lapini, foundress of the Institute of the Sisters Daughters of the Holy Wounds, the preparatory session of the Holy Congregation of Rites was held, in which the Reverend Prelates and the Reverend theological consultants discussed the heroic virtues of the aforementioned Servant of God. On Tuesday, February 25, 1958, in the Palace of Congregations at San Callisto, in the presence of the Most Reverend Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter of the Cause of the Servant of God, Maria Teresa Ledochowska, foundress of the Pious Sodality of Saint Peter, devoted to African Missions, the preparatory session of the Holy Congregation of Rites was held, in which the Reverend Prelates and the Reverend theological consultants discussed the heroic virtues of the aforementioned Servant of God. On Tuesday, March 11, 1958, in the Apostolic Palace at the Vatican, the ordinary session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates discussed: Regarding the resumption of the Causes of the following Blesseds: 1. Joseph Maria Tommasi, a Confessor, of the Order of the Regular Clerks of the Theatines, Cardinal of the Holy Roman Church. 2. Bernard, Marquis of Baden, called Blessed. Regarding the introduction of the Cause of the Servant of God, Paulina of Mallinkrodt, foundress of the Sisters of Christian Charity, Daughters of the Immaculate Virgin Mary. They also examined the reports of the theological censors regarding the writings of the Servants of God: 1. Serafino Morazzone, a priest, parish priest of Chiuso, Archdiocese of Milan. 2. Giles John Laurent, a lay professed member of the Regular Canons of the Lateran Palace. 3. Hedwig Borzecka, co-foundress of the Sisters of the Resurrection of Our Most Holy Mother of God. 4. Magdalene Catherine Morano, of the Institute of the Daughters of Mary Help of Christians. On Tuesday, March 25, 1958, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend theological consultants discussed the heroic virtues of the Servant of God, Meinrado Eugster, a lay professed member of the Order of Saint Benedict. The same Eminent and Reverend Lords Cardinals and Reverend Prelates also examined, in an ordinary session, the matter of the writings of the Servants of God:

[*Latin ed. p. 342*]

42 Acta Apostolicae Sedis - Official Commentary

1. Braulio Maria Corres and his companions, martyrs, of the Order of Saint John of God (the Brothers of Charity).

2. Bridget of Jesus, foundress of the Institute of the Ursuline Sisters of Piacenza.

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3. Maria Ignatia Melin, foundress of the Sisters of the Holy Family of the Most Sacred Heart.

4. Giuseppina Vilaseca, a secular virgin.

On Tuesday, April 15, 1958, the Ordinary Session of the Holy Congregation of Rites was held in the Apostolic Palace at the Vatican, in which the Most Reverend and Venerable Cardinals and the Reverend Prelates Officials discussed the introduction of the cause of the Servant of God, Brother Andrea (Alfred Bessette), of the Congregation of the Holy Cross, and they examined the report of the theological censors regarding the writings of the Servant of God, Pius Sarobe, a professed priest of the Order of Friars Minor.

On Tuesday, April 29, 1958, the Preparatory Session of the Holy Congregation of Rites was held in the Apostolic Palace at the Vatican, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend theological consultants discussed a miracle attributed to the intercession of the Venerable Servant of God, Elena Guerra, foundress of the Oblates of the Holy Spirit, commonly known as the Sisters of Saint Zita.

The same Most Reverend Cardinals and Reverend Prelates Officials then discussed in the Ordinary Session the introduction of the cause of the Servant of God, Emanuele d'Alzon, a priest, foundress of the Society of Priests of the Assumption, as well as the report of the theological censors regarding the writings of the Servants of God, Maria of the Apostles (Teresa von Wuellenberg), co-foundress of the Sisters of the Divine Savior, and Maria Luisa of Jesus (Trichet), foundress of the Daughters of Wisdom.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father, Pope Pius XII, may he reign happily, deigned to appoint:

January 30, 1958.

His Excellency, the Most Reverend Monsignor Enrici Domenico, Titular Archbishop of Ancusa, Apostolic Nuncio to Haiti.

February 25.

The Most Reverend and Venerable Cardinal Mimmi Marcello, Protector of the Sisters of Charity of the Immaculate Conception (Ivrea).

February 27.

The Most Reverend and Venerable Cardinal Roncalli Angelo G., Protector of the Sisters, Masters of Saint Dorotea (Venice).

The Most Reverend and Venerable Cardinal Roncalli Angelo G., Protec-

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tor of the Franciscan Sisters of Christ the King (Venice).

[*Latin ed. p. 343*]

343 *Diarium Romanae Curiae*, March 5, 1958, pages 21-24; April 8, 1958, page 21; April 19, 1958. His Eminence and Reverend Lord Cardinal Feltin Maurice, Protector of the six Monasteries of the Order of the Most Holy Virgin of the Annunciation, located in Thiais (Paris), Villeneuve-sur-Lot (Agen), St. Margaret's (Southwark), Tirlemont, Geel, and Merxem (Malines). His Eminence and Reverend Lord Cardinal Cicognani Gaetano, Protector of the Franciscan Tertiary Sisters of the Sacred Hearts of Jesus and Mary (Antequera, Malaga). His Eminence and Reverend Lord Cardinal Ottaviani Alfredo, Protector of the Ursuline Sisters of the Immaculate Mary, known as the "Gandino" (Bergamo) Sisters. His Excellency, Reverend Monsignor Martini Carlo, Apostolic Nuncio in Paraguay. His Excellency, Reverend Monsignor Palazzini Giuseppe, Prelate Referendary of the Supreme Tribunal of the Apostolic Signature. His Eminence and Reverend Lord Cardinal Micara Clemente, Protector of the Daughters of Mary Missionaries (Massa Centro, Apuania). His Eminence and Reverend Lord Cardinal Cicognani Gaetano, Protector of the Brothers of the Sacred Heart (Rome). By letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, may he reign happily, deigned to appoint: August 19, 1957; April 2, 1958. The Reverend Father Pietro M. Abellán, of the Society of Jesus, Theologian of the Tribunal of the Holy Apostolic Penitentiary. 1958. His Eminence, Lord Cardinal Mimmi Marcello, Member of the Sacred Congregation for the Eastern Church. The Reverend Father Pujol Clemente, of the Society of Jesus, Consultor of the Sacred Congregation for the Eastern Church. Attending the Pontifical Throne: March 20, 1958. His Excellency, Reverend Monsignor Me Grath Michele Giuseppe, Archbishop of Cardin. His Excellency, Reverend Monsignor Pronti Giuseppe, Bishop of Nocera Umbra and Gualdo Tadino. Prelates Domestic to His Holiness: June 26, 1957. Monsignor Bonifazi Marcello, of the diocese of Geneva. February 3, 1958. Monsignor de Oliveira Guglielmo, of the diocese of Leopoldina. April 17, 1958. Monsignor Botella Valor Giovanni, of the diocese of Madrid. Monsignor García Colomo Gesù, of the same diocese. Monsignor Martínez Pardo Pietro, of the same diocese. Monsignor Curran Adriano P., of the diocese of Auckland. Monsignor Kelly Giovanni Giuseppe, of the same diocese.

[*Latin ed. p. 344*]

Acta Apostolicae Sedis - Official Commentary 344, February 24, March 8.

Monsignor Anthony Ghio, of the diocese of Fréjus-Tolone.

Monsignor Emiliano Lopez, of the archdiocese of Popayán.

Monsignor Giuseppe Bosa, of the patriarchate of Venice.

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Monsignor Luigi De Perini, of the same patriarchate.
Monsignor Mario Tessaro, of the same patriarchate.
Monsignor Valentino Vecchi, of the same patriarchate.
Monsignor Filippo Ignazio Flanagan, of the diocese of Motherwell.
Monsignor Angelo Ferrua, of the diocese of Mondovì.
Monsignor Giustino Meniconzi, of the diocese of Ferentino.
Monsignor Anthony Giuliani, of the diocese of Foggia.
Monsignor Ernesto Alba, of the diocese of Vicenza.
Extra Chamberlain of His Holiness:
April 4, 1957.
Monsignor Pietro Garlato, of the diocese of Concordia.
November 15.
Monsignor Genesio Borges, of the diocese of Uberaba.
January 3, 1958.
Monsignor Lincoln Ramos, of the diocese of Leopoldina.
January 20.
Monsignor Ernesto Gerhard, of the diocese of Limburg.
January 30.
Monsignor Angelo Mior, of the diocese of Vittorio Veneto.
Monsignor Fausto Moschetta, of the same diocese.
Monsignor Raffaele Pivetta, of the same diocese.
February 5.
Monsignor Anthony Macchione, of the diocese of Aversa.
Monsignor Marino Mogliani, of the diocese of Macerata.
February 7.
Monsignor Giacomo Bettoli, of the archdiocese of Milan.
February 25.
Monsignor Luigi Cerimonia, of the archdiocese of Perugia.
Monsignor Giuseppe Rossi, of the same archdiocese.
March 8.
Monsignor Rocco Rapisarda, of the archdiocese of Catania.
Monsignor Ilario Quintarelli, of the patriarchate of Venice.
Monsignor Luigi Semenzaio, of the same patriarchate.
March 12.
Monsignor Giuseppe Di Prima, of the diocese of Venosa.
March 14.
Monsignor Angelo Lanna, of the diocese of Foligno.
Monsignor Giuseppe Calderone, of the prelatura "nullius" of S. Lucia

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del Mela.

Monsignor Mario Puccinelli, of the archdiocese of Lucca.

March 20.

Monsignor Giacomo Drago, of the diocese of Bergamo.

Monsignor Enrico Cosgrove, of the diocese of Brooklyn.

Monsignor Giuseppe La Rosa, of the diocese of Oppido Mamertina.

Monsignor Domenico Pichón, of the archdiocese of Paris.

Monsignor Silvio Luoni (Rome).

March 21.

Monsignor Daniele Shanahan, of the diocese of Brentwood.

March 25.

Monsignor Lujo Schòrer, of the diocese of Friburgo.

March 27.

Monsignor Giovanni Antonio da Silva Saraiva, of the diocese of Guarda.

March 29.

Monsignor Giorgio Koksa, of the archdiocese of Zagreb.

April 2.

Monsignor Cicerone Tumbocon, of the archdiocese of Jaro.

[*Latin ed. p. 345*]

Year and Volume L, June 6, 1958 (Series I, Volume XX, Number 8) - ACTA APOTOLICAE SEDIS, Official Commentary. PAPAL ACTS. APOSTOLIC CONSTITUTIONS. I. CONCERNING BRITAIN, IN THE REGIONS OF ENGLAND AND WALES. AN APOSTOLIC EXARCHATE IS ESTABLISHED FOR THE RUTHENIANS OF THE BYZANTINE RITE RESIDING THEREIN. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION: Since Christ has loosed all men from the bond of death, and has entrusted their governance to Us by divine goodness, nothing is more ancient or more solemn to Our authority than to care for the flock, by suitably defining the boundaries of each Church, and by appointing pastors who will strive for the people, and attend to their needs. For this reason, since not a few faithful Catholics of the Byzantine rite, either for the sake of works to be accomplished, or rather, because of the impending war, have emigrated to the shores of England from their homeland of Galicien and Carpathia, and have found prosperity there; and since their priests have not only preserved the integrity of the faith, but have also erected new churches, restored those that have fallen into disrepair, and defended them from heretics, this Holy and Roman See, which has always been a diligent mother to its children, has sent an Apostolic Visitator, as it were, to better protect and care for them. And since things have proceeded favorably, it has seemed opportune to establish an Apostolic Exarchate for the Ruthenian faithful residing in Britain, with this very

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purpose in mind, namely, to increase the honor of these Christian people.

[*Latin ed. p. 346*]

Acts of the Apostolic See - Official Commentary 346, so that it may be given as an example to others, and as an almost explicit invitation to be received with all joy into the Holy Catholic Church, as into a haven of salvation. Given these circumstances, after hearing the opinion of the venerable Brother N. o. stri Eugene, Cardinal Tisserant, Secretary of the Sacred Congregation for the Eastern Church; and after hearing what the venerable Brothers, Bishops of the Latin Rite, who are concerned with this matter, thought about it, as well as the venerable Brother Gerald Patrick O'Hara, Apostolic Delegate in Britain; after due consideration of the matter, and after obtaining the consent of those who have some authority in this matter, by Our supreme and apostolic authority We decree and ordain the following. In the regions of England and Wales, excluding Scotland, We establish an apostolic exarchate for the Ruthenian people of the Byzantine Rite residing there, with the rights, privileges, and honors pertaining to these Churches. For the office of the first Apostolic Exarch, We choose and appoint the venerable Brother William Godfrey, Archbishop of Westminster, granting him the honors and rights, as well as the duties, proper to such a Prelate. The new apostolic exarchate shall be directly subject to Us and to this Apostolic See; the same shall be true of its Exarch, to whom its administration is entrusted. The seat of the Church and the dwelling place of the Supreme Prelate will be located in London; in that city, a suitable temple for the exarchate will be built promptly. As for the young men who desire to be initiated into the priesthood, they shall be sent to Rome; and as for the consultants of the exarchate, they shall be chosen according to established customs, and the Exarch shall make use of their work and counsel. Finally, the expenses of the exarchate, which are called the "mensa," shall be provided either by offerings from Christian faithful, or by revenues from goods belonging to the exarchate. Furthermore, the venerable Brother Gerald Patrick O'Hara, whom We have appointed, will take care to ensure the execution of these Letters, to whom We grant all the powers necessary to carry out this task, powers which he may also delegate to others, provided they are endowed with the dignity of the priesthood. He will order the drafting of documents, and will send true copies of them to the Sacred Congregation for the Eastern Church without delay. And if, at the time when this matter must be brought to fruition, someone else presides over the Apostolic Delegation in Britain, he will follow Our mandates. We will and desire that these Letters be effective now and in the future, so that those things which are decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the effectiveness of these Letters, will be able to take effect, since by these Letters We annul all that is contrary to them. Therefore,

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if anyone, endowed with any authority, knowingly or unknowingly, acts in opposition to these things, and We have decreed otherwise...

[*Latin ed. p. 347*]

We declare that this is entirely invalid and futile, and we command that it be held as such. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to the originals, if they were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the tenth day of the month of June, in the year of Our Lord one thousand nine hundred and seventy-seven, in the nineteenth year of Our pontificate.

CELSUS Cardinal COSTANTINI, Prefect of the Sacred Congregation for the Eastern Churches.

EUGENIUS Cardinal TISSERANT, Secretary.

Hamletus Tondini, Regent of the Apostolic Chancery.

Franciscus Hannibal Ferretti, Apostolic Protonotary.

Albertus Serafini, Apostolic Protonotary.

* * *

THE PRELATURE OF COPIAPOËNSIS (OF NO ONE) IS ELEVATED TO THE DIGNITY OF A DIOCESE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Those of us who are daily afflicted by the countless and immense wars waged by the enemies of truth and religion against the holy Church, are nonetheless filled with great joy when we consider the great progress of the Gospel in almost all nations, by which men, illuminated by the clearest light, become "sons of God" and "citizens of the saints."

Since this has happily occurred also in the prelature of "no one" of CopiapÃ³, the venerable Brother Sebastian Baggio, Archbishop with the title of Ephesus, judged...

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary. Furthermore, it is fitting that, if the same See were elevated to the dignity of a diocese, greater advantages and benefits would arise for the people; and this is what the Church in Rome requested. Therefore, We, who dedicate all Our efforts

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to better serve the Christian flock, approve of these proposals and, after offering prayers, We deem it fitting to grant them. Wherefore, having heard the venerable Brother, Our Most Reverend Sir E., Cardinal of the Sacred Congregation of the Consistory, and having carefully considered the matter, supplementing the consent of those who have some right in this matter, We decree and command the following with Our apostolic authority. We raise the Apostolic Prefecture of Copiapó, which We established by Our apostolic letters "Quamquam haud paucis" on the twenty-first day of the month of April, in the year one thousand nine hundred and fifty-five, and made a suffragan of the Metropolitan See of La Serena, to the rank and dignity of a diocese, retaining the same name and boundaries; and, as is fitting, We grant it the rights, honors, and privileges that belong to it according to the constitution of the Church; and to the Bishop to whom the governance will be entrusted, We also assign the duties and obligations of his order. The seat of the diocese and the residence of the Bishop will be the city commonly called Copiapó; and the episcopal chair of power will be located in the temple of the Blessed Virgin Mary of the Holy Rosary, which We adorn with the due rights and honors. The new Church will continue to be a suffragan of the Metropolitan Archdiocese of La Serena; likewise, its priest will be subject to the dignity and jurisdiction of the Metropolitan, according to the prescriptions of ecclesiastical laws. In the cathedral church, a College of Canons will be established, to increase the splendor of the ceremonies and to assist the Bishop, according to the norms to be established in other letters under seal. In the meantime, however, diocesan consultants will be chosen, who will assist the Ordinary with their counsel. These, of course, will cease from their duties when the Canons are established. The episcopal table, that is, the Curia, will be supported by revenues, either from the faithful's money and gifts, or from the goods of the Apostolic Prefecture of Copiapó. As for the governance, administration of the diocese, the election of a Capitular Vicar in the absence of a Bishop, and similar matters, the prescriptions of the Code of Canon Law (C.I.C.) shall be followed. Furthermore, the execution of these Our mandates will be overseen by the venerable Brother Sebastian Baggio, or by anyone delegated by him, provided that he is a man holding an ecclesiastical office. He will also order the drafting of documents relating to this matter, and will send true copies to the Sacred Congregation of the Consistory without delay. If, at the time of execution, another Apostolic Nuncio presides in the Republic of Chile, he will carry out these Our instructions. We will and desire that these letters be effective now and in the future; so that those things which have been decreed by them may be religiously observed by those to whom they pertain.

[*Latin ed. p. 349*]

349 The acts of Pope Pius XII must be observed, and therefore they

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must have full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith must be given to copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these documents themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties legally established for those who do not obey the commands of the Supreme Pontiff. Given from the Palace of Gandulf, near Rome, on the thirty-first day of the month of October, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate. CELSUS Cardinal, Prefect of the Sacred Congregation of the Holy Roman Church. ADEODATUS I. Cardinal Piazza, Prefect of the Sacred Congregation Consistorial, Secretary. Hamletus Tondini, Apostolic Chancellor. Bernardus De Felicis, Protonotary. Federici, Protonotary Apostolic. Apostolic Place, £8 Plumbi In Ap. Cane, table, volume LXXXXVI, number 65. III. ESMERALDENSIS. THE APOSTOLIC PREFECTURE OF ESMERALDAS IS ELEVATED TO THE DIGNITY OF A VICARIATE APOSTOLIC, RETAINING THE SAME BOUNDARIES AND NAME. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. This Apostolic See, the mother of all churches and of all peoples, as if a parent, is accustomed not only to establish ecclesiastical boundaries, but also to bestow a higher degree of dignity.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Official Commentary which elevates the grade, since it gives hope that great and important benefits for the Holy Church may arise from it, and that suitable assistance may be provided to the Christian people. Since the Apostolic Prefecture of Esmeraldas, which is in the Republic of Ecuador, has experienced considerable growth, and the Christian cause has progressed magnificently, we have considered it fitting, in giving deserved praise to our beloved Sons from the Sodality of the Most Sacred Heart of Jesus who are working there, to elevate this ecclesiastical circumscription to the dignity of an Apostolic Vicariate, in order to obtain greater fruits. Therefore, after seeking the opinion of our Venerable Brothers, the Most Reverend Cardinals who preside over the Congregation for the Propagation of the Faith, and after hearing the opinion of the Venerable Brother Opilio Rossi, Archbishop with the title of Ancyra and Apostolic Nuncio in the Republic of Ecuador, and with the consent of those who have any right in this matter, by Our apostolic authority We decree and

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order the following. We elevate the Apostolic Prefecture of Esmeraldas to the rank of Apostolic Vicariate, with the same boundaries, retaining the same name, with all the rights, honors, and privileges that belong to such a vicariate according to the institutions of the Church; and We impose the same duties and obligations on the Vicar who will administer it, whether he be the first or subsequent, as are appropriate to his office. We entrust the Apostolic Vicariate of Esmeraldas to our beloved Sons of the Sodality of the Most Sacred Heart of Jesus, at the same time urging them to continue with the same zeal, and to spare no effort, so that the increased dignity may also bring about greater growth in religion. Furthermore, We wish that the Venerable Brother Opilio Rossi, whom We have mentioned, take care to have these Letters executed under seal, and We grant him all the powers necessary for this purpose, which he may delegate to anyone, provided that he shares in ecclesiastical dignity. Moreover, he will draw up the documents and send true copies of them promptly to the Congregation for the Propagation of the Faith. If, however, at the time these Letters of Ours are put into effect, another person presides over the same Nunciature, he shall certainly carry out Our mandates. We wish these Letters to be effective now and in the future; so that those things which are decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of these Letters, since by these Letters We repeal all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, which bear the seal of the prelate in the church, are to be considered authentic.

[*Latin ed. p. 351*]

The acts of Pope Pius XII, page 351, which are established with due dignity and are likewise subscribed by some public notary, shall entirely possess the same validity as if they were presented in this manner. Whoever, in general, shall despise or in any way condemn Our decrees, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the fourteenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate. CELSUS Cardinal COSTANTINI, Secretary of the Holy Roman Church. EUGENIUS Cardinal TI S SER ANT, Bishop of Ostia and Porto, and of St. Rufina. Hamletus Tondini, Regent of the Apostolic Chancery. Alfonsus Carinci, Archbishop titular of Selene, Dean Protonotary Apostolic. Bernardus De Felicis, Protonotary Apostolic. In the Apostolic Chancellery, volume LXXXVI, number 87. IV. S. PAULI DE MIN-

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NESOTA (NOVAE ULMAE) CERTAIN REGIONS ARE TAKEN FROM THE ARCHDIOCESE OF S. PAUL OF MINNESOTA, SO THAT A NEW CHURCH CAN BE ESTABLISHED, TO BE CALLED ((NOVAE ULMAE)). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Those of us who, by the will and command of Christ, have been raised to the height of the sacred office, so that we might safeguard those whom He Himself redeemed at so great a price of blood, consider it of the utmost importance in Our duties to properly establish the boundaries of the dioceses, knowing well that from this often arise great benefits and advantages for the faithful. In this matter, when the venerable Brother William O. Brady, Archbishop of St. Paul of Minnesota, requested that a certain territory be separated from his archdiocese, so that a new diocese might be established, for it is very extensive...

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - An official record, abundant in resources, and flourishing in affairs; We, having inquired what the most reverend Brother John Hamlet Cicognani, Archbishop with the title of Laodicea in Phrygia, and Apostolic Delegate in the United States of North America, thought about this matter; with the counsel of our most reverend Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, supplementing their consent, those who might consider themselves or have some right in this matter, we deem it fitting to grant, and by our apostolic authority, we decree and order the following. From the archdiocese of St. Paul of Minnesota, we separate these fifteen counties, commonly known by this name: Big Stone, Brown, Chippewa, Kandiyohi, Lac Qui Parle, Lincoln, Lyon, McLeod, Meeker, Nicollet, Redwood, Renville, Sibley, Swift, and Yellow Medicine, and from these, we establish a new diocese, which will be called New Ulm, from the city of that name, located in Brown County. This city will be the seat of the new diocese and the residence of the Bishop, with the episcopal chair of authority placed in the church of the Most Holy Trinity. We, moreover, elevate this sacred edifice to the dignity of a cathedral church. This newly established suffragan diocese will be subject to the metropolitan of St. Paul of Minnesota; furthermore, the Prelate to whom its governance is entrusted will be subject to the Archbishop of that same See. Furthermore, we grant to this diocese all those rights, honors, privileges, and other things that customarily pertain to any diocese, and we grant these to this Church and its sacred pastor, who, however, will also undertake the burdens and obligations that are appropriate to the order of Bishops. The Bishop of New Ulm shall see to it that a College of Canons is established in his cathedral church. However, if it is not presently possible to do so, we grant that, for the time being, diocesan consultors be chosen to assist the Bishop in his deliberations. These consultors, of course, will cease from their duties once the College of Canons is established. Furthermore,

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a seminary, at least an elementary one, shall be built within the territory of this diocese, to receive young men called to the priesthood: for it is of the utmost importance to foster those who will soon be the leaders and fathers of the Christian people. The episcopal table, as it is called, shall be provided for: with goods, in proportion to the part that previously belonged to the See of St. Paul of Minnesota, divided according to the prescriptions of canon 1500 of the Code of Canon Law; with the revenues of the curia; with money or things that are freely offered by the Christian faithful. As for the governance, the administration, the election of a Vicar Capitular when the diocese is vacant, and other matters of this kind, the prescriptions of the Code shall be fully observed. Regarding the clergy, we establish the following special provision: that those clerics, upon the execution of these letters, who legitimately reside within the territory of the new diocese, shall be considered as belonging to the clergy of that diocese.

[*Latin ed. p. 353*]

The acts of Pope Pius XII, page 353, are cited. Furthermore, all documents and acts pertaining in any way to the diocese of New Ulm must be immediately sent to its episcopal curia, where they shall be diligently preserved in the archives. Moreover, the Most Reverend Brother John Hamlet Cicognani will strive to execute these letters, and we grant him all powers necessary to accomplish this task. However, these powers may also be delegated to other individuals, provided they are constituted in ecclesiastical dignity. After the matter is concluded, he will cause these documents to be written out, and true copies thereof will be promptly sent to the Sacred Congregation of the Consistory. If, during the execution of these matters, another presides over the Apostolic Delegation in the United States of America, he shall carry out our orders. We intend these letters to be effective now and in the future, so that those things which are decreed through them will be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of November, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year

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of Our pontificate.

Celsus Cardinal Costantini, Secretary of the Sacred Roman Ecclesiastical College.

Eugenius Cardinal Tisserant, Bishop of Ostia and Portua, and Suburbicarian.

Hamlet Tondini, Regent of the Apostolic Chancery.

Alfonsus Carinci, Archbishop ad honorem of Selene, Prothonotary Apostolic.

Bernardus De Felicis, Prothonotary Apostolic.

[Signature]

[Signature]

In the Apostolic Chancery Register, volume LXXXVI, number 80.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Commentary, Official LETTERS CONCERNING THE ECCLESIA PAROCHIALIS OF THE BLESSED VIRGIN MARY ASSUMED INTO HEAVEN IN THE TOWN OF (SANTA MARIA IN VICO), DIOCESE OF ACERRARUM, TO WHICH MINOR ECCLESIASTICAL HONORS AND PRIVILEGES ARE GRANTED. PIUS PP. XII For the perpetual memory of the matter.

It often happens that a certain sacred image, especially if ancient, if brought from the East, becomes the beginning of new piety and religion, indeed, of new cities, which derive their name and protection from it. We have learned that the town, called in the Italian language "Santa Maria a Vico," located within the territory of the diocese of Acerrarum, has drawn its Marian name and piety from an ancient wooden image of the Blessed Virgin Mary, crafted in the Byzantine style of the 10th century. In her honor, a Gothic temple, divided into three naves, was built by the Kings of Spain in the 15th century. The greatest glory of this town is that its church, with its abundance of marble altars, its works of art, its gold and silver offerings, and its sacred furnishings, inspires admiration in the faithful, both residents and visitors, and surpasses other churches in the surrounding region. It is particularly worthy of mention the chapel in which the revered Marian image, adorned with paintings applied in the 16th century, is preserved and devoutly venerated; this image was solemnly redeemed in 1931 by the name and authority of the Most Holy Pope Pius X, and is adorned with a golden crown. Also worthy of mention is the chapel of the Blessed Virgin Mary of the Rosary, built after the Christian victory over the Turks near Naupactus, as a vow, and richly adorned with gold ornaments and precious paintings. There is also, and indeed of remarkable artistic beauty, an altar dedicated to Saint Pius V, who, as is said, once resided in a nearby monastery of the Order of Preachers, where he taught Sacred Theology. Furthermore, the splendor

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of the worship, which is now entrusted to priests and clerics from the Congregation of Oblates of the Blessed Virgin Mary Immaculate, attracts the faithful. Since these religious are about to celebrate the Marian Convent with a solemn ceremony next month of October, our beloved sons, the current parish priest and rector of the sanctuary, as well as the religious superior, have earnestly requested us to...

[*Latin ed. p. 355*]

The Acts of Pope Pius X, number 355, requested that we deign to honor the aforementioned Church with the title and dignity of a Minor Basilica. We, however, desiring that piety towards the Blessed Virgin Mary might be inflamed still more, and wishing to give a special testimony of our paternal affection, have readily agreed to such requests, supported by the most excellent recommendation of the Most Reverend Brother Nicholas Capasso, Bishop of Acerra. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we elevate the parish church, dedicated to God in honor of the Blessed Virgin Mary, assumed into heaven, located in the town of "Santa Maria a Vico" within the territory of the diocese of Acerra, to the dignity and honor of a Minor Basilica, with all the privileges and rights properly belonging to that title, notwithstanding any contrary provisions. These things having been decided, we decree that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, through any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the thirtieth day of the month of August, in the year 1957, in the nineteenth year of our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, the following Apostolic Brief: SAINT MICHAEL THE ARCHANGEL, PATRON OF ALL THOSE DEVOTED TO SILVERWORK IN ITALY, IS PROCLAIMED CELESTIAL. PIUS PP. XII. For the perpetual memory of this event. It is our constant concern that, in this age, in which many are departing from Christian institutions and almost everything is referred to material and worldly utility, the orders of citizens and those who practice an art or hold an office, be drawn to religious and pious matters.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary: It is clear that money, if rightly used, can contribute greatly to good and virtue; however, if used otherwise, it can provide nourishment for vices and lead men to

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ruin. Therefore, it seems fitting to bestow a special heavenly protection upon those who, addicted to the business of money-changing, preserve, distribute, and safeguard their money, so that they may be protected from evil and strengthened to pursue virtue and justice. Many Italians who are engaged in this profession have begun to venerate Saint Michael the Archangel, to whom a shrine is dedicated on Mount ((Faito)), within the territory of the diocese of Castellammare, as the protector of their order. For in that temple, built by some money-changers, they have taken care at their own expense to place a statue of him and a marble throne. Therefore, upon the petition made in their name by the Most Reverend Father Augustine D'Arco, Bishop of Castellammare, we readily granted their request that Saint Michael the Archangel be declared their principal patron, confident that they would always turn to this glorious heavenly patron, a certain image of heavenly power, and a firm defense against infernal powers. Wherefore, after consultation with the Sacred Congregation of Rites, and with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters we confirm and declare Saint Michael the Archangel to be the principal patron of all money-changers in Italy, who are commonly called "Bancarii," with all the honors and liturgical privileges that rightly belong to the patrons of associations or orders. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, and declare that these present letters shall remain forever valid and effective; and shall have and obtain their full and complete effect; and that those to whom they apply, or may apply, shall now and henceforth fully benefit from them; and that they shall be duly judged and determined accordingly; and that they shall be null and void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandulf, under the Fisherman's ring, on the eleventh day of the month of September, in the year 1957, in the nineteenth year of our pontificate. By the special mandate of the Most Holy Prelate, Cardinal Gildo Brugnola, Prefect of the Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 357*]

Acta P.P. XII, 357, III. SAINT VINCENT MARIA STRAMBI, BISHOP AND CONFESSOR, IS DECLARED THE CELESTIAL PATRON SAINT, PRINCIPAL PATRON, OF THE DIOCESES OF MACERATA AND TOLENTINO. PIUS PP. XII. For the perpetual memory of this matter. — Many saints flourished during the 19th century, who testified to the enduring youth of the Roman Church, the Holy Mother and nurse of the saints. Among these, Saint Vincent Maria Strambi, of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ, and formerly the Bishop of Macerata and Tolentino, stands out

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and shines brightly, both in the monastery and in the episcopate, in times of prosperity and in times of adversity. He, to whom We decreed celestial honors in the year 1950, "was a man completely endowed with an unconquered and apostolic spirit, distinguished by contempt for earthly things, zeal for the Catholic faith and divine worship, prudence in governing, and other virtues altogether outstanding," as We Ourselves said in the Homily delivered in the Basilica of Saint Peter for the solemnity of his canonization. His fortitude shone brightly when he was removed from his dioceses, and, after being briefly restored to them, he resigned from the governance of both dioceses due to the hardships and illnesses that afflicted him, and departed to Rome. Now, since the sacred remains of the blessed Saint Vincent Maria are to be transferred next November from this venerable city, specifically from the Basilica of Saints John and Paul on the Caelian Hill, where the Clerics of the Passion of Our Lord Jesus Christ are located, to the city of Macerata, the Most Reverend Silvius Cassulo, Bishop of Macerata and Tolentino, approached Us with fervent prayers, in his own name, and in the name of both the clergy and the faithful of both dioceses, so that We would deign to declare the aforementioned Saint as the co-patron saint of both dioceses. And We, wishing to foster piety towards him who left such outstanding examples of virtue to his children in Christ, readily deemed it fitting to grant assent to such requests. Wherefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these present letters, perpetually and in perpetuity, We declare Saint Vincent Maria Strambi, Bishop and Confessor, to be the celestial patron saint, principal patron, of both the dioceses of Macerata and Tolentino, We make and establish, or We confirm, with all liturgical privileges and honors attached.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - The official commentary pertains to the heavenly patrons to whom the most important places are rightly dedicated. These are not hindered by any contrary circumstances whatsoever. We decree, establish, and decide that these present letters shall remain forever valid and effective; that they shall fully and completely produce and obtain their effects; and that they shall fully support and be applicable to those to whom they pertain, now and in the future; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these, by anyone, knowingly or unknowingly, should occur. Given from the Vatican, under the Fisherman's ring, on the 7th day of September, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, GILD BRUGNOLA, from the Apostolic Brief concerning the Basilica of the Most Holy

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Virgin Assumed into Heaven, located in the city of V. (RANDAZZO), in the Diocese of Acireale, which is raised to the title of Minor Basilica with honors. PIUS PP. XII For the perpetual memory of this matter. — The most august Virgin Mary, our most holy Mother, who, by a singular grace of God, was taken into the heavenly dwelling both in soul and body, is especially venerated and honored with perpetual devotion by the inhabitants of the Sicilian city of Bandatii, or, as the common people call it, "Randazzo." A testament to this, besides other things, is the very temple, dedicated to the same Virgin Mary received among the stars, which was founded there in ancient times and subsequently restored, enriched, and increased with ornaments; so that, in almost every century, the Queen of Heaven has received magnificent gifts, as if from her own art. Those who behold this excellent work are usually filled with admiration, especially the arch, the pinnacles, the columns of Aetnaean stone, the large altar of various marbles, and the images, exquisitely expressed with the highest colors. A very religious and ancient image is that of the Virgin Mary, holding the Divine Child in her arms and presenting her face, an indication of maternal love. It also pleases Us to mention the solemn procession, which, according to the special custom of that city, is held each year in honor of the Blessed Mother of God. Also, the sacred furnishings, adorned with precious metals,

[*Latin ed. p. 359*]

From the Acts of Pope Pius XII, page 35, it is possible to observe within the same temple other things which are suitable, and indeed magnificent, for the worthy celebration of divine rites. Since this church is highly esteemed for its religion, antiquity, and artistic works, the Venerable Brother Salvator Russo, Bishop of Acireale, within whose jurisdiction it is located, requested that We grant it the title and status of a Minor Basilica. Having readily accepted these requests, We, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and exercising the fullness of Our Apostolic authority, by these letters, perpetually and in all respects, consecrate the temple to God in honor of the Blessed Virgin Mary, assumed into Heaven, in the city of "Randazzo," commonly called so, and We elevate it to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to sacred edifices of that kind. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandulfi, under the Fisherman's ring, on the twentieth day of the month of September, in the year 1957, in the

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nineteenth year of Our pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, the Apostolic Brief *V S. CRISPINUS MARTYR* is chosen as the principal celestial patron of the town of "Portus Sancti Elpidii," commonly called "Porto S. Elpidio," in the Archdiocese of Fermo. PIUS PP. XII For the perpetual memory of this event. — From the institution of the Church, celestial patrons are established for the Christian faithful, so that they may have, in their mortal life, which is subject to so many difficulties, those whose protection they seek, in whose example they form their morals and virtues. Therefore, rightly do the sacred ministers choose many...

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary: The citizens of the town of "Portus Sancti Elpidii," which, situated within the archdiocese of Firmanae, became a municipality with its own jurisdiction a few years ago, have sought the patronage of Saint Crispin, the Martyr, commending themselves to his protection and belief. The primary reason for choosing this undefeated athlete of Christ was that the art of shoemaking is greatly flourishing in that town, and Saint Crispin is commonly held to be the patron of those who practice it. Therefore, guided by these considerations, the parish council of the Blessed Virgin Mary, assumed into Heaven, which is the principal church in the locality known as "Portus Sancti Elpidii," humbly requested that We declare Saint Crispin to be the principal patron of that same town. In response to these requests, and with the recommendation of the Venerable Brother Norberti Perini, Archbishop of Firmanae, We have willingly decided to grant this. Therefore, after consultation with the Sacred Congregation of Rites, having carefully considered all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, valid and effective forever, We establish and declare Saint Crispin, the Martyr, to be the principal heavenly patron of the town of "Portus Sancti Elpidii," or, as it is commonly called, "Porto S. Elpidio," with all the honors and liturgical privileges that properly belong to principal patrons of places. Contrary to anything that may be objected. These things We decree, We establish, We ordain, that these present letters shall forever remain firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and in the future fully benefit from them; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given from the Palace of Gandulf, under the Fisherman's ring, on the twentieth day of the month of September, in the year 1957, in the nineteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of

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the Church, concerning Apostolic Briefs.

[*Latin ed. p. 361*]

Acts of Pope Pius XII, 361, ADDRESSES I, To the Directors and students of the Italian National Association for the Assistance of Orphans of Workers.

"With great joy, we welcome you, Gentlemen Directors, and dear young people of the 'National Association for the Assistance of Orphans of Italian Workers,' who have gathered here with Us to share in your joy on this auspicious occasion of the tenth anniversary of the founding of your provident Institution. Among the noble expressions with which the esteemed President conveyed your unanimous and devoted desire to visit Us, we noted with particular pleasure that in which he assures Us that you all, Directors, educators, and young people, consider yourselves 'a great family.' It then seemed all the more appropriate for Us to address you, since it appears to Us that the prerogative of a Father, which derives from Our office as Vicar of Christ, should extend in a particular way to children prematurely deprived of their earthly father. Yes, dear boys and girls, upon whose heads the gentle hand of father or mother will no longer rest, you will always be the favorites of the Pope. He, who in his spiritual authority and in the universality of his affection, represents on earth, however undeservedly, the 'Father who is in Heaven,' considers Himself especially your Father, in accordance with the tradition of the Church, which has always dedicated its maternal care to orphans. You can therefore understand how pleasing your visit is to Us, and with what intimate satisfaction, after having done Our part in this field as well, we follow all that is accomplished by public and private organizations for the benefit of the 'Orphans of Workers,' especially those who, through the loss of their parents, have been left completely without any assistance. We desire, therefore, before blessing you at the threshold of the second decade of your Association, to express to you some brief thoughts of Our own, with the intention of contributing, in whatever way we can, to the full achievement of the lofty goals that the Nation proposes through your Institution. The assistance to the orphans of workers, as it is currently organized in Italy, with a special public law entity, is one of the most significant signs..." April 29, 1958.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Commentarium Officiale concerning the progress of civil life in your homeland. The solidity of the legal foundations of the E.N.A.O.L.I. (National Organization for Labor), its structure, the availability of financial resources, the preparation and dedication of the individuals entrusted with directing and educating, the multitude of works, and the significant number of branches, in a word, the beneficial activity carried out during the past decade by the renewed body of the In-

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stitute, all bring honor to the national community, which can boast within it one of the most provident advancements in favor of the working class. Indeed, as we have noted in the reports kindly sent to us, the Organization is capable of extending its assistance to tens of thousands of needy children, providing them with those beneficial services that disadvantaged families would otherwise be unable to provide, such as financial assistance, clothing, scholarships, stays in climate resorts, medical care, vocational training schools, and, above all, where the need is established, "complete education in appropriate colleges and semi-boarding schools. In the boarding schools, which represent the Institute's greatest commitment, and which number approximately 400, over 20,000 boys and girls are educated, largely by religious men. Your Organization seeks to fully achieve the goals of an assistance worthy of a highly civilized nation, such as yours, and responsive to the noble sentiments that inspire the individuals who dedicate themselves to it. Now, assistance to the children of workers must be considered among the most modern and advanced implementations of social progress in Italia. In this regard, the question is often raised, and it is not an unproductive discussion if conducted without partisan animosity, to which of the two ideologies, the Christian or the materialistic, should the merit be attributed for such a beneficial institution. A truthful answer can be obtained, provided that one can distinguish between occasional and essential and determining facts, and that one takes into account the widespread aversion of much of society in the 19th century towards Christianity, which became open hostility precisely at the crucial moment of transformation of the world of labor. However, the fact that nurtured and determined in the depths of people's hearts the thirst for social justice, particularly in favor of workers oppressed by the new economy, was the intimate Christian sense, of which society and individuals themselves were long nourished, even though they did not wish to acknowledge its source. From where did these people obtain the concepts of justice, of respect for the person, of piety towards the humble, without the light of the Gospel, perpetuated in the world by the teachings of the Church? Certainly, these and similar concepts do not derive from the pseudo-

[*Latin ed. p. 363*]

Neither by materialistic science, nor by the postulates of individualism, which constituted then the official teaching and the current practice of that society. As has often happened in the past, whenever human values have undergone grave crises, so too the adversaries of the Church, or agnostics, "rediscovered," as it is commonly said, what was always a clear truth and a traditional practice of Christianity: the brotherhood of men and the duty of justice and love among them. With this, however, the secondary contributions made by other non-Christian currents are not denied, largely of a technical nature and with stimulating effects. To Christianity, as an

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idea, a feeling, and also a readiness to act, one can rightly attribute the merit of being a determining cause of social progress, but above all, of having contained the thirst for social justice within the bounds of natural rights, preserving it from excesses and perversions equally unjust. As for the concrete forms of implementation of Christian principles, whether social or of another kind, no one can reasonably be surprised, nor make reproaches, if previous institutions were less perfect than subsequent ones, since the entire social organism is in perpetual development, as it seems, towards better realities. In recent decades, moreover, both in Italia and elsewhere, the implementation of social justice, promoted under the aegis of Christian inspiration and by men imbued with Christianity, has not only steadily advanced without causing harmful shocks to the entire edifice, but has demonstrated in numerous works how fruitful those principles are. One of these works is undoubtedly your Institution. However, as we said before, assistance to the children of workers will not achieve the goals that the Fatherland sets for it, and God Himself, Father of orphans, wills, if those who are entrusted with it are not moved and animated by an intense sense of charity, by that human and Christian warmth of benevolence, of dedication, and of sacrifice, derived from God and directed to those He has chosen. Only through this inspiring charity, which is the basis of all your resolutions and all your actions, does the legal and administrative organism of the Institution transform itself, as you desire, into a "great family." More than nourishment and clothing, the orphan feels the need for the warmth of an intimate goodness, and together with the certainty that a brighter tomorrow will dawn for him than the present, obscured by misfortune. Among the many forms of assistance provided by the Institution, that which must be most permeated by the ardor of charity is the educational work in the colleges and semi-boarding schools. To its small guests, separated by harsh necessity from their families, the Institution must be able to say truthfully,

[*Latin ed. p. 364*]

Acta Apostolicae Sedis - Commentarium Officiale 364, at least temporarily: I will be your father, your mother, your brothers; you can count on me. With great satisfaction, we have read in the documents sent to us how widely this spirit of kindness is spread, not only in the numerous institutions directed by Religious men and women, but also in those immediately managed by the Institution itself; we have learned that it is your intention to treat the children entrusted to you as "students" and "sons," abandoning names and expressions that convey almost coldness and offense; and that, as has long been the case in many colleges and schools, the desired atmosphere of family has been created, the beneficial effects of which endure even after the period of schooling, fostered by frequent correspondence between educators and young people. This very charity puts into practice

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the enlightened goals assigned by the internal laws of the Institution to its institutions: the moral, civic, and professional education of the students, and their preparation and placement among the active forces of the Nation. It is not necessary to spend many words with you, who are intimately convinced of this, to indicate on what basis that perfect education, to which the Statutes of the Institution aspire, can be achieved; Christian principles and methods, never obsolete, never surpassed, never insufficient for any circumstance of life. Therefore, you, leaders and educators, love the children whom God, families, and the homeland have entrusted to you. Love them out of gratitude for the sacrifice of their parents offered to the Nation, with the desire to transform their misfortune into a source of happiness, with the purpose of returning them to their families as valuable supports, and to the homeland as useful citizens. Love them with that religious sense taught from the very beginnings of the Church by the Apostle St. James, who indicated in the care of orphans a significant part of the essence of Christianity: "The religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their tribulation, and to keep oneself unstained from the world." (James 1:27) Love them, finally, because the Church loves them very much, and of this love, she will be grateful to you. This is the wish that We express to your provident and active Institution, on the threshold of its second decade. Raising our supplications to Almighty God, so that He may deign to enrich your activity with heavenly favors, We impart to you from the heart Our paternal Apostolic blessing.

[*Latin ed. p. 365*]

Acts of Pope Pius XII, 365, note: To the members of the Italian Christian Workers' Association (A.C.L.I.) from the City of Rome and the Roman Province, who on May 1st of the year 1958, on the feast of Saint Joseph the Worker, were gathered in the Vatican Basilica.

With great joy, we welcome you, beloved Catholic workers, men and women, who have once again convened under the banners of the A.C.L.I., in our presence, on this auspicious day of the first of May, guided by your heavenly Patron and model, Saint Joseph, to share with us your joy and your good intentions. You have learned to recognize in us your guide, defender, and Father: the Vicar of Christ.

Beholding your numerous ranks, and the even more numerous others that you represent, united to you by the same spirit, and hearing, in the fervor of your voices, the unanimous outpouring of affection and trust of the many thousands of Christian workers, we cannot help but think, with deeply felt gratitude towards God, the Author and Inspirer of every beneficial progress, of the happy changes that have taken place in the world of work during the last hundred years, with evident benefit to the workers themselves and to the entire society.

Who, a century ago, would have dared to imagine the emergence of

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nations, as many as there are today, in which the working class would have been recognized and sanctioned by Constitutions and laws with the just equality of rights and dignity compared to other classes? Who would have been so bold as to think, about seventy years ago, – when the first of May was established as the day of the workers, so that it would be a call to action for them – that it would soon take on the meaning of a feast and a victory, to whose joy the nations would join; and that the Church, for having contributed to preparing that victory with constant and enlightened work, would declare it to be the victory of Christian workers?

Those who considered themselves then the exclusive arbiters of the future of the working world, and who, at the same time, in solidarity with their own adversaries, attempted every means to keep it from the light of Christ and the Church, thus delaying its progress towards justice and social peace, would they perhaps have believed it plausible that a day – this very day – would arrive in which the Vicar of Christ would gather the working ranks, to celebrate the feast of labor in a Christian manner?

What immense comfort would delight the generous and far-sighted heart of our Predecessor, Leo XIII, if this immortal pioneer...

[*Latin ed. p. 366*]

Acta Apostolicae Sedis - Official Commentary 366 on the social order, — having hoped for and promoted, in his Encyclical *Rerum novarum*, the formation of associations proper to Christian workers, intended to unite their forces to deliver the entire class from the not infrequently unjust and inhumane conditions of that era, — could today admire in you the impressive realization of his desire, as it has been granted to us by divine grace, and hear, as we have just heard, as you came to this most holy Basilica, the simple, yet true, expressions of your hymn! Let, therefore, from your worthy breasts, rise the hymn of thanksgiving to the Almighty, for whose will and favors such substantial changes have been possible in your state of life and of work. And let it be honestly admitted by all, even by those who continue to harbor thoughts and feelings belonging to a time now past, the happy progress made on the path of justice by modern associations. Above all, let it be recognized — as you yourselves have just sung — that "a sure guide — to the bright ideal of peace and labor — is Christ the Redeemer!" (Hymn of Christian Workers). When considering the past, there is no doubt that Christian principles proved to be such "a sure guide." Do not forget this, dear workers, nor give ear to those who, disrespectful of any truth, of history as of the present, strive to diminish the decisive value of Christian intervention in the social question. If your class can today boast of legitimate and just achievements; if many misunderstandings in the relationships between workers and employers, which at that time seemed insurmountable, have instead been clarified to the satisfaction of both parties; if, at present, justice prevails in the laws, or at least in the

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intentions of the legislators, towards all classes; if the path to social peace has not been sought in your homeland — as has unfortunately happened elsewhere, and without achieving the goal — through a sea of fratricidal bloodshed; if the hope of new improvements in social structures smiles upon you: all of this is also due to the timely, enlightened, equitable, and sincere intervention of valiant Catholics of the past century, masters and apostles, who, yielding themselves docilely to the guidance and support of the luminous teachings of the Church, fought, for your fathers and for you, the long-standing battle. Where, instead, an attempt has been made to build social concord without Christ or against Christ, all guarantees of genuine rights have been lacking, and with them, true freedom for the worker and the security of the future. In any case, in solutions derived from materialistic principles, more or less openly,

[*Latin ed. p. 367*]

367 The Acts of Pope Pius XII, while commendable, do not fully address the matter, as they overlook the most important and valuable aspect of the worker: the dignity and needs of the soul and its eternal destiny. You, without a doubt, firmly adhere to the Christian solution, which harmonizes truth, the common good, genuine freedom, rights and duties, the individual and society, material needs, and supernatural destiny. Therefore, confirm your full trust in Christ and the Church, in order to achieve and perfect all that remains to be done. But in what practical way should this trust be confirmed at the present time, if not by uniting yourselves ever more closely and actively with your flourishing associations of Christian workers, the ACLI? You know how dear they are to Our heart, and how much hope we draw from them. But since we have had several opportunities to explain the nature and aims of the ACLI, without neglecting to warn their leaders and members of possible dangers and errors, we will not repeat those thoughts, especially since we know of the fidelity with which you have made them your own, to the point of making them the subject of a particular promise to God, which you renewed publicly this morning before the sacred altar. However, on this occasion, we urge you to double your esteem and love for your association, which seeks to be for you a school, a shield, and a source of strength for your class, so that the Christian worker, who joins it, may find every opportunity to perfect himself as a man, as a worker, and as a Christian. The ACLI must first and foremost be a school of Christian formation and of apostolate. This is demanded by the present spiritual conditions of the workplaces, some of which still, unfortunately, succumb to the outdated prejudices, often deliberately fueled, of the so-called incompatibility between religion and progress, or of Christianity as an "ideology" surpassed by Marxism, as well as to another, even more harmful, which seeks to portray the Church as the enemy of the workers. Illuminate, if you can, with fraternal gentleness

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those who still think according to these old and worn-out patterns, who do not honor a people like yours, of high civilization and keen intelligence. Let your work of persuasion be carried out more through deeds than through words, that is, through the living testimony of your conduct, demonstrating seriousness and serenity, both in fulfilling your duties and in defending the rights of workers, with a thorough knowledge of common problems and a constant interest in their solution, by offering fair judgments about events and people, but – above all – by living honestly according to the precepts and teachings.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - An Official Commentary from He who precedes you in the arduous life of labor: the Son of God made Man, Jesus Christ, our Lord. The ACLI [Catholic Labor Associations] will also, as their Statutes stipulate, be a shield of protection and assistance to the worker, whenever abnormal circumstances, such as illness, unemployment, and other contingent necessities, place him in distress and hardship. The assistance provided by the ACLI to workers, both members and non-members, does not exhaust its purpose, which, as you know, is far broader; but, one must ask: is it perhaps possible to imagine a society of Christians in which the most beautiful and characteristic plant of Christianity, Charity, does not flourish and bear fruit? Let other associations of workers say: "Justice is enough for us!" as if the two virtues were enemies of each other. The very opposite is true. Indeed, there is no genuine justice that is not preceded and prepared by the breath of charity. Have you ever seen men with hardened hearts render justice with a good spirit, with sincerity, and to the fullest extent? No, certainly not, for selfishness is like ice, which prevents any good seed from sprouting and flourishing. Moreover, you have before your eyes the example of Christ, our God and Redeemer. He rendered justice to the Father, because He loved the Father and men with a single, infinite ardor. Love your brothers in labor, and all others, in the same way, who are embraced by the one Fatherland as a single family. Encourage others to love, and especially strive to re-educate in love those brothers of yours who, besieged by daily propaganda of hatred and violence, risk losing the sense of human compassion and the very concept of the human family. These too must return to the warmth of Christ's fold. Finally, the ACLI will be the peaceful and driving force of your class and its advancement towards better living conditions. They will be so, if you will it; if your unity of spirit and purpose is not divided by either external and hostile temptations, or by internal disagreements. Are there other good and honest forces outside your association? Seek to draw them to yours, when necessary, and in every good cause, and the result will be a sum of greater vigor. However, be vigilant that your association distinguishes itself from others, in that it is a Christian force, that is, peaceful, tempered by prudence, averse to

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arrogance, far-sighted, and generous, and averse to adopting illicit means and hasty resolutions. Now before you lies the future of yourselves and your children, the future of your Fatherland. The Christian worker cannot exempt himself from considering this and from striving that this future be better than the present, more...

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Commentarium Officiale: The vast human family should be happy to share in common their personal right, antecedent to any State, to fulfill their sacred duties to their Creator, as well as their national right to develop their own culture and character, free from the spectre of hostile force? Yet one must face reality, is the reply. Yes, that is true; but at the same time, with confidence and a reasonable optimism, one will work towards the day, when protection and defense can be ensured with a minimum of force, and when Truth and equal justice for all shall be the guide-posts tenaciously followed by those, whose grave task it is to lead peoples to the supreme goal of a lasting peace. Truth and equal justice for all – how precious and ennobling; but how hollow those words ring for those who do not believe in God. May God, then, hasten the dawning of that day, when all men will pay Him the homage of their faith and love. They will forge the link that will bind men together in harmony and peace. With great trust in your resolute desire and purpose to advance the cause of that genuine peace, We are happy, gentlemen, to invoke God's blessings on you and your loved ones.

IV: To those who provide spiritual assistance to the Italian military forces.

Be welcomed, beloved daughters, Patroness of Spiritual Assistance of the Armed Forces of Italia. Your work, often silent and discreet, but always permeated with affectionate Christian kindness, brings you frequently alongside the soldiers to give them every human comfort, and above all, to contribute to the preservation and increase of divine grace in their souls, in a particularly delicate period of their lives.

1. You know that the Church does not accept the doctrine of those who believe that humanity is governed by the law of "bellum omnium contra omnes," just as it rejects the theory that considers force to be the sole foundation of relations between States. War is not, for the Church, "a promoter of masculine virtues," and even less "a stimulus for fruitful initiatives": war does not cooperate in any way with the progress of civilization, even though it is sometimes an occasion and a stimulus for the advancement of science and technology.

Spoken on May 21st of the year 1958.

[*Latin ed. p. 371*]

Acta PU Pp, Xll 371. War is not for the Church a lawful act, and this

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remains true in any circumstance. Since Christianity considers humanity as one great family, it must be firmly opposed to aggressive war; that brothers should kill brothers will always be a terrible news; and he who proclaims it, as well as he who hears it, must necessarily be filled with horror. But if the Church rejects every doctrine that considers war as a necessary effect of cosmic, physical, biological, or economic forces, it is equally unwilling to admit that war is always reprehensible. Since human freedom is capable of unleashing an unjust conflict against a Nation, it is certain that this Nation, under certain conditions, can take up arms and defend itself. With the conflict between Cain and Abel – two brothers, one the aggressor, the other the victim – began the history of battles and wars: a history of blood and tears; a history of destruction and death. For the possession of a cave or a river, to seize a forest, or for the theft of livestock, the men of the caves clashed; then other and more complex motives caused the clashes; up to the lust for absolute power, up to the perverse will to overthrow every order, to trample on every human and divine value. And first, there was a struggle between man and man; then, a battle between tribe and tribe; later, war between different cities. Today, the struggle is not limited to clashes between masses of armed men, but extends to become a conflict between peoples, in which all physical and moral energies, all economic and industrial resources, are mobilized. It is no longer a limited battlefield; the entire territory of the State is a territory of war, and the weapons ready for use are of unimaginable power. The problem of national defense is therefore becoming increasingly important, equal to the complexity and difficulty of its solution. Therefore, no Nation, which wishes to provide, as is its right and its indispensable duty, for the security of its borders, can do without an army proportionate to its needs, lacking nothing of what is essential for a bold, ready, and steadfast action in defense of the Fatherland, when it is unjustly threatened and attacked. There is no honest man who can today doubt the will for peace that animates Italy. But if all peoples yearn for peace, those who govern these peoples can today, as yesterday, become prey to uncontrolled and insane passions, and unleash – God forbid – once again immense conflicts.

[*Latin ed. p. 372*]

J 372 Acta Apostolicae Sedis - Commentarium Officiale. Italia, therefore, must have its army, which will be unwilling to engage in any unjust aggression, but will be prepared, in spirit, in technical training, in the number and quality of weapons, for every necessary and timely act of defense.

2. Thus, almost all able-bodied young men, in the full vigor of their strength, in the prime of their youth, pass through the barracks of Italia. Many of them are leaving their native land for the first time, abandoning their homes, their parents; now they find themselves in distant places, wearing a uniform that equalizes and unites them all in habits and in life: a

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life, certainly not easy, because sacrifices and deprivations are daily, hourly. Certainly, such a life, if lived with enthusiasm and not merely endured with a troubled heart, would produce beneficial effects of physical invigoration and complete organic human development. Thus, many young men, who left their homes almost hesitant and incapable of facing life in its complex and multifaceted activity, have returned after military service with a confidence of manner, a maturity of behavior, a capacity for life, that has amazed and delighted those who knew and loved them.

However, it would be useless, and even extremely harmful, to conceal another reality, which is evident to all in its crudeness. You, beloved daughters, know this better than others. Often, young men leave their homes, and a distressed mother, a sister, perhaps even a fiancée, bid them farewell, trembling and weeping. That young man is pious, is simple; he has remained good, and no bad habit has chained him, no vice has ensnared him. What will happen to him from now on in the barracks? Where not all are pious, not all are pure; where it is certainly not easy, and sometimes not even possible, to avoid the company of the wicked. What will happen to that young man throughout the time he is forced to live amidst the noise, the turmoil, the false lights of a city full of snares and ambushes? Will it be that physical invigoration and human development will be gained at the price of the weakening, or even the loss, of the divine life? And here is the problem – a very serious, urgent problem – of spiritual assistance to the Armed Forces. Here, first of all, is the necessity that there be experienced priests, knowledgeable of the souls of the soldiers, of their anxieties and needs, of their dangers and their temptations; priestly fathers, full of human understanding, and yet immaculate in life, burning with enlightened apostolic zeal. Here are chaplains, to whom the rigors of the...

[*Latin ed. p. 373*]

Acta Pii PP. XII 373: Vita militaris non debet auferre naturalem paternam suavitatem, sicut libertas motuum non aufert eis necessarium reservatum. Comprendere pretium huius convivii inter sacerdotem et iuvenes in periodo maximi momenti et periculi, significat esse convicti quod cappellani militares debent esse electi inter optimos sacerdotes et praeparari omni modo; significat admittere quod labor eorum, vere arduus, est inter primos et importantissimos. Nam tanta iuventus Italiae transit per manus eorum et potest esse beneficiata ab anima eorum sacerdotali et fervido eorum apostolatu.

3. Proxime ad cappellanos estis vos, dilectae filiae, quae pertinentes estis ad Patronatum pro Assistentia Spirituali ad Forças Armatas Italiae. Si cappellani, al modo, parochos absentes repraesentant, vos facitis locum matris et sororum. Collaboratio vestra saepe se demonstrabat esse non ordinaria efficacia ad conservandam flammam fidei in cordibus iuvenum vocatorum ad arma: merito vestri spiritus abnegationis et operis vestri dis-

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creti, affectiosi, matris et fratris. Auxilio vestro, animae usque incredulae ad fidem venerunt; ad praxim redierunt corda quae longe fuerant. Legentes relationes activitatis vestrae, didicimus de primis Communionibus acceptis, de Confirmationibus administratis; de praeceptis paschalis organis, et commoventibus, quamquam in sua decora simplicitate. Non desunt matrimonia regulata, et est omnis flos operum beneficorum ad utilitatem detentorum in carcere, saepissime etiam ad beneficium familiarium militum, quae privatae sunt quasi unici sustinendi. Ergo, congratulamur vobis, dilectae filiae. Dominus vos benedicit et sustentat in hoc consolante opere. Oramus ut numerus Patronarum augeatur, et semper crescat spiritus vestri matris dedicationis ad assistendum militibus Italiae. Haec Italia, quae a Deo praedilecta est, est ergo obiectum particularum insidiarum inimicorum eius. Haec Italia, quae certe defendenda est ab omni possibile impetu materiali, sed etiam salva ab insidiis spiritualibus. Haec Italia, pro qua petimus ad Dominum prosperitatem et pacem, lucem fidei, certitudinem vitae divinae.

[*Latin ed. p. 374*]

From the Apostolic See – Official Record

ACTA SANCTAE CONGREGATIONIS CONSISTORIALIS

I. PROVISIONS CONCERNING CHURCHES

Most Holy Father, Our Lord Pope Pius X, by successive decrees of the Sacred Consistory, has, through Divine Providence, appointed new pastors for the following churches:

On May 30, 1957: To the titular bishopric of the Church of Vatarba, he appointed the Reverend Monsignor Andrzej Wronka, a priest of the archdiocese of Posen, a scholar at the Seminary of Posen, whom he designated as an Auxiliary Bishop for the archdiocese of Gnesen, under the Most Reverend Cardinal Stefan Wyszyński, Archbishop of Gnesen and Warsaw.

On October 26: To the titular bishopric of the Church of Antandrina, he appointed the Reverend Monsignor Arcturus Elchinger, a canon of the cathedral chapter of Strasbourg, whom he appointed as a Coadjutor Bishop with the right of succession to the Most Reverend Monsignor Julian Weber, Bishop of Strasbourg.

On December 10: To the titular bishopric of the Church of Letopolitana, he appointed the Reverend Monsignor Ioannes Jaroszewicz, a priest, General Vicar of the diocese of Kielce, and professor of dogmatic theology at the Seminary of Kielce, whom he designated as an Auxiliary Bishop to the Most Reverend Monsignor Ceslai Kaczmarek, Bishop of Kielce.

On February 7, 1958: To the metropolitan Church of Naples, he

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appointed the Most Reverend Monsignor Alphonsus Castaldo, formerly the titular Archbishop of Thessaloniki.

On February 24: To the cathedral Church of Trivento, he appointed the Reverend Father Pius August Crivellari, of the Order of Friars Minor.

On March 25: To the cathedral Church of Montis Pessulani, he appointed the Most Reverend Monsignor Cyprianus Tourel, formerly the titular Bishop of Tuburnicense.

On April 10: To the cathedral Church of Castellaneta, he appointed the Reverend Monsignor Nicolaus Riezzo, a close confidant of His Holiness and professor at the Pontifical Regional Seminary of Apulia.

On April 1k: To the titular bishopric of the Church of Trebenna, he appointed the Reverend Monsignor Paulus Leibold, Chancellor of the Metropolitan Curia of Cincinnati, whom he designated as an Auxiliary Bishop to the Most Reverend Monsignor Caroli Iosephi Alter, Archbishop of Cincinnati.

On April 1k: To the titular bishopric of the Church of Amathusiae in Palestine, he appointed the Reverend Monsignor Iosephus Antonius Dämmert Bellido, a canon of the metropolitan chapter of Dimani, whom he designated as an Auxiliary Bishop to the Most Reverend Monsignor Ioannes Landazuri Ricketts, Archbishop of Dimani.

[*Latin ed. p. 375*]

The Sacred Consistorial Congregation, on the 37th day, April 28th. — To the titular Bishop of the Church of Metrae, Reverend Father Alcides Mendoza Castro, secretary of the military vicariate of the Republic of Peru, who was appointed as an Auxiliary Bishop for the diocese of Abancay, Most Reverend Father Charles Mary Jürgens Byrne, Archbishop of Cusco and Apostolic Administrator *sede vacante* of the diocese of Abancay, by order of the Holy See. On May 8th. — Coadjutor Bishop with right of succession, Most Reverend Father Duane Garrison Hunt, Bishop of Salt Lake City, and Most Reverend Father Joseph Lennox Federal, titular Bishop of Appiaria. On May 15th. — To the newly established territorial prelature of Huarí, Father Mark Libardoni, a member of the Congregation of the Oblates of Saint Joseph, from Asti. — To the newly established cathedral church of Huacho, Reverend Father Nemesio Rivera Meza, from the clergy of the archdiocese of Lima, parish priest of Saint Michael in the city of Lima. — To the newly established territorial prelature of Tarma, Father Anthony Kuhner y Kuhner, from the Congregation of the Missionaries of the Most Sacred Heart of Jesus. On May 28th. — To the titular Bishop of the Church of Zabi, Most Reverend Father Charles Aloysius Geromini, formerly Bishop of Santa Rosa de Copán. On May 24th. — To the newly established cathedral church of Maturín, Reverend Father Anthony Joseph Ramirez Salaverria, General Vicar of the diocese of Cumaná.

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II. LAWS OF THE WORK OF APOSTOLATE OF THE SEA, ESTABLISHED BY POPE PIUS XII.

1. The Work of Apostolate of the Sea, established for the spiritual, moral, and social benefit of seafarers, was first founded in the city of Glasgow, in the territory of Scotland, in the year 1920, and, by order of Pope Pius XI, was approved by the Apostolic See. Under the guidance of the Sacred Consistorial Congregation, it enjoys the benefits and privileges granted by the Apostolic Constitution *Exsul Familia* (title I, section I, paragraph 1), as found in Acta Apostolicae Sedis, volume XLIV, page 674.

2. By the term "seafarers," we mean all those who, by exercising the art of navigation or fishing, or by serving on ships, are compelled to live permanently at sea, and who, therefore, can only rarely and with difficulty receive the ordinary pastoral care of a parish priest, or who are attached to ports for the purpose of preparing for voyages.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Commentarium Officiale 3 § 1. Intra eandem Sacram Congregationem Consistorialem institutus est coetus specialis, seu Secretariatus Generalis Internationalis, ad moderandum Opus Apostolatus Maris. Moderamen huius Secretariatus, uti praeses, gerit Adsessor Sacrae Congregationis Consistorialis; Delegatus vero ad opera de emigratione secretarii munere fungitur. § 2. In Secretariatum autem cooptari poterunt: 1° Viri illi ecclesiastici qui in unaquaque dicione seu natione Directores huiusmodi operis ab Episcopis eliguntur; 2° Ceteri sacerdotes, qui, de eodem opere provehendo bene meriti, digno laudis testimonio sint cohonestandi (Ibidem, tit. ait., art. 8, § 1, § 2, § 3: A. A. XLIV, p. 695s.). 4 E viris ecclesiasticis in Secretariatum Generalem Internationalem Apostolatus Maris cooptatis, a praefata Congregatione unus in Promotorem Internationalem eligitur, alter vero in Secretarium Exeeutivum deputatur. § 1. Iuxta normas ab Apostolica Sede nuper traditas, in unaquaque natione seu dicione specialis coetus vel Commissio Episcopalis constituatur, cuius erit Opus Apostolatus Maris in eadem promovere, fovere ac moderari. § 2. Si qua in natione huiusmodi Commissio Episcopalis statui nequit, unus saltem ab Episcopis deputetur, Praesul dioecesis praesertim, si fieri potest, cuius sedes aut maior territorii pars ad oras maritimas patere contingit, qui in Opus Apostolatus Maris provehendum studiose incumbat. 6 Episcopalis Commissio, aut Praesul, qui Promotoris nomine peculiariter est deputatus, sacerdotem de quo in n. 3, § 2, I, Sacrae Congregationi Consistoriali praesentare tenetur, ut eadem Sacra Congregatio illum adprobare, adprobatumque in officium Directoris Apostolatus Maris pro universa natione seu dicione de sua auctoritate confirmare valeat. § 1. Legitime assumpti in officium Cappellani Operis Apostolatus Maris ii censentur sacerdotes, qui ab Ordinariis praesentati, a Sacra Congregatione Consistoriali, peculiari obtento Rescripto, adprobati

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et nominati sunt (Normae et Facultates pro sacerdotibus in spiritualem maritimorum curam incumbentibus, I I, 3).

[*Latin ed. p. 377*]

Sacred Congregation of the Consistory, 377, § 2. Nuncios, Internuncios, and Apostolic Delegates, endowed with the appropriate authority by the Sacred Congregation of the Consistory for their territories, are empowered to approve and appoint, by a special decree, priests presented to them by their own Ordinary for the office of Chaplain of the Apostleship of the Sea, so that these, according to the norms issued by the Most Holy Pope Pius PP. XII on April 11, 1954 (A. A. S. XXXXVI, pp. 248-252), may lawfully and validly exercise their office.

8. The same applies to priests legitimately assuming the office of either Chaplain or Director of the Apostleship of the Sea, with the corresponding provisions applying to Chaplains of seafarers and their Directors, as prescribed in the Apostolic Constitution *Exsul Familia*, title I, chapter III (Norms and Faculties, II, 4).

9. Chaplains and Directors of the Apostleship of the Sea exercise their ministry under the supervision of the Sacred Congregation of the Consistory through a Delegate for matters concerning emigration (*Exsul Familia*, art. 11).

10. The office of Chaplain of the Apostleship of the Sea and that of Director do not entail any excardination, nor do they grant any exemption, either from their own Ordinary or Superior regular, or from the Ordinary of the place where the chaplain happens to be (*Exsul Familia*, art. 18, § 2).

11. Directors of Chaplains of the Apostleship of the Sea are not empowered to exercise any jurisdiction, either territorial or personal, by virtue of their office, except for those matters listed below.

12. The rights and duties of the Director are primarily:

1° To confer with the Bishops of his nation on all matters concerning the spiritual welfare of seafarers.

2° To supervise the Chaplains of the Apostleship of the Sea, respecting the rights of the Ordinaries (*Exsul Familia*, ibid., 20).

25 - ACTA, vol. XXV, n. 8 — June 6, 1958.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary 3° Everything must be prepared and diligently overseen so that, even if priests traveling by sea are present, and even if a chaplain is lacking and the ship lacks a legitimately established oratory, everything may be available for the celebration of the Holy Sacrifice of the Mass according to the liturgical laws. 13 Therefore, the Director of the Maritime Apostolate must inquire: 1° Whether

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the chaplains lead a life according to the norms of the sacred canons and diligently fulfill their offices; 2° Whether the decrees issued by the Sacred Congregation of the Consistory and by the local Ordinary are duly observed; 3° Whether the decor and splendor of the churches or chapels or oratories, and of the sacred furnishings, especially in the custody of the Blessed Sacrament and in the celebration of the Mass, are carefully maintained; 4° Whether the sacred functions are celebrated according to the prescriptions of the liturgical laws and the decrees of the Sacred Congregation of Rites; whether the ecclesiastical goods are diligently administered, and the duties attached to them, especially the offering for Masses, are duly fulfilled; and finally, whether the parish books are correctly kept, as will be explained below (Exsul Familia, ibid., 21). 14 In order that all these things may be better carried out, the Director, especially those called Stella Maris, should frequently visit the ports and ships. 15 The Director, with the consent of the Episcopal Commission or the National Promoter, may convene all the chaplains of the nation for specific periods, especially so that they may together dedicate themselves to spiritual exercises or to discussions on the most suitable aspects of their ministry. 16 § 1. At least once a year, the Director shall faithfully report to the Episcopal Commission or the National Promoter on the lives of the chaplains, as well as on the state of the Maritime Apostolate centers, and shall explain not only what has gone well within the year, but also what misfortunes may have occurred, what remedies have been applied to repair them, and whatever is to be done for the growth of the Maritime Apostolate.

[*Latin ed. p. 379*]

Sacred Congregational Congregation, § 379, § 2. The aforementioned report shall be submitted for examination by the President of the Episcopal Commission or the National Promoter, who shall declare before the Lord what he believes and transmit it to the Sacred Congregational Congregation. § 17, § 1. No priest shall be entrusted with the spiritual care of mariners unless he has been suitably trained and recognized as fit for this particular task, which must be diligently performed. Therefore, the chaplain of the Apostleship of the Sea should be commended for his integrity of life, zeal for souls, prudence, doctrine, skill in preaching, and should enjoy good health, and should, as far as possible, be solely dedicated to the care of mariners. § 2. Those who are dedicated to this ministry should be established in it as much as possible; however, this should not prevent them from being removed from it for a reasonable cause. § 18. Chaplains of the Apostleship of the Sea are entrusted with the spiritual care of mariners under the jurisdiction of the local Ordinary. § 19. It is the duty of the chaplains of the Apostleship of the Sea to care for souls, except in matters pertaining to marriage. § 20. In accordance with the firm prescription of canon 883 of the Code of Canon Law, chaplains are instructed by the Sacred Congrega-

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tional Congregation with specific norms and faculties, as will be explained below. § 21. By virtue of his office, the chaplain of the Apostleship of the Sea is obligated to provide spiritual care, whether in houses called Stella Maris, in nautical academies, or in hospitals for mariners. He should also show abundant charity to sick mariners, even if they are staying in other hospitals. § 22. He will strive to form the minds and morals of men and women, especially those selected from the ranks of the Catholic Action, so that they may become intelligent and helpful assistants in the apostolate.

[*Latin ed. p. 380*]

Acta Apostolicae Sedis - Official Commentary 380 23. As far as possible, the Stella Maris residence should not assume the economic administration, but rather entrust it to a prudent man, suitable and of good reputation, with the obligation of rendering an account to the Council, of which he himself shall be the president. 24. If, for any reason, the chaplain is absent from the sailors, whether due to maritime travel or other cause, the care of the sailors and mariners shall belong to the Chaplain of the Apostleship of the Sea. Therefore, mindful of his duty to the mariners, he shall celebrate Mass on all Sundays and other feast days, once for the benefit of the sailors and once for the benefit of the mariners; and he shall do so at a convenient hour, in a suitable and fitting place, and, if possible, in consultation with the ship's captain or prefect. 25. The Chaplains of the Apostleship of the Sea are also obligated to keep records of baptisms, confirmations, and deaths, and to hand these records over to the Director, to be kept in the archives. 26. Concerning the keeping of such records and the transmission of authentic copies thereof to the Curia, the Sacred Congregation Consistorial has decreed: 1° that an authentic copy of the books of baptisms, confirmations, and deaths, written by the Chaplains of the Apostleship of the Sea, be sent to the Curia of the diocese in which the Director's office is established; 2° that only one Director shall be responsible for transmitting such copies to the Curia; 3° that the same Director shall, of the number of those who have been confirmed by the Chaplains of the Apostleship of the Sea, by virtue of the faculty mentioned below in section 29, 1, and of the account given by them as extraordinary ministers in the performance of their office, send a report each year, at the beginning of the following year, to the Sacred Congregation Consistorial and to the Ordinary of the aforementioned diocese; 4° that, strictly observing the norms of the sacred canons concerning this matter,

[*Latin ed. p. 381*]

The Sacred Congregational Consistory, in its decrees, stipulates the following: 381. That, first of all, the parish priest of the place where the individuals mentioned in the books reside, be informed by the Director; 5° That the National Director use his seal, and that he have a chest or archive in which

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the aforementioned books are kept, along with letters from the Sacred Congregational Consistory and from Bishops, and other documents, for the sake of necessity or utility, to be preserved; 6° That the Director may grant testimonial letters to those who are interested. 27. In performing sacred rites and reciting the Divine Office, while at sea, priests on board a ship may use the Calendar of the Universal Church. 28. In the Canon of the Mass, while at sea, the name of the Pope is mentioned, without mentioning the name of any other prelate. 29. To the chaplains of the Apostolic Mission at Sea and to their Directors, the following faculties or privileges are granted during their service: 1° The faculty to administer, according to the norms of the Decree of the Sacred Congregation concerning the discipline of the sacraments, the sacrament of Confirmation to those who, through a serious illness, are in danger of death at sea. 2° The faculty to administer the sacrament of Confirmation to any boy or adult, especially if he has not received it before, during a voyage at sea, particularly if the sacred Synaxis on the ship is not held; provided that no Bishop is present in communion with the Apostolic See, and that it is foreseen that the individual will receive this sacrament with great difficulty, either due to age or lack of knowledge of the language or customs of the place, and that all other legal provisions are observed, and preferably, with regard to the rite, according to the Instruction for the simple priest administering the sacrament of Confirmation by delegation from the Apostolic See, as included in the Appendix of the Roman Ritual. 3° The privilege of a portable altar, provided that Mass must be celebrated for the convenience of those at sea; this may also be used at sea, with the following precautions.

[*Latin ed. p. 382*]

Acts of the Apostolic See - Official Commentary 38'2 "regarding those matters which are treated in the Apostolic Constitution *Exsul Familia* and especially Title II, article 28. 4° The faculty of celebrating the Sacrifice of the Mass on ships, even if they lack a legitimately erected oratory, on the night of the Nativity of the Lord, and of beginning it at midnight, always removing any danger of irreverence and observing all that is legally to be observed. To the extent possible, sacred prayers should precede the celebration of Mass for at least half an hour. 5° The faculty of celebrating Mass on ships, even if they lack a legitimately erected oratory, on the night between December 31st and January 1st, each year, with the faculty of beginning Mass at midnight, provided that sacred prayers continue for approximately two hours, including the time of the celebration of Mass, always removing any danger of irreverence and observing all that is legally to be observed. 6° The privilege of celebrating one Mass on a weekday of Holy Week. 7° The faculty of reciting the Rosary twice or three times on Sundays and holy days of precept, as well as on weekdays, for the benefit of those at sea, whenever the need arises to promote their spiritual well-being through

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the celebration of Mass. 8° Regarding the celebration of Mass at evening or late hours, the common law is to be observed. However, the Ordinary of the diocese in which the ship habitually resides is competent to grant the faculty of celebrating evening Mass in favor of the Christian faithful who are engaged in maritime travel, according to the Decree of the Sacred Congregation of the Holy Office of May 31, 1953 (A. A. X L V, p. 426). 9° The faculty of absolving, during maritime travel, any penitents from the censure incurred by procuring an abortion, as per canon 2350 § 1 of the Code of Canon Law, observing all that is legally to be observed. 10° The faculty of absolving, during maritime travel, observing all that is legally to be observed, as well as any other penances that are customarily imposed by the Sacred Penitentiary in such cases, and in cases in which, according to the norms established in canon 2314 § 2 of the Code of Canon Law, the Ordinary himself could grant absolution, any penitents, present on the ship by any means, from the censures and penalties under which they are held due to apostasy, heresy, or schism, except for heretics who spread heresy among the faithful deliberately, whether in the presence of a listener or observer or before others, and whose abjuration, legally completed, is received. 11° The National Directors, and only they, have the faculty of granting an indulgence,

[*Latin ed. p. 383*]

The Sacred Consistorial Congregation, in case of necessity, grants the faculty to confessors to hear the confessions of any faithful person approaching them in places near the seacoast of their nation, provided that the Director has been approved by his own Ordinary to receive confessions.

12° The faculty to bless sacerdotal garments, copes, and altar cloths, corporals, tabernacles or vessels for the preservation of the most holy Eucharist, and other things that serve for divine worship.

13° The faculty to bless, according to the rites prescribed by the Church, with all the indulgences that are commonly granted by the Holy See, rosaries, crosses, small statues, and medals; and to attach to these the indulgences named after St. Bridget and the Order of the Cross.

30. It is permitted for those living near the sea to fulfill the Paschal precept of Communion throughout the entire year.

31. The faithful who are traveling on ships, provided they have been confessed and have received Holy Communion, can obtain a plenary indulgence on August 2nd, as many times as they piously visit the oratory legitimately existing on the ship, where the Most Holy Eucharist is kept according to an apostolic indult, and there recite six Our Fathers, six Hail Marys, and the Glory Be, for the intention of the Supreme Pontiff, in each visit.

32. The same faithful, under the same conditions, can obtain a plenary

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indulgence for the souls of the departed on November 2nd, as many times as they piously visit the aforementioned oratory and there recite six Our Fathers, six Hail Marys, and the Glory Be, for the intention of the Supreme Pontiff, in each visit.

Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 21st day of the month of November, in the year 1957, on the feast of the Presentation of the Blessed Virgin Mary, at Maris Stellae.

†gFr. A. I. Card. PIAZZA, Ep. Sabinen, and Mandelen., and Secretis. L. © S. Iosephus Ferretto, Assessor.

[*Latin ed. p. 384*]

4 Acta Apostolicae Sedis - Official Commentary 384 III OF THE DECREE OF THE DIOCESES OF ASCULI IN APULIA AND CERINIOLA. Since the Most Reverend Monsignor Donatus Pafundi, Bishop of Asculi and of Ceriniola, requested that the Ordinary of the aforementioned dioceses, perpetually united with each other, be relieved of the obligation to reside for a certain period of time in the city of Ceriniola, and that he be granted the faculty of residing permanently in the city of Asculi in Apulia, and of transferring the diocesan Curia of Ceriniola to that city, the Sacred Congregation of the Consistory, through a Decree dated November 19, 1949, graciously granted his request. Now, due to new circumstances, the Most Reverend Monsignor Marius Di Lieto, the current Bishop of the dioceses of Asculi in Apulia and Ceriniola, has again brought the matter under consideration; and, considering it opportune to restore the previous conditions, he recently requested the Apostolic See to: 1. Grant the Bishop of the aforementioned dioceses the right to alternate his residence, residing in Asculi in Apulia for a period of six months, and in Ceriniola for the remainder of the year; 2. That both cities should have their own episcopal Curia. Furthermore, the Sacred Congregation, having received the exposition of the Most Reverend Monsignor Marius Di Lieto, graciously approved it, and, by virtue of the special faculties granted to it by Our Most Holy Father, Pope Pius XII, of Divine Providence, it orders the execution of this Consistorial Decree, so that henceforth: 1. The Bishop for the time being of Asculi in Apulia and of Ceriniola shall be obligated to reside for half of the year in Asculi and for the other half in Ceriniola; 2. That a diocesan Curia shall be maintained in each of the aforementioned cities. Contrary opinions notwithstanding. Given at Rome, from the offices of the Sacred Congregation of the Consistory, on this 14th day of January, 1958. MARCELLUS Card. MIMMI, Secretary. L. © S. Joseph Ferretto, Assistant.

[*Latin ed. p. 385*]

The Sacred Consistorial Congregation, 385 IV, TAMPICO. DECREE OF CHANGE OF NAME. Since the diocese of the City of Victoria, or Tamaulipas, has been divided into two parts, and the name "diocese of Matamoros"

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has been assigned to one of these parts, taken from the town commonly called Matamoros, while the other part retains the old name of the City of Victoria, or Tamaulipas, which is proper to the entire state or civil province; in order that confusion might not arise, it has been deemed fitting to change the title of this diocese. Wherefore, Our Most Holy Lord Pope Pius XII, by Divine Providence, at the request of the Ordinary of the City of Victoria, has decided and decreed that the aforementioned diocese, formerly the episcopal city of Tampico, should be called "Tampico," as is customary. Therefore, by this Consistorial Decree, the name of the diocese of the City of Victoria is suppressed, and that diocese shall henceforth be called Tampico. Contrary opinions notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 25th day of the month of February, in the year 1958. MARCELLUS Card. MIMMI, Secretary, L. S. Joseph Ferretto, Assistant.

SACRED CONGREGATION FOR THE EASTERN CHURCH. PROVISION FOR THE CHURCH. Our Most Holy Lord Pope Pius XII, by Divine Providence, by decree of the Sacred Congregation for the Eastern Church, on the 17th of February of the year 1958, appointed the Reverend Hyacinth Gad, from the secular clergy of the Apostolic Exarchate of the Byzantine Rite for the Hellenic Jurisdiction, as the Episcopal Vicar of the Gratianopolitan Church, in Caesarea of Mauretania, and appointed him Apostolic Exarch for the same Exarchate.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO RITUUM

I ROMA

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARIA THERESIA ZONFRILLI, A PROFESSED SISTER OF THE CONGREGATION OF THE DAUGHTERS OF OUR LADY OF MOUNT CALVARY.

ON A DOUBT:

Whether a commission should be appointed to investigate the cause, and to what effect.

God, in His infinite goodness, especially in these times, while the Holy Church laments the great number of people who do not uphold sound doctrine, but who gather teachers to themselves according to their own desires, itching ears (cf. 2 Timothy 4:3-4), and who, through writings and wicked examples, seek to turn others away from the faith of Christ, as if they were

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to remain here forever, and would never have to give an account of so many errors, never ceases to raise up new individuals, fervent in virtue and piety, who, by their example, condemn the world and strive to show what is the true path to salvation. Some of these live not in monasteries or in deserts and caves, but in cities; others, having entered monasteries, were taken from this world, renowned for their sanctity, after having lived a commendable life.

The Servant of God, Maria Teresia Zonfrilli, seems to belong to the select company of virgins who have chosen the better part. She first breathed the air of life on February 5, 1899, in the place commonly called "Pontecorvo," the ninth of nine children of Caietani and Teresia Zonfrilli. Three days later, she was cleansed with the waters of baptism, and the names Maria and Francisca were given to her; then, at the age of barely nine months, she received the sacrament of Confirmation. The girl was not lacking in domestic examples and in the excellent virtues of other religions, since her parents excelled in virtue. She was entrusted to the Sisters of Our Lady of Mount Calvary, residing in the very town, to be instructed in the elements of learning, where she gave evidence of diligence, modesty, and docility. She surpassed her equals, both at school, at home, and in church. From a tender age, she was devoted to...

[*Latin ed. p. 387*]

The Sacred Congregation of Rites urgently requested that she be received into the community at Angelorum. This, indeed, happened in the eighth year; moreover, upon hearing that Pope Pius X had commended daily Holy Communion, she spontaneously expressed her desire to attend the Holy Sacrifice daily. She completed her studies as a teacher, and then she wished to practice herself in the art of painting and sewing, but she remained at home, so that she might assist her mother in household tasks. She neglected vanities and worldly pleasures, diligently guarding modesty. Devoted to the world and to herself, she refused honorable marriage proposals and desired to embrace the religious life, in order to adhere more closely to the Divine Spouse. However, her father and aunt opposed this intention, attempting to persuade her with flattering promises. Nevertheless, with the consent of her mother and after consulting with a spiritual director, she entered the religious life on November 23, 1918, in the Congregation of the Daughters of Our Lady of Mount Calvary, in Rome, where her sister had already been received and still resided. After duly completing her novitiate, she received the name Maria Theresa and made her profession of religious vows. Obeying the wishes of the Mother Superior, she devoted herself to studies, but after only a few months had passed, she began to suffer from poor health. For the sake of recovering her health, in particular, she was sent to several religious houses, where she diligently performed various commendable

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tasks. Despite the prayers offered, the illness did not abate; moreover, a surgical operation was performed by a physician, which, however, did not cure the disease. But the Heavenly Spouse did not abandon his handmaid; rather, he abundantly filled her with the torrent of heavenly delights, even as she was afflicted by bodily and spiritual sorrows. On May 6, 1933, she made her perpetual vows, and Maria Theresa Zonfrilli patiently endured the suffering of her chronic illness until January 20, 1934, on which day, having attained the fullness of merit and having received the Sacraments of Holy Communion, she peacefully fell asleep in the Lord, at the age of thirty-five. The fame of her sanctity, which grew from day to day, was visibly confirmed by God through heavenly signs. Therefore, the cause for her beatification was initiated by the ordinary, and the proceedings were held at the Vicariate of Rome and in the Pontifical Curia from 1940 to 1944, during which time numerous letters from sacred prelates, superiors, and Mother Superiors of religious orders and congregations, requesting the introduction of the cause, were submitted to the Holy See. Therefore, observing what is to be observed according to law, the Sacred Congregation of Rites, on the 2nd...

[*Latin ed. p. 388*]

Acts of the Apostolic See - Official Commentary, written on January 388, 1949, concerning the aforementioned Servant of God, it was decreed that further proceedings could be initiated. Hence, at the urgent request of the Reverend Father Theodore of the Sacred Family, of the Order of the Discalced Carmelites, and concerning the legitimate constitution of the aforementioned Servant of God, His Eminence and Reverend Lord Benedict, Cardinal Aloisi Masella, Bishop of Praenestinus, and promoter of the cause, proposed, during the ordinary meetings of the Congregation of Holy Rites held at the Vatican on June 25, 1957, a question for discussion, namely: Whether a commission for the introduction of the cause should be signed in this case and for the purpose in question. Those present were the Eminent and Reverend Fathers, entrusted with the safeguarding of sacred rites, who, having heard the report of Cardinal Promoter, and after hearing the votes of the Official Prelates, especially the Reverend Father D. Sylvius Romani, General Promoter of the Faith, having carefully considered all matters, judged it fitting to respond: Affirmative, that is, that a commission for the introduction of the cause should be signed in this case and for the purpose in question, if it pleases the Most Holy. Subsequently, the aforementioned Cardinal made a faithful report to His Holiness Pope Pius XII regarding the foregoing, and His Holiness approved the judgment of the Congregation of Holy Rites, and deigned to sign the commission for the introduction of the cause of the Servant of God Maria Teresia Zonfrilli with His own hand. Given at Rome, on the 19th day of November, in the year 1957. C. Card. CICOGNANI, Prefect. L. % S. f A. Carinci, Archbishop,

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Secretary II.

ROMAN OR SETINA CANONIZATION: Concerning Blessed CAROLI of SETIA, a layperson professed in the Order of the Friars Minor, regarding whether and concerning which miracles it is established, after the granting of veneration to the aforementioned Blessed by the Apostolic See, in this case and for the purpose in question. It is of no less utility than honor to the Church to cherish the memory of those who, while living on earth, shone forth in virtue and piety. For through these signs of honor, the memory of sanctity is rekindled, which serves as a stimulus and as a stepping stone by which the faithful follow in the footsteps of the saints, according to the words of Paul: "Be ye followers of me, as I also am of Christ" (1 Corinthians 4:16).

[*Latin ed. p. 389*]

The Sacred Congregation of Rites, 389. The illustrious Order of the Friars Minor, which has always shone forth with so many merits in the Church, and which, over the course of the centuries, has produced so many Saints and Blesseds for the Church, will add further honor to itself and to the Church, if the most worthy of its sons, Blessed Charles of Setia, should, as is hoped, be enriched with the highest honors of canonization. The solemnity of the beatification of this lay devotee, renowned for the splendor of his virtues and the fame of his sanctity, was celebrated on January 22, 1882. And it pleased God to manifest his sanctity with new and wondrous miracles. From among the various miracles which God deigned to work through the intercession of Blessed Charles of Setia, those responsible have selected two healings and have presented them to this Sacred Forum for consideration. The first occurred in December of the year one thousand nine hundred and forty-four, in the person of Ida Passamonti. This woman was suffering from a grave illness from which she was miraculously healed, and on which the attending physicians, as well as two experts from the office and all the doctors of our Congregation, agreed was a purulent periostitis. The medical council determined that a surgical section of the left arm was necessary, and furthermore, that no medication would provide any benefit. It was also the unanimous opinion that the prognosis was reserved, although not with regard to life, but with regard to the function of the limb. When Ida's mother heard the physicians' opinion regarding the surgical procedure, she implored the help of Blessed Charles, and placed his image upon her left arm around the ninth hour of the evening. Ida states that the pain was then so intense that she got out of bed, hoping for some relief. Shortly afterward, her elbow became calm, and she fell into a peaceful sleep until the following morning; when she awoke, she felt that she had regained her health, which her own family confirmed. Ida therefore got up, and indeed went outside, and upon returning home, she helped her sister to prepare bread, as if

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she had never been ill. The following day, December 5th, she encountered the doctor, and on December 6th of the same month, no trace of illness was found, which is fully confirmed by two expert physicians on July 8th, 1947, who exclude any recurrence of the illness. Therefore, the attending physicians, two experts from the office, and the entire medical council of the Sacred Congregation of Rites, affirmed that this healing exceeded the laws of nature. The second miracle was experienced by Aloisia Tufo, a widow from Marchionne, born and residing in Setia, in December of the year one thousand nine hundred and fifty-one. In that same year, she began to suffer from acute pains in the right side of her abdomen. An examination by means of radiology was performed, and the diagnosis was made of a tumor; and it was deemed necessary to undergo a surgical operation.

[*Latin ed. p. 390*]

The Acts of the Apostolic See – Official Commentary 390: The physician examined her and completed the examination, finding a malignant tumor of the colon with numerous hepatic metastases; however, after the surgical intervention, he warned her relatives that there was no hope of her regaining her health, and that she would die within two or three months. On the very day that the infirm woman underwent the surgical operation, her daughter, Sister Agnes, a Clarissan nun from Setina, sent an image of Blessed Charles to her mother; both she, as well as her relatives, offered prayers to the same Blessed. After the operation, the infirm woman no longer suffered from the acute pains she had previously experienced. Two months later, she was afflicted with bronchitis; on this occasion, the physician visited her, and, greatly astonished, found her completely free from the tumor. It was then, by the common judgment of experts and the medical council of this Holy Congregation, that Aloisia Tufo could not have regained her strength by natural means. Therefore, based on these two miracles, in accordance with the law, a decree was issued on April 15, 1955, by the Apostolic process in the Curia of Setina, regarding the validity of these events. Subsequently, after the medical college, and after its favorable expert judgment, on June 30 of the same year, the Preparatory Congregation, held on January 22 of the preceding year, was followed by the General Congregation, which was finally held before His Most Holy Lordship, Pope Pius XII, at which the Reverend Cardinal Benedict Aloisi Masella, Bishop of Praenestinus, the Relator of the cause, raised the question: Whether and concerning which miracles, after the granting of veneration to the same Blessed by the Apostolic See, there is proof in the case and regarding the effect of which we are speaking. The Reverend Cardinals, officials, and Fathers consultants who were present, all gave favorable votes; after hearing these, the Most Blessed Father, having most devoutly celebrated the sacred Mass sacrifice in the morning, concluded the Congregation, and,

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with the Cardinals present, and with the signature of the Prefect, as well as of the Reverend Father Sylvio Romani, General Promoter of the Faith, and myself, Secretary, he decreed that two miracles, wrought by God through the intercession of Blessed Charles of Setina, a lay professed member of the O.F.M. Order, have been proven, namely: the instantaneous and perfect healing of the Lady Ida Passamonti from acute osteoperiostitis of the left arm, and of the Lady Aloisia Tufo from a carcinoma, or malignant tumor of the colon, with numerous hepatic metastases. This decree was to be made public and referred to the acts of the Congregation of Sacred Rites. Given in Rome, on the 7th day of the month of January, in the year of Our Lord 1958. C. Card. CICOGNANI, Prefect. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 391*]

Tribunal of the Vicariate of the City, 391. ACTS OF THE TRIBUNALS. TRIBUNAL OF FIRST INSTANCE. VICARIATE OF THE CITY. Citations and edicts. I. NULLITY OF MARRIAGE (GRBGGI-TRYBUCHOVICZ).

Since the actual place of residence of Mr. Boleslaus Trybuchowicz is unknown, in the aforementioned cause, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Vicariate of the City (Rome, Via della Pigna, 13 a) on August 2, 1958, at 12 o'clock, to discuss the matter in dispute, or to subscribe to the following, and to set a date for the definitive judgment of the cause.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Boleslaus Trybuchowicz, ought to take care, as far as possible, to inform him of this edictal citation.

B. Banti, Official from the Chancery of the Tribunal of the Vicariate of the City, May 2, 1958.

V. Frazzano, Chancellor.

[Translation of the French text:]

Since the place of current residence of Mr. Boleslaus Trybuchowicz, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Rome, Via della Pigna, 13 a) on August 2, 1958, at 12 o'clock, to agree or to subscribe to the doubt mentioned below, and to fix the date for the decision of the cause before the Tribunal.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Boleslaus Trybuchowicz, should, as far as possible, inform him of this cita-

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tion.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Official Commentary II OF THE NULLITY OF MARRIAGE (CARLI-LUPI) Since the actual place of residence of Mr. Lupi Albert is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Rome, Via della Pigna, 13 A) on July 25, 1958, at 12 o'clock, to discuss the doubt in question, or to subscribe to the following, and to set a date for the hearing of the cause. Does the marriage in this case involve nullity? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Lupi Albert, must take care to ensure that he is informed of this official summons.

A. Lovelli, Examining Judge

From the Chancery of the Tribunal of the Vicariate of Rome, May 24, 1958.

V. Frazzano, Chancellor

*And since the place of current residence of Mr. Lupi Albert, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Roma, Via della Pigna, 13 a) on July 25, 1958, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the hearing of the cause before the Tribunal. Does the marriage in this case involve nullity? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Lupi Albert, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 393*]

A.D. et Vol. L, 25 Julii 1958 (Ser. I, v. XX) - N. 9 ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE ACTA PII PP. XII SACRA CONSISTORIA I CONSISTORIUM SECRETUM Feria secunda, die decimo mensis Iunii anno MCMLVIII, in consueta Aula palatii Apostolici Vaticani, fuit Consistorium secretum, cujus acta ex ordine referuntur.

I. CAMERARIUS SACRI COLLEGII: Reverendissimus Cardinalis Ottaviani dedit et reddidit perulam Sacri Collegii S. R. E. Cardinalium Beatissimo Patri, qui eam tradidit Reverendissimo Cardinali Tisserant, pro hoc anno ipsius Sacri Collegii Cardinalium Camerario.

II. OPTIO ECCLESIARUM: Deinde Reverendissimus, titulo S. Calixti, optavit Cardinalis Mimmi, dimisso presbyterali Ecclesiam suburbicariam Sabinensem et Mandelensem. Ex aula egresso Revmo Cardinali Mimmi, SSmus, panditam optionem benigno favore prosequi intendens, providit Ecclesiae Sabinensi et Mandelensi de Revmo Marcello S. R. E. Presbytero

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Cardinali Mimmi, eum praeficiens in Episcopum et Pastorem prout in decreto expediendo. Postea Revmus Cardinalis Mimmi iterum in aulam consistorialem ingressus est. Postea Reverendissimus Cardinalis Costantini, dimisso Titulo Sancto.

[*Latin ed. p. 394*]

Acts of the Apostolic See - Official Commentary 394. Nereus and Achilles requested the title of Saint Lawrence in Damasus. This request was received with benevolent favor by the Most Blessed Father.

III. PROVISIONS REGARDING CHURCHES.

Thereafter, the Sacred Congregation published, through Apostolic Letters bearing the lead seal, the renunciations of sacred offices made by certain prelates, namely:

PATRIARCHS:

The Patriarch of Antioch of the Maronites, Paul Peter Meouchi, who was already the Bishop of Tyre of the Maronites.

The Patriarch of Alexandria of the Copts, Stephen Sidarouss, who was already the Bishop of Saitan.

ARCHBISHOPS:

Of Besançon, Marcellus Mary Herman Joseph Dubois, who was already the Bishop of Rodez.

Of Dercy, Meysing, who was already the Archbishop of Bloemfontein.

Of Babylon of the Armenians, Nersem Tayroyan.

Of Matera, James Palombella, who was already the Bishop of Calven and of Teano.

Of Acerenza, Dominic Picchinenna.

Of Hierapolis in Syria, Hermenegild Florit, Coadjutor to the Most Reverend and Most Eminent Lord Elijah, Cardinal Dalla Costa, Archbishop of Florence.

Of Bloemfontein, William Patrick Whelan, who was already the Bishop of Johannesburg.

Of Philippopolis in Thrace, Francis Seper, Coadjutor to the Most Reverend and Most Eminent Lord Aloysius, Cardinal Stepinac, Archbishop of Zagreb.

Of Ferrara, Natale Mosconi, who was already the Bishop of Comacchio.

Of Freiburg, Henry Seiterich, who was already the Bishop of Bindae, recently deceased.

Of Neopatras, Dominic, recently deceased.

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Of Manna, who was already the Bishop of Mantua.

[*Latin ed. p. 395*]

395. Acts of Pope Pius XII: In the diocese of Cyrrhus, Guilford Young, already Bishop of Heliopolis, was appointed Coadjutor Bishop with right of succession to the Most Reverend Doctor Ernesti Tweedy, Archbishop of Hobart, to whom he has now succeeded. In Antiochenum in Pisidia, Joseph Bueno; and in Montreal, Emi P. D. Peter, already Bishop of Victoria, was appointed Coadjutor Bishop with right of succession to the Most Reverend Cardinal Segura and Saenz, Archbishop of Seville, to whom he has now succeeded. In Oviedo, the diocese was raised to an archdiocese; Francis Xavier Lauzurica and Torralba, already Bishop of that same diocese. In Milan, John Baptist Bidetanus, Humbert Mozzoni, Montini. Apostolic Nuncio in the Bolivian Republic. In Gian, Martin Michael Johnson, already Bishop of Nelson, was appointed Coadjutor Bishop with right of succession to the Most Reverend Doctor William Mark Duke, Archbishop of Vancouver. In Gotrad, Henry Patrick Rohlman, already Archbishop of Dubuque, recently deceased. In Sebastus in Armenia, Aloysius Punzólo, Apostolic Nuncio in the Paraguayan Republic. In Glaudiopolis in Honoriade, Alfred Bruniera, Apostolic Delegate in the Belgian Congo. In Garella, Francis Xavier Ñuño, already Bishop of Zacatecas, was appointed Coadjutor to the Most Reverend Doctor Joseph Garibi and Rivera, Archbishop of Guadalajara. In Mandalay, the newly erected archdiocese, Albert Peter Falier, already Bishop of Clymastum. In Rangoon, the newly erected archdiocese, Victor, to Anthony Bazin, already Bishop of Achyraën. In Salisbury, Chichester, already Bishop of Ubaza. In Trivandrum of the Malankara Syrians, Gregory B. Varghese Thangalathil, already Bishop of Antarados. In Cypsela, Eugene Giambro, already Bishop of Lamezia Terme.

[*Latin ed. p. 396*]

Acts of the Apostolic See - Official Commentary 396. Marcianopolitanum: John Sismondo, formerly Bishop of Caesarea in Bithynia, recently deceased. Silyum: Anthony Jordan, formerly Bishop of Vada, Coadjutor with right of succession to the Most Reverend Father John Hugh Mac Donald, Archbishop of Edmonton. Phasianum: Arthur Mery Beckdorf, formerly Bishop of Valdivia, Coadjutor to the Most Reverend Father Alfred Silva Santiago, Archbishop of the Most Holy Conception. Limanum: John Edward Landazuri Ricketts, formerly Archbishop of Rhoina. Bamberg: Joseph Schneider. Evora: Emmanuel Trindade Salgueiro, formerly Archbishop of Mitylene. Sardinia: Joseph Sensi, Apostolic Nuncio to the Republic of Costa Rica. Anazarbus: Joseph Le Gouaze, formerly Archbishop of Port-au-Prince. Leontopolitanum in Pamphylia: Adelm Machado Cavalcanti, formerly Bishop of Pesqueira, Coadjutor with right

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of succession to the Most Reverend Father Ranulph da Silva Parias, Archbishop of Maceio. Port-au-Prince: Francis Poirier. Sebastopolitanum in Abasgia: Aloysius Cossio, formerly Bishop of Recanati-Loreto, recently deceased. Rhoina: Joseph De Nicola, formerly Bishop of Pergamum, recently deceased. Dakar: Newly erected archdiocese, Marcellus Lefebvre, formerly Archbishop of Arcadiopolis in Europe. Yaounde: Newly erected archdiocese, Renato Graffin, formerly Bishop of Mosynopolis. Gotonuense: To the Bishop of the newly erected archdiocese, Aloysius Parisot, formerly of Tacapita. Abidjan: To the newly erected archdiocese, John Baptist Boivin, formerly Bishop of Onupita.

[*Latin ed. p. 397*]

Acta, Pontificium, PP. XII, 397. Lomé, a recenter erecta archidioecesi, Josephum Strebler, qui antea erat Episcopus Curubitanus. Rabat, a recenter erecta archidioecesi, Amedeum Ludovicum Lefevre, qui antea erat Episcopus Egugensis. Ouagadougou, a recenter erecta archidioecesi, Aemilium Socquet, qui antea erat Episcopus Hirinensis. Tananarive, a recenter erecta archidioecesi, Victorem Sartre, qui antea erat Episcopus Vagensis. Bangui, a recenter erecta archidioecesi, Josephum Coucherousset, qui antea erat Episcopus Stratonicensis in Caria. Bamako, a recenter erecta archidioecesi, Petrum Ledere, qui antea erat Episcopus Sassuritanus. Brazzaville, a recenter erecta archidioecesi, Michaelem Bernard, qui antea erat Episcopus Aegaeensis. Perugia, Petrum Parente. Preslavus, Josephum Urtasun, qui antea erat Episcopus Valentinensis, Coadiutorem cum iure successorium, R. P. D. Gabrielis Llobet, Archiepiscopi Avenionensis, cui iam successit. Ancusa, ecclesia in Archiepiscopalem pro hac vice erecta, Dominicum Enrici, Internuntium Apostolicum in Indonesia. Assur, ecclesia in Archiepiscopalem pro hac vice erecta, Ernestum Tweedy, qui antea erat Archiepiscopus Hobartensis. Caesaraugusta, Casimirum Morcillo González, qui antea erat Episcopus Flaviobrigensis. Arcadiopolis in Europa, Augustum Simeonem Colas, qui antea erat Archiepiscopus Pondicheriense et Cuddalorensis. Utrecht, Bernardum Ioannem Alfrink, qui antea erat Archiepiscopus Tyanensis. Teresiana, Avelarem Vilela Brandâo, qui antea erat Episcopus Petrolinensis. Bizyene, Evangelistam scopum Agraënsem. Latus, Henricum Vanni, qui antea erat Archiepiscopus.

[*Latin ed. p. 398*]

Acts of the Apostolic See - Official Commentary 398. Konahriensem, a newly erected archdiocese, to Gerard of Milleville, already Bishop of Dalisanda in Pamphylia. Platensem, to Anthony Joseph Plaza, already Bishop of Azul. Selymbrianum, to Michael Darium Miranda and Gomez, already Bishop of Tulancingo, and to the Coadjutor Reverend Father Aloysius Martínez, Archbishop of Mexico. Guayaquilensem, the diocese

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elevated to an archdiocese, to Caesar Stephan Mosquera Corral, already Bishop of that same diocese. Utinensem, to Joseph Zaffonato, already Bishop of Victoriana. Sebastopolitanum in Abasgia, to Joseph Paupini, Apostolic Nuncio to Iran. Agraënsem, to Dominic Romuald Basil Athaide. Mitylenensem, to Emmanuel Dos Santos Rocha, already Bishop of Priene. Cyrrhensem, to Aloysius Perrand, already Bishop of Maurienne, and to the Coadjutor Reverend Father Lewis Gaillard, Archbishop of Tours, who has now succeeded him. Cotyaeensem, to Francis Markall, Coadjutor with right of succession to the Reverend Father Astonis Chichester, Archbishop of Salisbury, who has now succeeded him. Ravennatensem and Bishop of Cervia, to Salvatore Baldassarri. Tyanensem, to Primus Principi, Apostolic Administrator of Lauretanum. Vindobonensem, to Francis König, already Bishop of Livias. Mexicanum, to Michael Darium Miranda and Gomez, already Archbishop of Selymbria. Pompeiopolitanum in Cilicia, to Raphael Afanador and Cadena, already Bishop of Neo-Pamplona, recently deceased. Neo-Pamplona, the diocese elevated to an archdiocese, to Bernard Botero Alvarez, already Bishop of Santa Marta. Selymbrianum, to William O. Brady, already Bishop of Sioux.

[*Latin ed. p. 399*]

The acts of Pope Pius XII, page 399, mention the following:

The Reverend Father John Gregory Murray, Coadjutor with the right of succession to the Archbishop of Saint Paul of Minnesota, who has now succeeded to that office. Matthew Kavukatt, appointed to the diocese of Ghanganacherren, which has been elevated to an archdiocese, and is now the Bishop of that same diocese. Anthony Giordani, appointed to the diocese of Larissa in Thessaly, and is now the Bishop of Myndus. Maria Ismael Castellano, appointed to the diocese of Colossae, and is now the Bishop of Volaterra. Henry Delgado et Gómez, appointed to the diocese of Pamplona, which has been elevated to an archdiocese, and is now the Bishop of that same diocese. John Sison, appointed to the diocese of Nicopolis, and is now the Bishop of Limata, with the Reverend Father James Sancho as Coadjutor with the right of succession to the Archbishop of Nueva Segovia. John Iacono, appointed to the diocese of Mocissa, and is now the Bishop of Caltanissetta, who recently passed away. John Delay, appointed to the diocese of Pompeiopolis in Paphlagonia, and is now the Archbishop of Marseilles. Marc Lallier, appointed to the diocese of Marseilles, and is now the Bishop of Nancy-Toul. Maximum Hermaniuk, appointed to the newly established archdiocese of Winnipeg for Ruthenians, and is now the Bishop of Sinna. Francis Aldegunde Dorrego, appointed to the newly established archdiocese of Tingitan, and is now the Bishop of Fussala. Aston Chiçhester, appointed to the diocese of Velebusdus, and is now the Archbishop of Salisbury. Maria de Miranda Vilas-Bôas, appointed to the diocese of Cyrrhus, and is now the Archbishop of Belem of Para, with the

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Reverend Father Augusti Alvari, a Cardinal of the Sacred Roman Edict, da Silva, Archbishop of Saint Salvador in Brazil, as Coadjutor with the right of succession. William Godfrey, appointed to the diocese of Westminster, and is now the Archbishop of Liverpool. Philippus Iacobus Hermosa et Sarmiento, appointed to the diocese of Beroea, and is now the Archbishop of Cuzco.

[*Latin ed. p. 400*]

Acts of the Apostolic See - Official Commentary 400. Cuzco, Charles Mary Jurgens Byrne, now Bishop of Msi. Amorian, Ambrose Squintani, now Bishop of Ascoli Piceno. Cuiabá, Orlando Chaves, now Bishop of Corumbá. Modena and Abbot of the nullius Nonantola, Joseph Amici, now Bishop of Cesena. Athens, John Emmanuel Marqués, now Bishop of Sigüita. Goiânia, newly erected archdiocese, Ferdinand Gomes dos Santos, now Bishop of Aracajú. Nicosia and Prelate of the nullius Pompeia, Aurelius Signora, Apostolic Delegate of the Shrine of the Most Holy Virgin of the Holy Rosary in Valle Pompeia. Bahía Blanca, diocese elevated to an archdiocese, Geminian Esorto, now Bishop of the same diocese. Tucumán, diocese elevated to an archdiocese, John Charles Aramburu, now Bishop of the same diocese. Brysis, Peter Mary Rodríguez Andrare, now Bishop of Ibagué. Yeriss, Felix Caesar da Cunha Vasconcellos, now Bishop of Penedo, Coadjutor with right of succession, Reverend Father Joachim Domingues de Oliveira, Archbishop of Florianópolis. Cuenca in Ecuador, diocese elevated to an archdiocese, Emmanuel (of Jesus) Serrano Abad, now Bishop of the same diocese. Liverpool, John Carmel Heenan, now Bishop of Leeds. Belém of Pará, Albert Gaudentius Ramos, now Archbishop of Manaus. Jableh, Aurelius Macedonius Guerrero, now Archbishop of Trujillo. Trujillo, Frederick Pérez Silva, now Bishop of Piura.

[*Latin ed. p. 401*]

Acts of the Sacred Congregation of the Propagation of the Faith, Session XII:

Posnaniensem, Anthony Baraniak, having already reached the age of 40, is appointed Bishop of Theodosiopolis in Armenia.

Martyropolitanum, John Rezende Costa, is appointed Bishop of Ilhêus, as Coadjutor with right of succession to His Eminence, the Most Reverend Anthony dos Santos Cabrai, Archbishop of Belo Horizonte.

Ghalcidensem in Syria, Anthony Mary Alves de, is appointed Bishop of Arycanda, as Coadjutor to His Eminence, Cardinal Charles Carmel de Vasconcellos Motta, Archbishop of São Paulo in Brazil.

Leontopolitanum in Augustamnica, Angel Ficarra, is appointed Bishop of Patti.

Mocissenum, Henry Wienken, is appointed Bishop of Meißen.

Selymbrianum, Joachim García Benítez, is appointed Archbishop of

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Medellín.

Medellensem, Tullio Botero Salazar, is appointed Bishop of Zipaquirá.

Samosatensem, Joseph Hubert William Lemmens, is appointed Bishop of Roermond.

Manaënsem, John de Sousa Lima, is appointed Bishop of Nazaré in Brazil.

Antiochenum in Pisidia, Pirmin Aemilius Lafitte, is appointed Archbishop of Córdoba, as Coadjutor with right of succession to His Eminence, Cardinal James Aloysius Copello, Archbishop of Buenos Aires.

Neapolitanum, Alphonsus Castaldo, is appointed Archbishop of the Vicariate Apostolic of Thessaloniki.

Cordubensem in Argentina, Raymond Joseph Castellano, is appointed Bishop of Flavias.

Botucatuensem, the diocese having been elevated to an archdiocese, Henry Hector Golland Trindade, is appointed Bishop of the same diocese.

Campinensem, the diocese having been elevated to an archdiocese, Paul de Tarso Campos, is appointed Bishop of the same diocese.

Bivi Nigri, the diocese having been elevated to an archdiocese, Aloysius do Amaral Mousinho, is appointed Bishop of the same diocese.

[*Latin ed. p. 402*]

Acts of the Apostolic See - Official Commentary 402. Karachi, Joseph Mary Anthony da Conceiçao Cordeiro. Zamboanga, raised from a diocese to an archdiocese, Aloysius Deiro Sario, already Bishop of that same diocese. Vietoria, Spiritus Sancti, raised from a diocese to an archdiocese, John Baptist de Mota and Albuquerque, already Bishop of Spiritus Sancti.

BISHOPS: Gerara, Casimir Dulbinskis, Auxiliary to the Most Reverend Doctor Anthony Springovics, Archbishop of Riga. Stadia, Peter Strods, Auxiliary to the Most Reverend Doctor Anthony Springovics, Archbishop of Riga. Chersonesus in Crete, Charles Otcenasek, Apostolic Administrator of Reginae Gradecensis. Sopjien, Boleslaus Kominek. Tabuda, Theodore Bensch. Ancusa, Xaverius Morilleau, Coadjutor with right of succession to the Most Reverend Doctor Aloysius Liagre, Bishop of Rupella, to whom he has now succeeded. Paphus, Jeremiah P. Minihan, Auxiliary to the Most Reverend Doctor Joseph James Cushing, Archbishop of Boston. Sabadia, Leon Christopher Byrne, Auxiliary to the Most Reverend Doctor Joseph Elmer Ritter, Archbishop of St. Louis. Irenopolitanum in Cilicia, Ansgarius de Oliveira, Auxiliary to the Most Reverend Doctor Octavius Chagas de Miranda, Bishop of Pouso Alegre. Tinien, Emmanuel Pereira da Costa, Auxiliary to the Most Reverend Doctor Moses Coelho, Archbishop of Parahyba. Thibica, Eugene de Araujo Sales, Auxiliary to the Most Reverend Doctor Marculinus de Souza Dantas, Archbishop of Natal. Prusias, Joseph Vincent Tavora, Auxiliary to the Most Reverend James, Most Eminent Cardinal de

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Barros Cámara, Archbishop of St. Sebastian Fluminis Ianuarii. Sufetula, Joseph Bretault, Apostolic Vicar of Kudu.

[*Latin ed. p. 403*]

Acts of Pope Pius XII, 403. Segusia (Susa), Joseph Garneri, already Bishop of Utica (Uzès). Avensa, Francis Valentine Allen, Auxiliary to His Eminence James Charles Cardinal McGuigan, Archbishop of Toronto. Prato, Peter Fiordelli. Citium, Robert F. Joyce, Auxiliary to the Reverend Peter D. Edward F. Ryan, Bishop of Burlington. Genoa, John Joseph Scanlan, Auxiliary to the Reverend James Joseph Sweeney, Bishop of Honolulu. Johannesburg, Hugh Boyle, already Bishop of Port Elizabeth. Jabalpur, newly erected diocese, Conrad Ignatius Dubbelman. Jhansi, newly erected diocese, Francis Xavier Joseph Fenech. Morogoro, newly erected diocese, Hermann Van Elswijk. Adra, Richard Lester Giully, Apostolic Vicar of British Guiana. Andrea in Brazil, newly erected diocese, George Marcos de Oliveira, already Bishop of Bagnan. Barbastro, according to Garcia de Sierra and Méndez. Alba Maritima, Francis Mary Picaud, already Bishop of Bayeux-Lisieux. Bubasta, Camillus Faresin, Coadjutor with right of succession to the Reverend Joseph Selva, Prelate nullius of Registro, to whom he has now succeeded. Scranton, Jerome D. Hannan. Arsinoe, Emmanuel Serrano Abad, Auxiliary to the Reverend Daniel Hermida Ortega, Bishop of Cuenca. Edessa in Macedonia, Hernando Antiporda, Auxiliary to the Reverend Rufinus Santos, Archbishop of Manila. Garanhuns, Francis Expeditus Lopes, already Bishop of Oeiras, recently deceased.

[*Latin ed. p. 404*]

Acta Apostolicae Sedis - Official Commentary 404, Volaterrana, Marius Ismaël Castellano. Avissa, Alphonsus Toriz Cobian, Coadjutor to the Most Reverend Doctor Leopoldus Diaz Escudero, Bishop of Chilapa. Febiana, Anthony de Campos, Auxiliary to the Most Eminent Doctor Emmanuel, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon. Aquisgran, Johannes Pohlschneider. Guanare, newly erected diocese, Peter Paul Tenreiro, formerly Bishop of Orthosia in Phoenicia. Gilba, Honoratus Van Waeyenbergh, Auxiliary to the Most Eminent Doctor Josephus Ernesti, Cardinal VanRoey, Archbishop of Mechlin. Vinda, Johannes Villot, Auxiliary to the Most Eminent Doctor Mauritius, Cardinal Peltin, Archbishop of Paris. Galves and Teano, Matthew Guidon Sperandeo, formerly Bishop of Murano. Bhas, Johannes Antonius Donovan, Auxiliary to the Most Eminent Doctor Edward, Cardinal Mooney, Archbishop of Detroit. Tymbrias, Henry Edmund Donnelly, Auxiliary to the Most Eminent Doctor Edward, Cardinal Mooney, Archbishop of Detroit. Mantua, Anthony Poma, formerly Bishop of Thagaste. Arabia, Peter Francis, formerly Bishop of Kumbakonam. Kameohli of the Armenians,

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Joseph Gennangi. Caesarea in Bithynia, Johannes Sismondo, formerly Bishop of Apua. Euroea in Epirus, Johannes Pereira Venancio, Auxiliary to the Most Reverend Doctor Josephus Alves Correia da Silva, Bishop of Leiria. Barcelona in Venezuela, newly erected diocese, Joseph Humbert Paparoni. Marilia, newly erected diocese, Hugh Bressane de Araujo, formerly Archbishop of Cotrada, retaining the title of Archbishop by reason of his person. Guayaquil, suffragan to Ibarra, Caesarem Anthony Mosquera Corral, formerly Bishop of...

[*Latin ed. p. 405*]

Acta Pii PP. XII 405 8. To Isidoro, newly erected diocese, Delphin Quesada Castro. To Henricus Rau, already Bishop of Voncaria. To Sancti Nicolai de los Arroyos, newly erected diocese, Silvinus Martínez, already Bishop of Canathenum. As coadjutor with right of succession, to R. P. D. Thomas Gutiérrez Diez, Bishop of Gadicensis et Septensis, Antonius Añoveros Ataún, Bishop of Tabuda. To Arcenum, Ioannes Rupp, auxiliary to EmiP. D. Mauritius, Cardinal Feltin, Archbishop of Parisiensis, and Ordinary of the faithful of the Eastern rite in Gallia. To Baiocensem, Andreas Jacquemin, already Bishop of Cartennitanum. To Tamiathitanum, Eugenius Beitia Aldazabal, as coadjutor with right of succession to R. P. D. Iosephus Mariae Alcaráz et Alenda, Bishop of Pacensis. To Gergitanum, Octavius Aguia, auxiliary to R. P. D. Iosephus Delgado, Archbishop of S. Ludovici in Maragnano. To Verbianum, Edmundus Franciscus Gibbons, already Bishop of Albanensem in America. To Bumburiensem, newly erected diocese, Lancillottus Ioannes Goody, already Bishop of Abydenum. To Oeirensem, Raymundus De Castro et Silva, already Bishop of Eluzanum. To Sinopenum, Iosephus Reuss, auxiliary to R. P. D. Albertus Stohr, Bishop of Moguntini. To Uticensem, Orontius Caldarola, already Bishop of Dianensem. To Carolinapolitanum, Malcom A. MacEachern. To Bagenum, Raymundus Bogarín Árgana, auxiliary to R. P. D. Hannibal Mena Porta, Archbishop of S. S. Assumptionis. To Thagastensem, Gilbertus Baroni, auxiliary to Eimi P. D. Iacobus, Cardinal Lercaro, Archbishop of Bononiensis. To Cercinitanum, Aemilius Benavent Escuin, auxiliary to R. P. D. Angelus Herrera et Oria, Bishop of Malacitani.

[*Latin ed. p. 406*]

Acta Apostolicae Sedis - Official Commentary 406. In Niterói, Carolus Coelho, who was already Bishop of Nazaré in Brazil. In Apuano, Iosephus Fenocchio. In Ganat Tien, and as Prelate "nullius," in Davao, Iosephus Clovis Thibault. In Capitan, Carolus Garrett Maloney, Auxiliary to the Most Reverend Doctor Ioannes Alexander Floersh, Archbishop of Ludovicopoli. In Cerbalita, Iosephus Aloisius Durik, Auxiliary to the Most Reverend Doctor Thomas Iosephus Toolen, Archbishop and Bishop of Mobile-Birmingham. In Cartennita, Brunus Wechner. In Helieseoastenum,

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Florentinus de Andrade et Silva, Auxiliary to the Most Reverend Doctor Antonius Ferreira Gómez, Bishop of Portugallensis. In Tungu, in the newly erected diocese, Alfredus Lanfranconi, who was already Bishop of Zerta. In Kengtung, in the newly erected diocese, Franciscus Guercilena, who was already Bishop of Hadrian. In Helia, in the newly erected diocese, Aloisius Haene, who was already Bishop of Nepte. In Bulawayo, in the newly erected diocese, Adolphus Gregorius Schmitt; who was already Bishop of Nasai. In Bassein, in the newly erected diocese, Georgius Maung Kyaw. In Ogoja, in the newly erected diocese, Thomas McGettrick. In Belabite, Andreas Creemers, Apostolic Vicar of Bondo. In Kelbes, Antonius Henricus Ferrerius van den Kurk, Apostolic Vicar of Medan. In Vulturia, Ludovicus Julliard, Apostolic Vicar of the New Hebrides Islands. In Murano, Antonius Rosarius Mennonna. In Vietoria, Franciscus Peralta et Ballabriga.

[*Latin ed. p. 407*]

Acts of Pope Pius XII:

In Voncaria, on the 407th day, Pious Freitas Silveira, already Bishop of Joinville.

In Ruthenes, John Ernest Menard, already a foreign Bishop.

In Tremitus, Andrew Pioger, Auxiliary to the Most Reverend Doctor Octavius Pasquet, Bishop of SÃ©ez.

In Tiruvalla, Athanasius Cheriyan Polachirakal, already Bishop of Sarepta.

In Cesena, Joseph Amici, already Bishop of Troia and of DÃ©nia.

In Thuburnica, Cyprian Tourel, Auxiliary to the Most Reverend Doctor John Duperray, Bishop of Montpellier.

In Apollonia, Nicholas Elko, Apostolic Exarch of Pittsburgh.

In NazarÃ© (Brazil), John de Souza Lima, already Bishop of Derheum.

In Quelimane, to the newly erected diocese, Francis Nunes Teixeira.

In Garnut, Roger Michon.

In Vasada, John Wember, the first Apostolic Vicar of Northern Norway.

In Anthedon, Felix Roeder, already Bishop of Beauvais (-Noyon-Senlis).

In Eelsinki, to the newly erected diocese, William Gobben, already Bishop of Amathus in Palestine.

In Kagoshima, to the newly erected diocese, Joseph Asajiro Satowaki.

In Kuala Lumpur, to the newly erected diocese, Dominic Vendargon.

In Penang, to the newly erected diocese, Francis Chan.

In Raphaneota, Andrew Lefebvre, Apostolic Vicar of Kikwit.

In Sufeta, Paul Dumouchel, Apostolic Vicar of Keewatin.

In Acra and as Prelate *nullius*, to the Upper Solimões region, Alexander

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Caesarius Minali.

[*Latin ed. p. 408*]

Acts of the Apostolic See - Official Commentary 408. Alienum, Emmanuel Anthony Pires, Coadjutor to the Most Reverend Doctor Anthony Hildephonsus dos Santos, Bishop of Silva Portuensis. Doritanum and Prior of the "nullius" Four Military Orders in the Province of Cluny, John Hervas and Benet, now Bishop of Maioricensem. Duitamensem, newly erected diocese, Joseph Joachim Flores. Seljensem, Claude Dupuy, Auxiliary to the Most Reverend Doctor Peter Mary, Cardinal Gerlier, Archbishop of Lugdunensis. Fodianum, Paul Carta. Troianum, Anthony Mistrorigo. Dianensem, the Most Blessed Stephen Tinivella. Sareptenum, Aloysius Andrade and Valderrama, now Bishop of Antioquiensem. Neptensem, Edmund Joseph Reilly, Auxiliary to the Most Reverend Doctor Thomas Edmund Molloy, Archbishop-Bishop of Bruklyniensis, now deceased. Sadrianiensem, Anthony Iannucci, Auxiliary to the Most Reverend Doctor Benedict Palcucci, Bishop of Pinnensis-Piscariensis. Bellovacensem, Peter Lacointe. Surigensem, Charles van den Ouwelant. Idarrensem, Silver Aloysius Haro Alvear, now Bishop of Antaeopolitanum. Abydenum, Julius Laschi, Auxiliary to the Most Reverend Doctor Aemilius Sosa Gaona, Bishop of Sanctissimae Conceptionis in Paraguay. Clysmatenum, Theophilus Camomot Bastida, Auxiliary to the Most Reverend Doctor Joseph Maria Cuenco, Archbishop of Jarensis. Theudalensem, Renato Fontenelle, now deceased. Antioquiensem, Vélez, William Escobar, now Bishop of Attudensem. Plymutensem, Cyril Restieaux. Leptimagnensem, Hermann Schaufele, Auxiliary to the Most Reverend Doctor Eugenius Seiterich, Archbishop of Friburgensis, recently deceased.

[*Latin ed. p. 409*]

Acts of Pope Pius XII, 409. Pharsalia, Joseph Schiavini, Auxiliary Bishop to the Most Reverend John Baptist Montini, Archbishop of Milan. Verona, retaining the title of Archbishop *ad personam*, John Urban, already Archbishop of Sardinia. Caesarea in Bithynia, according to Chiocca, already Bishop of Fulginata, Auxiliary Bishop to the Most Reverend Joseph, Cardinal Siri, Archbishop of Genoa. Port Elizabeth, Ernest Arthur Green. Lauzaden, Vincent Marchetti Zioni, Auxiliary Bishop to the Most Reverend Charles Carmel, Cardinal de Vasconcellos Motta, Archbishop of São Paulo in Brazil. Attuda, Anthony Ferreira de Macedo, Auxiliary Bishop to the Most Reverend Charles Carmel, Cardinal de Vasconcellos Motta, Archbishop of São Paulo in Brazil. Antioch on the Meander, Vincent Araujo Matos, Auxiliary Bishop to the Most Reverend Francis of Assis Pires, Bishop of Crato. Nelson, Thomas Joseph McCarthy. Kumbakonam, Daniel Chinnaiyan Arulswami. Vada, Longinus Gabriel Pereira, Auxiliary Bishop to the Most Reverend Valerian, Cardinal Gracias, Archbishop of

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Bombay. Tiruchirappalli, Peter Bernard Pereira, Auxiliary Bishop to the Most Reverend Vincent Dereere, Bishop of Trivandrum. Carallia, Peter Tao, Apostolic Administrator of the Apostolic Vicariates of Bac Ninh and Hai Phong. Amravati, newly erected diocese, Joseph Albert Rosario. Archelaïs, Anthony Mary Michelato Danese, the first Apostolic Vicar of Aysen. Balisand, in Pamphylia, Gerard de Milleville, Apostolic Vicar of Conakry. Gazera, Angel Rodríguez, Apostolic Vicar. Uruguaiana, Aloysius Philip de Nadal. 27 - ACTA, vol. XXV, no. 9. — 25-7-1958. Iquitos.

[*Latin ed. p. 410*]

Acta Apostolicae Sedis - Official Commentary 410. Tubaraoënsem, a diocese newly erected, to Anselm Pietrulla, who was already the Bishop of Oampina Grande. Balanensem, to Andrea Stambuk, Auxiliary to the Most Reverend Father Michael Puslé, the Archbishop-Bishop of Pharensis, who has now passed away. To the Coadjutor with right of succession, the Most Reverend Father John Piccioni, the Bishop of Liburnensis, and to Andrea Pangrazio, the Bishop of Caesarea in Thessalia. Antaradiensem, to Julian Steponavicius, Auxiliary to the Most Reverend Father Casimir Paltarokas, the Bishop of Panevezensis. Celenderitanum, to Peter Mazelis. Matrisfontis, to James D. Scanlan, who was already the Bishop of Dunkeld. Zertensem, to Emmanuel dei Rosario, Coadjutor with right of succession to the Most Reverend Father Michael Acebedo and Flores, the Bishop of Calbayogan. Ubazensem and the "nullius" Prefecture of O&amisanum, to Patrick Cronin. Dunkeldensem, to William Hart. Maioricensem, to Jesus Enciso Viana, who was already the Bishop of Ciudad Rodrigo. Bellicensem, to Renato Fourrey. Antaeopolitanum, to Theophanus Ubaldus Stella, the first Apostolic Vicar of Kuvait. Diospolitanum Inferiorem, to Adam Kozlowiecki, the Apostolic Vicar of Lusaka. Patensem, a diocese newly erected, to Joseph Andrea Coimbra, who was already the Bishop of Barra (do Rio Grande). Pharanitanum, to John Joseph Rafferty, Auxiliary to the Most Reverend Father Raymond Prendiville, the Archbishop of Perth. Civitatensem, to Joseph Bascufiana Llópez. Nasaitensem and the "nullius" Prefecture of Adamanteum, to Alphonsus Silveira de Mello. Apollonidensem, to Joseph a Iesu Pimiento, Auxiliary to the Most Reverend Father Amilius Botero González, the Bishop of Pastopolitanum. Zacatecensem, to Anthony López Avifia.

[*Latin ed. p. 411*]

Acts of Pope Pius XII, 411.

Antiochenum Parvum, James Eugene Louis Ménager, Auxiliary to the Most Reverend Alexander Renard, Bishop of Versailles.

Christopolitanum, Otto Spülbeck, Coadjutor to the Most Reverend Henry Wienken, Bishop of Meißen.

Ootacamundensem, newly erected diocese, Anthony Padiyara.

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Aphnaetenum, Gregory Espiga and Infante, first Apostolic Vicar of Palawan.

Barcusenum, Ireneus Dud, first Apostolic Vicar of Rumbek.

Cymaeum, Urban Mariam Person, Apostolic Vicar of Harare.

Cyparissiensem, Paul Etoga, Auxiliary to the Most Reverend Renato Graffin, Archbishop of Yaoundé.

Clypiensem, Joseph Damasum Laberge, first Apostolic Vicar of the Vicariate Apostolic of San José del Amazonas.

Chomatitanum, John Baptist Sye, Apostolic Vicar of Taiku.

Philippopolitanum in Arabia, Anthony Bavagli, Coadjutor to the Most Reverend Oddon Bernacchia, Bishop of Larino and Thermulae.

Zenopolitanum in Isauria, James Henry Romeijn, first Apostolic Vicar of Samarinda.

Fulginatensem, Cyrus Silvestri.

Hadrianiensem and the "nullius" Prefecture of Macapá, Aristide Piro vano.

Amathusium in Palestine, Ladislaus Paz, Auxiliary to the Most Reverend Orlando Chávez, Bishop of Corumbá.

Davidensem, newly erected diocese, Thomas Albert Clavel Méndez.

Coadjutor with right of succession, to the Most Reverend Joseph Alfred Langlois, Bishop of Valleyfield, Percival Caza, Bishop of Albulae.

Sadabandeir opolitanum, newly erected diocese, Altinum Ribeiro Santana.

[*Latin ed. p. 412*]

412 Acta, of the Apostolic See – Official Commentary, Aloysius A. Carvajal, Auxiliary to the Most Reverend Doctor Caesar Anthony Mosquera Corral, Bishop of Guayaquil. Dumaguete, a newly erected diocese, to Epiphanius Surbán Belmonte. Ptolemais in Phoenicia, to Edmund Aloysius Kunz, Auxiliary to the Most Reverend Alfred Vincent Scher, Archbishop of Portalegre in Brazil. Binda, to Bernard I. Topel, Coadjutor with right of succession to the Most Reverend Charles Daniel White, Bishop of Spokane, to whom he has now succeeded. Recanati-Loreto, to Aemilius Baroncelli, who is now Bishop of Verula. Comacchio (-Pomposa), to Ioannes Mocellini. San Bartolomé de Chillán, to Eladius Vicuña Aránguiz. Arsamosata, to Lawrence Morin, Auxiliary to the Most Eminent Paul Aemilius, Cardinal Léger, Archbishop of Marianopolis. Nhongsamba, a newly erected diocese, to Paul Bouque, who is now Bishop of Vagada. Fianarantsoa, a newly erected diocese, to Francis Xavier Thoyer, who is now Bishop of Thuburbo Minus. Miarinarivo, a newly erected diocese, to Ignatius Ramarosandra, who is now Bishop of Thiava. Tamatave, a newly erected diocese, to Alan Le Breton, who is now Bishop

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of Hypsela. De Diego Suarez, a newly erected diocese, to Ioannes Wolff, who is now Bishop of Phatanus. Bobo-Dioulasso, a newly erected diocese, to Andrea Dupont, who is now Bishop of Dystis. Douala, a newly erected diocese, to Peter Bonneau, who is now Bishop of Themisonium. De Pointe Noire, a newly erected diocese, to Ioannes Baptista Fauret, who is now Bishop of Araxa. Berbérati, a newly erected diocese, to Alphonsus Caelestinus Basil Baud, who is now Bishop of Risinita.

[*Latin ed. p. 413*]

Acts of the Most Holy Fathers, Volume XII, page 413.

Maiungaënsem, a diocese newly established, to John Davis, already Metropolitan Archbishop.

Garuensem, a diocese newly established, to Ivon Plumey, already Bishop of Dolichenum.

Arcis Delphini, a diocese newly established, to Alphonsus Fresnel, already Bishop of Cataquas.

Ziguinchorensem, a diocese newly established, to Prosper Dodds, already Bishop of Bennefa.

Eatiolaënsem, a diocese newly established, to Aemilius Durrheimer, already Bishop of Acheloium.

Nunensem, a diocese newly established, to John Lesourd, already Bishop of Botriana.

Arcis Rousset, a diocese newly established, to Aemilius Elijah Verhille, already Bishop of Cernitza.

Ambaniaënsem, a diocese newly established, to Leon Adulphus Messmer, already Bishop of Coropissenum.

Dumensem, a diocese newly established, to James Teerenstra, already Bishop of Buritanum.

Laguetensem, a diocese newly established, to George Mercier, already Bishop of Celerina.

Liberopolitanum, a diocese newly established, to John Jerome Adam, already Bishop of Rhinocorurita.

Kuduguensem, a diocese newly established, to Joseph Bretault, already Bishop of Sufetula.

Iüzeanum, to Anthony Humilis YangKuang Ch'i.

Agnusiensem, to Paul Nguyen Van Binh, the first Apostolic Vicar of Cantho.

Furnitanum Maiorem, to Thomas Quinlan, the first Apostolic Vicar of Chunchon.

Sagalassensem, to Simon Nguyen Van Hien, Apostolic Vicar of Saigon.

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Valdiviensem, to Joseph Emmanuel Santos.

[*Latin ed. p. 414*]

Acta Apostolicae Sedis - Official Commentary

Ragusiensem, Franciscus Pennisi, formerly Bishop of Caesarea in Mauritania.

Tellicherriensem, Sebastianus Valloppilly.

Coadjutor with right of succession: Reverend Father Robert John Armstrong, Bishop of Sacramento; Joseph Thomas McGucken, Bishop of Sanavus, to whom he has now succeeded.

Septemlacunensem, newly erected diocese: Joseph de Almeida Batista Pereira, formerly Bishop of Barenn in Pisidia.

Sebastianus in Cilicia and Abbot "nullius."

Paulus de Urbe, Caesar D'Amato.

Morondavensem, newly erected diocese: Paulus Girouard.

Coadjutor with right of succession: Reverend Father Anscharius Sevrin, Bishop of Raigarhensis-Ambikapurensis; Stanislaus Tigga, Bishop of Acheloium.

Coadjutor with right of succession: Reverend Father Xaverius Geeraerts, Apostolic Vicar of Bukavuensis; Ludovicus Vansteene, Bishop of Bennefa.

Konahriensem, newly erected diocese: Gerardus de Milleville, formerly Bishop of Dalisandensem in Pamphylia.

Burcensem: Matthias Zvekanovic, Auxiliary to Reverend Father Ludovicus Budanovic, Apostolic Administrator of Baciensis in Yugoslavia.

Botrianensem: Thomas Mongo, Auxiliary to Reverend Father Petri Bonneau, Bishop of Dualaënsis.

Salfordensem: Georgius Andreas Beck, formerly Bishop of Brentwood.

Ortosiensem in Phoenicia: Narcissus Jubany Arnau, Auxiliary to Reverend Father Gregorii Modrego Oasaus, Archbishop and Bishop of Barcinonensis.

Brentvoodensem: Bernardus Wall.

Altense: Aloysius Manresa Formosa.

Sancti Marci in Guatimala, newly erected diocese: Caelestinus Michael Fernández Pérez.

Zacapensem, newly erected diocese: Oonstaritinus Christianus Luna.

[*Latin ed. p. 415*]

Acts of the Sacred Congregation of the Propagation of the Faith, Volume XII, page 415.

Limnae, Francis Anthony Marrocco, Auxiliary Bishop to the Most Reverend James Charles McGugan, Archbishop of Toronto.

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Vich, Raymond Masno Boixeda, already Bishop of Caeciri.

Araxa, Philip J. Furlong, Auxiliary Bishop to the Most Reverend Francis, Cardinal Spellman, Vicar General of the Military Ordinariate of the United States of America.

Buritanum, Stephen A. Leven, Auxiliary Bishop to the Most Reverend Robert Eminet Lucey, Archbishop of Saint Anthony.

Apamea Cibotus, Eustachius Smith, Apostolic Vicar of Beirut.

Leopoldinum, Joseph Terceiro de Souza, already Bishop of Caetité, Auxiliary Bishop to the Most Reverend August Alvari da Silva, Cardinal Archbishop of Saint Salvador in Brazil.

Bilbao, Paul Gurpide Beope, already Bishop of Seguntinum.

Seguntinum, Lawrence Bereciartua Balerdi, already Bishop of Claudius Rolland.

Andeda, [No name given].

Antsirabé, [No name given], newly erected diocese.

Aspendus, Fergus John O'Grady, Apostolic Vicar of Prince Rupert.

Gataquense, Andrew Perraudin, Apostolic Vicar of Kabgayi.

Goropissenum, Argimiro Alvar Garcia Rodriguez, Apostolic Vicar of the Vicariate Apostolic of Tucupita.

Dolichenum, Michael Aurrecoechea Palacio, Apostolic Vicar of Machiques.

Melo, [No name given], newly erected diocese.

Uthina, Joseph Maria Cavallero, already Bishop of Udine.

Saint Joseph in Truguaria, [No name given], newly erected diocese.

Eieritanum, John L. Morkovsky, Auxiliary Bishop to the Most Reverend Lawrence Julius Fitz Simon, Bishop of Amarillo.

[*Latin ed. p. 416*]

Acts of the Apostolic See - Official Commentary 416.

Bindaeum, Joseph Calasanctius Fließer, already Bishop of Linz.

Gelerinensem, Aloysius Victor Sartori, already Bishop of Montes Claros, Coadjutor with right of succession to the Most Reverend Father Anthony Reis, Bishop of Saint Mary.

Ghilapensem, Alphonsus Toriz Cobián, already Bishop of Avissa.

Lorymiensem, Victor Longo, Auxiliary to the Most Reverend Cardinal Marcellus Mimmi, Archbishop of Naples.

Clazomeniensem, Robert Stephen Dehler, the first Apostolic Vicar of the Bermudan Islands.

Aegaeum, Mary Paré, Auxiliary to the Most Reverend George Melançon, Bishop of Chicoutimi.

Memphitanum, Henry Forer, Auxiliary to the Most Reverend Charles De Ferrari, Archbishop of Trent.

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Gernitzensem, Fidel Tubino Mongilardi, Auxiliary to the Most Reverend John Landazuri Ricketts, Archbishop of Liman.

Gynopolitanum in Arcadia, John Marcellus Rodié, already Bishop of Agen.

Ierafitanum, John Chrysostom Gomes de Almeida, Auxiliary to the Most Reverend Joseph de Cruce Moreira Pinto, Bishop of Viseu.

8. Marci and Bisinianensem, Aloysius Rinaldi.

Campinensem Grandem, Octavius Aguiar, already Bishop of Gergi.

Vallensem in Lucania, Blaise D'Agostino, already Bishop of Gallipoli.

Tamaulipanum, Ernest Corripio Ahumada, already Bishop of Zapare.

Meerutensem, to the newly erected diocese, retaining the title of Archbishop in the person of Bartholomew Evangelisti, already Archbishop of Brysis.

Gaiennensem, to the newly erected diocese, Alfred Marie, already Bishop of Mundinitz.

[*Latin ed. p. 417*]

Acts of the Sacred Congregation of the Propagation of the Faith, Volume XII, page 417:

The Diocese of Belizensem, newly established, reports the death of David Francis Hickey, who had previously been Bishop of Bonitza.

The Diocese of Kingstonensem, newly established, reports the appointment of John McEleney, who had previously been Bishop of Zeugma in Syria.

The Diocese of Georgiopolitanum, newly established, reports the appointment of Richard Lester Guilly, who had previously been Bishop of Adra.

The Diocese of Lydenburgensem reports the appointment of Anthony Reiterer.

The Diocese of Daloaënsem, newly established, reports the appointment of John Mary Etrillard.

The Diocese of Kupelaënsem, newly established, reports the appointment of Adeodatus Yougbare.

The Diocese of Attalensem in Pamphylia reports the appointment of George Pearce as Apostolic Vicar of the Navigator Islands.

The Diocese of Egugensem reports the appointment of Gustav Andrew Ferdinand Raballand as Apostolic Vicar of the Vicariate Apostolic of Phnom-Penh.

The Diocese of Huancavelicensem reports the appointment of Florentius Coronado.

The Diocese of Eluzanum reports the appointment of Lawrence F. Schott

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as Auxiliary Bishop to the Most Reverend George Leo Leech, Bishop of Harrisburg.

The Diocese of Barrensem de Piray reports the appointment of Agnellus Rossi.

The Diocese of Castabalensem reports the appointment of Dorotheus Fernández et Fernández as Auxiliary Bishop to the Most Reverend Joseph Eguino Trecu, Bishop of Santander.

The Diocese of Barenum in Pisidia reports the appointment of Anthony Car doso Cunha as Auxiliary Bishop to the Most Reverend Joseph de Patrocinio Dias, Bishop of Beja.

The Diocese of Groningensem, newly established, reports the appointment of Peter Anthony Merman.

The Diocese of Boterodamensem, newly established, reports the appointment of Martin Anthony Jansen.

The Diocese of Verulanum-Frusinatensem reports the appointment of Charles Livraghi.

The Diocese of Avissensem reports the appointment of Gerald Mary de Moráis Penido as Auxiliary Bishop to the Most Reverend Anthony dos Santos Cabrai, Archbishop of Bellohorizon.

The Diocese of Baratensem reports the appointment of Julius Benjamin Ieanmard, who had previously been Bishop of Lafayette.

The Diocese of Lafayette reports the appointment of Mauritius Schexnayder, who had previously been Bishop of Tusca.

[*Latin ed. p. 418*]

Acts of the Apostolic See – Official Commentary 418.

Cyrene: Valeriaimm Bélanger, Auxiliary to the Most Reverend Paul Émile Cardinal Léger, Archbishop of Marianopolis.

Cargarenum: Gabriele Ganni, Auxiliary to the Most Reverend Joseph VII Ghanima, Patriarch of Babylon of the Chaldeans.

Balanea: Eduardum Iosephum Schlotterback, Apostolic Vicar of Keetmanshoop.

Coadjutor with right of succession: Reverend Father Henry Joseph Thünemann, Bishop of Keimoes.

Francis Esser, Bishop of Claneus.

Adraen: Elijah Mchonde, Auxiliary to the Most Reverend Edgardo Aristides Maranta, Archbishop of Dar-es-Salaam.

Dystis: Antonius Ofia de Echave, Auxiliary to the Most Reverend Raphael Balanza and Navarro, Bishop of Lugo in Spain.

Saint James of the Green Head: Joseph Philip do Carmo Colaço.

Middlesbrough: Georgius Brunner, already Bishop of Elis.

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Tarvisium: Aegidius Negrin, retaining the Archiepiscopal title, already Archbishop of Ravenna and Bishop of Cervia, recently deceased.

Lares: Richard Ackerman, Auxiliary to the Most Reverend Charles Francis Buddy, Bishop of Saint Didacus.

Hypselita: Jesus Serrano Pastor, Apostolic Vicar of the Vicariate Apostolic of Darién.

Lambaesita: Thomas Edward Gill, Auxiliary to the Most Reverend Thomas A. Connolly, Archbishop of Seattle.

Chytri: Michael Novoa et Fuente, Auxiliary to the Most Reverend Ferdinand Cardinal Quiroga and Palacios, Archbishop of Compostela.

Vittorio Veneto: Joseph Carraro, already Bishop of Usula.

Ehodo: Alden Ioann Bell, Auxiliary to the Most Reverend James Francis Cardinal McIntyre, Archbishop of Los Angeles.

Agen: Rogerium Johan.

[*Latin ed. p. 419*]

Acta Pii PP. XII 419: Amadassenum, Franciscum Xaverium Lacoursière, formerly of Mbarara. Mosynopolitanum, Episcopum (Manfredum Staverman, the first Apostolic Vicar of Holland). Maurianensem, Joëlem Bellec. Isclanum, Antonium Cece. Elidensem, Ioannem J. Carberry, Coadjutor with right of succession. R. P. D. Ioannis J. Bennet, Bishop of Lafayettensis in Indiana, to whom he has now succeeded. Prienensem, Iacobum Le Cordier, Auxiliary to EmiP. D. Mauritii S. R. E. Cardinalis Feltin, Archbishop of Parisiensis. Osnabrugensem, Franciscum Demann, now deceased. Chersonesitanum in Europa, Carolum Cafferata, Auxiliary to EmiP. D. Antonii S. R. E. Cardinalis Caggiano, Bishop of Rosariensis. Amtinensem, Franciscum Vennera, Auxiliary to EmiP. D. Antonii S. R. E. Cardinalis Caggiano, Bishop of Rosariensis. Aegeaensem and the "nullius" Prelate of Copiapoënsem, a newly established Prefecture, Franciscum Borgia Valenzuela Rios. Assavensem, Raymundum Lizardi, Auxiliary to R. P. D. Raphaelis Arias Blanco, Archbishop of Caracensis. Montisclarensem, Iosephum Alves de Trindade, formerly Bishop of Bonum. Tulancingensem, Adalbertum Almeida Merino. Sanctae Marthae, Norbertum Forero et Garcia, formerly Bishop of Hiltensem. Gucutensem, a newly established diocese, Aloisium Pérez Hernández, formerly Bishop of Aradiensem. Girardotensem, a newly established diocese, Alfredum Rubio Diaz, formerly Bishop of Vallitanum. Caeciritanum, Adulphum Tortolo, Auxiliary to R. P. D. Zenobii Laurentii Guilland, Archbishop of Paranensis.

[*Latin ed. p. 420*]

Acta Apostolicae Sedis - Official Commentary, 420. James Joseph Byrne, formerly Bishop of Etenna. Hierapolis, Philip M. Hannan, Auxiliary to

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the Most Reverend Patrick Aloysius O'Boyle, Archbishop of Washington. Gallipoli, Paschal Quaremba, formerly Bishop of Anglona-Tursia. Osorno, Francis Joseph Maximilian Valdés Subercaseaux, newly appointed to the newly erected diocese. Derby, Raymond P. Hillinger, formerly Bishop of Rockford, Auxiliary to the Most Reverend Samuel Alphonsus, Cardinal Stritch, Archbishop of Chicago, deceased. Messene, Florentius Angelini. Gagnoa, John Mary Etrillard, formerly Bishop of Daloa, newly appointed to the newly erected diocese. Vellore, David Maryanayagam Swamidoss Pillai. Maswa, Edward Aloysius McGurkin, newly appointed to the newly erected diocese. Sokode, Jerome Lingenheim, newly appointed to the newly erected diocese. Daloa, Peter Rouanet. Bouaké, Andrew Duirat, newly appointed to the newly erected diocese. Gitre, Adolphus Marx, Auxiliary to the Most Reverend Marian Garriga, Bishop of Corpus Christi. Usula, Joseph Vázquez Diaz, Coadjutor with right of succession to the Most Reverend Innocent Lopez Santamaria, Prelate Nullius of Bon Jesus de Piaui, to whom he has now succeeded. Tuscamia, Lawrence A. Glenn, Auxiliary to the Most Reverend Thomas A. Welch, Bishop of Duluth. Caesarea in Mauritania, Andrew Fougerat, Coadjutor with right of succession to the Most Reverend Alexander Caillot, Bishop of Gratianopolis, to whom he has now succeeded. Atlanta, Francis E., formerly Bishop of Gomphi, newly appointed to the newly erected diocese. Gibraltar, John Farmer Healy. Hyland, now...

[*Latin ed. p. 421*]

Acts of Pope Pius XII, 421: Zeugmatensem in Syria, Joseph Schmondiak, Auxiliary Bishop. To E. P. D. Constantin Bohacevskyj, Apostolic Exarch of Philadelphiensis. To Santiago de los Caballeros, Hugh Edward Polanco Brito, already Bishop of Centenaria. To La Vega, Leopold Francis Panal. To Themisonium and the "nullius" Prefecture of Sancti Ioannis Maguanensis, Thomas Francis Beilly. To Gergitanum, Aloysius Rodríguez, already Bishop of Orurem, with Coadjutor with right of succession, R. P. D. Ioannis Tarsicii Senner, Bishop of Cochabamba. To Orurem, George Manrique, already Bishop of Adrumetum. With Coadjutor with right of succession, R. P. D. Cleti Loaiza Gumiel, Bishop of PotosÃ in Bolivia. To Leonard Fey, Bishop of Philadelphenum minor. To Kothamangalam (Syro-Malabar), newly erected diocese, Matthew Potanamuthzhi. To Thiava, Joseph Peter Da Silva, Auxiliary Bishop to Emi P. D. Emmanuel S. R. E. Cardinal Gonçalves Cerejeira, Patriarch of Lisbon. To Molinensem, Francis Bougon. To Aradus, Joseph Ali Lebrun Moratinos, Auxiliary Bishop to R. P. D. Marci Sergi Godoy, Bishop of Maracaibo, deceased. To Kulnensem, newly erected diocese, Dante Battaglierin. To Neve (Nebo), Hubert I. Cartwright, Coadjutor with right of succession to R. P. D. Edmundi Ioannis Fitzmaurice, Bishop of Wilmington. To Macrensem in Mauretania, Joseph Streidt, Auxiliary Bishop to R. P. D. Francis König, Archbishop

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of Vienna. To Uthina, Joseph Bezerra Continuo, Auxiliary Bishop to R. P. D. Iosephi Tupynambá da Frota, Bishop of Sobral. To Hadrumetum, Celestinus Bezmalinovic, Auxiliary Bishop to Michael Pusic, Archbishop-Bishop of Hvar-BraÄ□-Vis. R. P. D.

[*Latin ed. p. 422*]

Acta Apostolicae Sedis - Official Commentary 422: Sebela, Peter Kimbondo, Auxiliary to the Most Reverend Doctor Alphonsus Verwimp, Apostolic Vicar of Kisantu; Eirin, Mary Di Lieto, Auxiliary to the Most Reverend Doctor Donatus Pafundi, Bishop of Ascoli in Apulia and Cerignola, deceased. Ourubita, Raphael Valladares and Argumedo, Auxiliary to the Most Reverend Aloysius Chávez and González, Archbishop of San Salvador in America. Fata and the "nullius" Prefecture of Bangued, Odilon Et-spueler. Lamia and the "nullius" Prefecture of Iban, Henry Byrne. Jefferson, newly erected diocese, Joseph M. Marling, formerly Bishop of Thasus. Gampifont-Capit, Girardeau, newly erected diocese, Carol E. Helmsing, formerly Bishop of Axomita. Orcista, Carol Hubert Le Blond, formerly Bishop of Saint Joseph in America. Kansas City-Saint Joseph, newly erected diocese, Edwin Vincent O'Hara, formerly Archbishop-Bishop of Kansas City, recently deceased. Coadjutor with right of succession, the Most Reverend Edwin Vincent O'Hara, Archbishop-Bishop of Kansas City-Saint Joseph, John Patrick Cody, Bishop of Apollonia, who now succeeds him. Livias, Telesphorus John Cioli, Coadjutor with right of succession to the Most Reverend Emmanuel Mignone, Bishop of Arezzo. Metella, Stephen Laszlo, Apostolic Administrator of the territory of Burgenland. Azul, Emmanuel Marengo, formerly Bishop of Carrhenum. Mustita, Eugene Raphael Paggiano, formerly Bishop of Cariati. Caltanissetta, Francis Monaco, formerly Bishop of Germen in Galicien. Lysinia, Mcanore Robert Aguirre Baus, formerly Bishop of Lojan.

[*Latin ed. p. 423*]

Acts of Pope Pius XII, 423. Lojano, John Riofrio. Rochford, Thomas Lane, already a Bishop. Rhinocorura, Arthur Francis Fox, Auxiliary to the Most Reverend Daniel Mannix, Archbishop of Melbourne. Coadjutor with right of succession, the Most Reverend Richard Ryan, Bishop of Sale; Patrick Francis Lyons, Bishop of Cabasset, who has already succeeded. Eucarpia, John Cavati, already Bishop of Caratinga. Superior of the Diocese of Buenos Aires, the Most Reverend Menéndez, Auxiliary for the Most Reverend Firmin Emilius Lafitte, Archbishop of Córdoba in Argentina, and Apostolic Administrator, *sede plena*, of the Archdiocese of Buenos Aires. Toronto of the Ruthenians, Isidore Borecky, already Bishop of Amatus in Cyprus. Edmonton of the Ruthenians, Nil Nicholas of the Ruthenians, Andrew Savaryn, already Bishop of Jota. Saskatoon of the Ruthenians, Borecky, already Bishop of Tanaita. Astorga, Joseph Castelltort

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Subeyre. Selinus, Peter Martin, Apostolic Vicar of New Caledonia. Bonitza, Cornelius Citsulo, the first Apostolic Vicar of Dedza. Sufetula, Arnold Boghaert, Coadjutor with right of succession to the Most Reverend James Moris, Bishop of Ross, whom he has already succeeded. Stratonicea in Caria, William Charles Hartl, Coadjutor with right of succession to the Most Reverend Guy Benedict Beck, Apostolic Vicar of Araucania. Gisipa, Paul Correa León, Auxiliary to the Most Reverend Chrysanthus, S.R.E. Cardinal Luque, Archbishop of Bogota. Lamdia, German Villa and Gaviria, Auxiliary to the Most Reverend Joseph López Umana, Archbishop of Cartagena in Colombia.

[*Latin ed. p. 424*]

Acts of the Apostolic See - Official Commentary 424. Ammaedara, Joseph Roland Prévost, the first Apostolic Vicar of Pucallpa. Mundinitz, Ignatius Dogget, the first Apostolic Vicar of Aitape. OnupMtanum, Francis John Doyle, the first Apostolic Vicar of Samarai. Montería, Rubén Isaza Restrépo, now Bishop of Badiae. Syedra, Frederick Osterrath, now Bishop of Tingitan. Santiago de María, newly erected diocese, Francis Castro Ramírez. Cuenca in Ecuador, Emmanuel Serrano Abad, now Bishop of Arsinoita in Arcadia. Londrina, newly erected diocese, Gerald Fernández. Tacapita, Mauritius Otunga, Auxiliary to the Most Reverend Frederick Hall, Bishop of Kisumu. Sioux Falls, Lambert Hoch, now Bishop of Bismarck. Axomita, Joseph Bernard Brunini, Auxiliary to the Most Reverend Richard O. Gerow, Bishop of Natchesium. Badiae, Henry Anselm Clinch, Auxiliary to the Most Reverend Aloysius Joseph Willinger, Bishop of Monterey-Fresno. Vallita, Charles Arthur Brown, Auxiliary to the Most Reverend Augustine Arce, Bishop of Santa Cruz de Sierra. Amyzon, Aloysius Cicuttini, now of Amyzon. Hilta, Napoleon Alexander La Brie, now Bishop of Sinus Sancti Laurentii. Vaga, Boleslaus Kominek, now Bishop of Sophene. Tentyrita, Theodorus Bensen, recently deceased. Thyggen, Edmund Nowicki, Coadjutor appointed to the See of Danzig. Pesqueira, Severin Marianum de Aguiar. Maringá, newly erected diocese, James Aloysius Coelho.

[*Latin ed. p. 425*]

Acts of Pope Pius XII, 425. Carrhenum, Joseph Aloysius Andrew Ouellette, Auxiliary Bishop to the Most Reverend Joseph Eugene Limoges, Bishop of Mont-Laurier. From Apollonia, Francis Zak, Coadjutor Bishop with right of succession to the Most Reverend Michael Memelauer, Bishop of Sankt Pölten. Sassuritanum, Vincent Ignatius Kennally, Apostolic Vicar of Caroline and Marshall. From Vagada, John Mary Michael Holterman, Apostolic Vicar of Curacao. Hermopolitanum Minor, James Freeman, Auxiliary Bishop to the Most Reverend Norman Thomas, Cardinal Gilroy, Archbishop of Sydney. From Bita, Alexander Carter, Coadjutor Bishop

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with right of succession to the Most Reverend Raphael Huberti Dignan, Bishop of Santa Maria Ormensis. From Mbarara, John Mary Ogez. From Nephelis, Joseph Alphonsus Tscherrig, Apostolic Vicar of the Vicariate Apostolic of Reyes. From Tipasita in Mauritania, Bernard Gantin, Auxiliary Bishop to the Most Reverend Louis Parisot, Archbishop of Cotonou. From Chiclayo, newly established diocese, Daniel Figueroa Villon, formerly Bishop of Huancayo. From Huancayo, Marian Hyacinth Valdivia and Ortiz, formerly Bishop of Huaraz. From Huaraz, Theodosius Moreno Quintana, formerly Bishop of Huanuco. From Huanuco, Charles Albert Arce Masías, formerly Bishop of Tacna. From Agbia, Alphonsus Zaplana Belliza, formerly Bishop of Agbia. From Amyzon, Anthony Fishta. From Petrolina, Anthony Campelo de Aragào, formerly Bishop of Sesta. From Thasus, William Mary Bekkers, Coadjutor Bishop with right of succession to the Most Reverend William Peter Hadrian Maria Mutsaerts, Bishop of Bois-le-Duc.

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[*Latin ed. p. 426*]

Acts of the Apostolic See - Official Commentary 426. Telmissus, Francis Mary da Silva, Auxiliary to the Most Reverend Father Anthony Benedict Martins Junior, Archbishop of Braga, recently deceased. Bosa, Francis Spanedda. Sinus Sancti Laurentii, Gerard Couturier. Wayne, Leon Aloysius Pursley, now Bishop of Hadrianopolis in Pisidia. Burlington, Robert F. Joyce, now Bishop of Citium. Qari, newly erected diocese, Andrea G. Grutka. Bismarck, Hilary B. Hacker. Bisinitan, Ralph Zambrano Camader, Auxiliary to the Most Reverend Father Didacus Mary Gómez and Tamayo, Archbishop of Popayán. Afogadense da Ingazeira, newly erected diocese, John da Mota and Albuquerque. Mynd, James Rosso, recently deceased, formerly Bishop of Cuneo. Lysias, Aloysius Pirelli, now Bishop of Andria. Volterra, Marino Bergonzini, now Bishop of Medeli. Castries, Charles Alphonsus H. J. Gachet. Saint George's in Grenada, Justin James Field. Berlin, Julius Döpfner, now Bishop of Herbipol. Goiás, newly erected diocese, Candid Penso, now Bishop of Coelen. Uruaçu, newly erected diocese, Francis Prada Carrera, now Bishop of Bisica. Lata, newly erected diocese, Abel Ribeiro Camelo, now Bishop of Curia. Saint John the Baptist of the Missions, newly erected diocese, Raymond Bogarín Árgana, now Bishop of Bagen. Camden, Justin Joseph McCarthy, now Bishop of Doberita.

[*Latin ed. p. 427*]

Acts of the Holy Fathers, XII, concerning the Anglonensem-Tursiensem vicariate, according to Tagliabue. Naneeiensem, Aemilius Pirolley, now Bishop of Minatensem. Gomphensem, Ludovicus Valerianus Arroyo, Apostolic Vicar of Requenaënsem. Mombasaënsem and Zanzïbarensem,

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Agbiensem, Eugenius Iosephus Butler. Kim, the first Apostolic Vicar, Henry, the first Apostolic Vicar, Bartholomew Chongiuensem. Górydalensem, Haroldus Kvangiuensem. Fussalensem, Ioannes Ghoi, the first Apostolic Vicar of Pusanensem. Dalisandensem in Pamphylia, Radulfus Koppman, Coadjutor with right of succession to the Most Reverend Doctor Iosephus Gotthardt, Apostolic Vicar of Windhoekensis. ßiguitanum, Ioannes KwaoAmuzuAggey, Auxiliary to the Most Reverend Doctor Leonis Taylor, Archbishop of Lagosensis. Zachuensem, Thomas Reis. Yaladarensem, a newly erected diocese, Herminius Malzone Hugo. Limatensem, Gulielmus Bolatti, Auxiliary to the Most Reverend Doctor Firminus Lafltte, Archbishop of Cordubensis in Argentina and Apostolic Administrator of Bonaërensis. Gaesenatensem, Augustus Gianfranceschi, now Bishop of Heme- riensem. Hildesheiensem, Henricus Janssen. Diocletianopolitanum in Palaestina, Hannibalem Marisevich Pleitas, Auxiliary to the Most Reverend Doctor Ioannis Iosephi Hannibalis Mena Porta, Archbishop of the Most Holy Assumption. Samiensem, Iosephus Olivotti, Auxiliary to the Most Reverend Doctor Angeli Iosephi, Cardinal of the Holy Roman Church, Patriarch of Venetiarum. Umtaliensem, a newly erected diocese, Daniel Raymundus Lamont. Magnesiensem ad Maeandrum, Ioannes a Cruce Anyogu, Auxiliary to the Most Reverend Doctor Caroli Heerey, Archbishop of Onitshaënsis.

[*Latin ed. p. 428*]

Acts of the Apostolic See - Official Commentary 428. To Adelaide, James William Gleeson, Auxiliary to the Most Reverend Matthew Beovich, Archbishop of Adelaide. To Cuneo, retaining the title of Archbishop, Guidon Tonetti, who was already Archbishop of Chalcedon and Prelate of Saint Lucy. To Ascoli Piceno, Marcellus Morgante. To Bonfim, Anthony Mendonça Monteiro, who was already Bishop of Sozusa in Palestine. To Bencenna, John Kodwo Amissah, Auxiliary to the Most Reverend William Thomas Porter, Archbishop of the Cape Coast. To Hemer, George Joseph Biskup, Auxiliary to the Most Reverend Auxiliary Leo Binz, Archbishop of Dubuque. To Caesarea in Mauretania, Carmel Canzonieri, Auxiliary to the Most Reverend Angel Paino, Archbishop of Messina. To Comodoro Rivadavia, newly erected diocese, Charles Marian Pérez. To Gualeguaychú, newly erected diocese, George Ramon. To Zamoërensis, newly erected diocese, Philemon Castellano. To Chalup. To Mar del Plata, newly erected diocese, Henry Rau, who was already Bishop of Resistencia. To Morón, newly erected diocese, Michael Raspanti. To Posadas, newly erected diocese, George Kémerer. To Nueve de Julio, newly erected diocese, Augustine Herrera. To San Isidro in Argentina, newly erected diocese, Anthony Mary Aguirre. To Santa Rosa in Argentina, newly erected diocese, George Mayer. To Villa María, newly erected diocese, Albert Deane. To San Luis, Anthony Fragoso, Auxiliary to the Most Reverend Joseph de

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Medeiros Delgado, Archbishop of Saint Louis in Maragnano. To Thuburbo Minus, Caesar Mary Guerrero, who was already Bishop of San Fernando.

[*Latin ed. p. 429*]

Acts. P.P. XII, 429. Tanitanum, Joseph Joachim Gonçalves, already Bishop of Spiritus Sancti, Auxiliary to the Most Reverend Father Daniel Libanii Lafayette, Bishop of Riopretensis. Andriensem, Franciscus Brustia. Salonitanum, Alanum Le Breton, already Bishop of Tamatavensem. Sancti Ferdinandum, Aemilius Cinense and Abera. Goelenum and the "nullius" Prefecture of S. Luciae, Franciscus Ricceri. Ibaguensem, Arturus Duque Villegas, already Bishop of Vatarba. Sonsonensem, the newly erected diocese, Albertus TJride Urdaneta, already Bishop of Abila in Palaestina. Espinalensem, the newly erected diocese, Hyacinthus Vásquez et Ochoa; Cariatensem, Horatius Semeraro. Cloynensem, Ioannes Ahern. Létopolitûnum, Thomas Hughes, already Bishop of Ondoensem, recently deceased. Joinvillensem, Gregorius Warmeling. Portus Ameliae, the newly erected diocese, Iosephus dos Santos Garcia. Citiensem, Iacobus Vincentius Casey, Auxiliary to the Most Reverend Father Aloysius Benedictus Kucera, Bishop of Lincolnensis. Arindelensem, Almir Marques Ferreira, Auxiliary to the Most Reverend Father Iosephus Carolus de Aguirre, Bishop of Sorocaba. Mimatensem, Renatus Boudon. Tamalensem, Gabriel Champagne. Navrongensem, the newly erected diocese, Gerardus Bertrand, already Bishop of Tamale. Gibutensem, the newly erected diocese, Bernardinus Hoffmann. Ariassensem, Ioannes Fryns, the first Apostolic Vicar of Kindu. Bruklyniensem, Bryan Iosephus Me Entegart, already Bishop of Aradita.

[*Latin ed. p. 430*]

Acts of the Apostolic See - Official Commentary 430. In the newly established diocese of Petrograd in the Island of Long, Walter Philip Kellenberg, formerly Bishop of Ogdensburg and Ioannina, was appointed. Glennon Patrick Flavin, Auxiliary to the Most Reverend Joseph Elmer Ritter, Archbishop of St. Louis. In Saint Gallen, Joseph Hasler. In Nisyrus, August Trujillo Arango, Auxiliary to the Most Reverend Aloysius Concha, Archbishop of Manizales. In Tuguegarao, Theodulf Domingo and Sabugal. In Spiritus Sancti, John Baptist da Mota and Albuquerque. In Arsinoita in Arcadia, Jerome Mazzarotto, Auxiliary to the Most Reverend Emmanuel da Silveira d'Elboux, Archbishop of Curitiba. In Ogdensburg, James C. Navagh, formerly Bishop of Ombitan. In Formosa, a newly established diocese, Pacifico Scozzina. In the City of Juarez, a newly established diocese, Emmanuel Talamas Camandari. In Caetite, Joseph Peter Costa. In Arassuahy, Joseph Mary Pires. In Bareta, Hernando Frias Hurtado, formerly Bishop of Antofagasta, Auxiliary to the Most Reverend Theodore Eugenin, Vicar of Castrum in the Republic of Chile. In Vatarba, Andrew Wronka, Auxiliary to the Most

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Reverend Stephen S.R.E. Cardinal Wyszynski, Archbishop of Gnesen and Warsaw. In Doberita, John Fondalinski, Auxiliary to the Most Reverend Michael Klepacz, Bishop of Lodz. In Panita, Peter Golebiowski, Auxiliary to the Most Reverend John Cantu Lorek, Bishop of Sandomierz. In Tanagra, Stanislaus Jakiel, Auxiliary to the Most Reverend Francis Barda, Bishop of Premisliensis Latinorum. In Medelitan, Stephen Sobalkowski, Auxiliary to the Most Reverend Ceslai Kaczmarek, Bishop of Kielce, recently deceased. In Resistencia, Joseph Marozzi.

[*Latin ed. p. 431*]

Acts of the Sacred Congregation of the Propagation of the Faith, Volume XII, page 431.

Lincoln, James Vincent Casey, already Bishop of Citium.

Tanaitan, Eadulf Primatesta, Auxiliary to the Most Reverend Joseph Plaza, Archbishop of La Plata.

Eerbipol, Bisica, Joseph Walter Stangl.

William Ourtis, Auxiliary to the Most Reverend Thomas Aloysius Roland, Archbishop of Newark.

Citium, Martin W. Stanton, Auxiliary to the Most Reverend Thomas Aloysius Boland, Archbishop of Newark.

Coire, Edward Joseph Maginn, Auxiliary to the Most Reverend William Aloysius Scully, Bishop of Albano Laziale in America.

Douala, Thomas Mongo, already Bishop of Botriana.

Musoma, newly established diocese, John James Rudin.

Bleutheropolis in Palestine, Alfred Matthew Stemper, the first Apostolic Vicar of Kavieng.

Abilen in Palestine, John Martin van der Bürgt, Apostolic Vicar of Pontianak.

Traianopolis in Phrygia, Humbert Lara Mejia, Auxiliary to the Most Reverend Raymond Julian Martin, Bishop of Verae Pacis.

Thelesin, Felix Osnabrücken, Leonardo. Helmod Wittler.

Pergamon, Peter Severi, already Bishop of Signinum, Auxiliary to His Eminence, Cardinal Benedict, Bishop of Praeneste.

Signinum, Aloysius Mary Carli.

Cabasan, David Francis Hichey, already Bishop of Beliz.

Pact, Joseph Pullano, already Bishop of Uzalis.

Leeds, George Patrick Baion, Paul Gouyon. Dwyer.

Theudalis, Alfred Atton, Auxiliary to the Most Reverend Robert Picard de la Vacquerie, Bishop of Orleans.

[*Latin ed. p. 432*]

Acts of the Apostolic See - Official Commentary 432. Bagenum,

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Albert, appointed Coadjutor Bishop with right of succession to the Most Reverend Doctor Joseph Aldei Desmarais, Bishop of Amos. Caratinga, lotanum, Joseph James Eugene Cunningham, Correa, appointed Auxiliary Bishop to the Most Reverend Doctor Joseph McCormack, Bishop of Hexham and Newcastle, having passed away. Antofagasta, Francis Borgia Valenzuela Rios, already Bishop of Aegeae and Prelate of Copiapo, nullius. Hadrianopolis in Pisidia, Bernard Mazzarella, appointed Prelate nullius of the Immaculate Conception of the Blessed Virgin Mary in Olancho. Coadjutor Bishop with right of succession, Elmi, to the Most Reverend Doctor George, Cardinal Grente, Archbishop-Bishop of Le Mans, Paul Chevalier, Bishop of Rhandus. Trujillo in Venezuela, in the newly erected diocese, Anthony Ignatius Camargo, already Bishop of Calabozo. Rhaedestenum, Vilson Laus Schmidt, appointed Auxiliary Bishop to the Most Reverend Doctor James, Cardinal de Barros Cámara, Archbishop of Saint Sebastian of Fluminis Januarius. Gaspesien, Paul Bernier, already Archbishop of Laodicea in Syria, retaining the archiepiscopal title for life. Achollitanum, Evelio Dominguez Recinos, appointed Auxiliary Bishop to the Most Reverend Doctor Joseph a Cruce Turcios and Barahona, Archbishop of Tegucigalpa. Mondoñedo, Hyacinth Argaya Goicoechea, already Bishop of Geriturn. Funchal, David de Sousa. Calabozo, Dominic Roa. Botriana, John Baptist Musty, appointed Auxiliary Bishop to the Most Reverend Doctor Andrea Maria Charue, Bishop of Namur. Germen in Galicien, Philip Aglialoro, appointed Auxiliary Bishop to the Most Reverend Doctor Ernest, Cardinal Ruffini, Archbishop of Palermo. Salina, Frederick Freking. Reconquista, in the newly erected diocese, John Iriarte.

[*Latin ed. p. 433*]

Acts, Pontifical, Volume XII, page 433:

At Antandrinum, Arthur Elchinger, was appointed Coadjutor Bishop with right of succession to the Most Reverend Doctor John Julian Weber, Bishop of Argentoratensis.

At Araditanum, John Vonderach, was appointed Coadjutor Bishop with right of succession to the Most Reverend Doctor Christian Caminada, Bishop of Curiensis.

At Geritanum, John M. Fearns, was appointed Auxiliary Bishop to the Most Eminent Doctor Francis, Cardinal Spellman, Archbishop of Neo-Eboracensis.

At Mossinensem, Anscharius Sevrin, who was already Bishop of Raigarhensem-Ambikapurensem.

At Uzalensem, Raymond de Castro et Silva, who was already Bishop of Oeirensem, was appointed Auxiliary Bishop to the Most Reverend Doctor Anthony de Almeida Lustosa, Archbishop of Fortalexiensis.

At Penedensem, Joseph Terceiro de Souza, who was already Bishop of

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Letopolitanum.

As Coadjutor Bishop with right of succession, the Most Reverend Father Justin Joseph de Sant' Ana, Bishop of Iudiciforensis, and Gerald Maria de Moráis Penido, Bishop of Avissensem.

At Aborensem, Vincent Sladkevicius.

At Tamatavensem, Julius Puset.

At Cauniensem, Angel Barbisotti, the first Apostolic Vicar of Tillaart, Apostolic Vicar of Esmeraldensem.

At Muliensem, Theodorus Van den Atambuensem.

At Sinnensem, Francis Gomez Marijuan, Apostolic Vicar of Fernando Poo.

At Essendiensem, newly erected diocese, Francis Hengsbach, who was already Bishop of Cantanensem.

At Aracayuensem, Joseph Vincent Távora, who was already Bishop of Prusiensem.

At Ausculanum Apuliae and Ceriniolensem, Mary Di Lieto, who was already Bishop of Hirinensem.

At Traculenum, John van Sambeek, who was already Bishop of Kigomaënsem.

At Anastasiopolitanum, Sancti Philippi.

Bernardinus Berrios Gainza, who was already Bishop.

[*Latin ed. p. 434*]

Acts of the Apostolic See - Official Commentary. San Felipe, Raymundo Munita Eyzaguirre, formerly Bishop of Portus Montt. Sidon, Anthony Khoreiche. Hirina, Reginald John Delargey, Auxiliary to the Most Reverend Doctor James Michael Liston, Archbishop-Bishop of Aucopolitano. Corumbá, Ladislaus Paz, formerly Bishop of Amathus in Palestine. New Ulm, newly erected diocese, Alphonsus J. Schladweiler. Pertusa, Leonard P. Cowley, Auxiliary to the Most Reverend Doctor William O. Brady, Archbishop of St. Paul of Minnesota. Abilene of Lysania, Henry Principe, Auxiliary to the Most Reverend Doctor Nicholas Fasolino, Archbishop of Santa Fé in Argentina. Aegeae, Joseph Joachim Ribeiro, Auxiliary to the Most Reverend Doctor Emmanuel Trindade Salgueiro, Archbishop of Ebora. Columbus, Clarentius Altunensem-Johnstonensem, Issenmann, formerly John Huard, Bishop of Phyteano. Carroll. Malanje, newly erected diocese, Emmanuel Nunes Gabriel. Limisa, Victor Reed, Auxiliary to the Most Reverend Doctor Eugene Joseph McGuinness, Bishop of Oklahoma City and Tulsa. Zipaquirá, Bonaventure Jáuregui, formerly Bishop of Arethusa. Letopolitano, John Jaroszewicz, Auxiliary to the Most Reverend Doctor Ceslaus Kaszmarek, Bishop of Kielce. Andeda, Vincent Favé, Auxiliary to the Most Reverend Doctor Andrea Fauvel,

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Bishop of Corisopitensis. Valence (-Die-Saint-Paul-Trois-Châteaux), Paul Vignancour. Coadjutor with right of succession, the Reverend Doctor Octavius Chagas de Miranda, Bishop of Pouso Alegre, Oscar de Oliveira, Bishop of Irenopolis in Cilicia. Elis, John Baptist Maury, Coadjutor with right of succession to the Most Reverend Doctor Peter Maria Theas, Bishop of Tarbes and Lapurda.

[*Latin ed. p. 435*]

Acts of Pope Pius XII, 435:

Arycanda, Franciscus Ferreira, Auxiliary to the Most Reverend Joseph Maria Gonzalez, and Valence, to the Archbishop of Durango. Arcis Lamy, newly erected diocese, Paulum Dalmais. Bathurst, in Gambia, newly erected diocese, Michael Moloney. Farafangana, newly erected diocese, Camillus Chilouet. Urawa, newly erected diocese, Laurentius Satoshi Nagae. Sufetula, Camillus Vandekerckhove, the first Apostolic Vicar of Bikoro. Thebanum, in Phthiotis, Alphonsus Höfer, Apostolic Vicar of Limon. Arethusa, Aemilius Tagle Covarrubias, Auxiliary to the Most Reverend Joseph Maria, Servant of God, Cardinal Caro Rodríguez, Archbishop of Saint James in Chile. Torreon, newly erected diocese, Fernando Romo Gutiérrez. Tapachula, newly erected diocese, Adolphus Hernández Hurtado. Ondo, Gulielmus Richardus Field. Galam, Renatus Toussait, Apostolic Vicar of Ipamu. OMahom and Tulsa, Victor Reed, already Bishop of Limisa. Gampi Grandis, newly erected diocese, Antonius Barbosa. Auratopolis, newly erected diocese, Josephus de Aquino Pereira. Margum and the "nullius" Prefecture of Santarém, Iacobus C. Ryan. Urima, Asratem Mariam Yemmeru. Trivento, Pius Augustum Crivellari. Prusias ad Hypium, Bernardinus Pinera Carvallo, Auxiliary to the Most Reverend Emmanuel Larrain Errazuriz, Bishop of Talca. Sanavus, Valmore Batu Wichrowski, Auxiliary to the Most Reverend Idilio Joseph Soares, Bishop of Santos.

[*Latin ed. p. 436*]

Acts of the Apostolic See - Official Commentary

Birthensem, Alexander Schell, Coadjutor with right of succession to the Most Reverend Doctor Philemon Castellano, Bishop of Clivia Zamoërensis.

Limisensem, Angel Riesco Carbajo, Auxiliary to the Most Reverend Doctor Francis Xavier Lauzurcus and Torralba, Archbishop of Oviedo.

Gratianopolitanum, Hyacinthus Gad Thevestinus, Stephen Kocisko, Auxiliary to the Most Reverend Doctor Nicholas Elko, Apostolic Exarch of Pittsburgh.

Montis Pessulani, Cyprian Tourel, already Bishop of Thuburnica.

Dardanium, Raphael Gonzalez Moralejo, Auxiliary to the Most Reverend Doctor Marcellus Olaechea Loizaga, Archbishop of Valentia.

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Belizensem, Robert Tentyritanus, John Hodapp.

Arnaud, formerly the first Vicar of Cobián, now Apostolic Vicar of Takhenkense.

Queretarensem, Alphonsus Toriz, Bishop of Chilapense.

Portus Montt, Albert Rencoret Donoso.

Castellanetensem, Nicholas Riezzo.

Cantanensem, David I. Cashman, Auxiliary to the Most Reverend Doctor William Godfrey, Archbishop of Westminster.

Trebennatensem, Paul Leibold, Auxiliary to the Most Reverend Doctor Charles Joseph Alter, Archbishop of Cincinnati.

Palmensem, newly erected diocese, Charles Edward Saboia Bandeira de Mello, formerly Bishop of Girbitanus and Prelate "nullius" of Palmense.

Amathusium in Palestine, Joseph Dämmert Bellido, Auxiliary to the Most Reverend Doctor John Landazuri Ricketts, Archbishop of Dimani.

Ilheosensem, Anthony Cajetan Lima dos Santos.

Victoriensem de Conquista, newly erected diocese, Jacson Berenguer Prado.

Garanhunensem, Joseph Adelin Dantas, formerly coadjutor bishop.

Cai-

[*Latin ed. p. 437*]

The acts of Pope Pius XII:

Hyderabad, a diocese newly established, appoints James Cornelius van Miltenburg, already the Archbishop of Karachi, retaining his archiepiscopal title in persona.

Tanga, a diocese newly established, appoints Eugene Arthurs.

Mastaurensem in Asia, appoints Nicholas Kinsch, Apostolic Vicar of Stanleypolitanum.

As coadjutor with the right of succession, appoints Reverend Father Duanis Garrison Hunt, Bishop of Salt Lake City.

Appiaria, appoints Joseph Lennox Federal, Bishop.

Januária, a diocese newly established, appoints Daniel Tavares Baêta Neves, already Bishop of Parnassenum.

Yacariense, a diocese newly established, appoints Augustine Peter.

Metrae, appoints Alcides Mendoza Castro, Auxiliary to Reverend Father Charles Mary Jürgens Byrne, Apostolic Administrator of Abancay.

Huacense, a diocese newly established, appoints Nemesio Rivera Meza.

Philadelphia in Lydia, appoints Augustine Arce Mostajo, already Bishop of Santa Cruz de la Sierra.

Santa Cruz de la Sierra, appoints Aloysius Rodriguez Pardo, already Bishop of Gergita.

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Zabi, appoints Charles Aloysius Geromini, already Bishop of Santa Rosa de Copan.

Maturín, a diocese newly established, appoints Anthony Joseph Ramírez Salaverría.

Thuòurnicense, appoints Henry Tenhumberg, Auxiliary to Reverend Father Michael Keller, Bishop of Münster.

Neve, appoints William Conway, Auxiliary to His Eminence, Reverend Father John, Cardinal of Alton, Archbishop of Armagh.

Cleopadritense, appoints John Kabis, Auxiliary to Reverend Father Stephen Sidarouss, Patriarch of Alexandria of the Copts.

[*Latin ed. p. 438*]

Acta Apostolicae Sedis - Official Commentary 438 BISHOPS ((OF THE IMPERIAL)) : Of the Immaculate Conception of the B.V.M. in Olancho, newly erected Prefecture, Bernardinus Mazzarella. Of the Incarnation and Upper Paranã, newly erected Prefecture, Ioannes Wiesen. Of Yauyos, newly erected Prefecture, Ignatius Mariam de Or-begozo et Goicoechea. Of Juli, newly erected Prefecture, Eduardus Fedders. Of Obidos, newly erected Prefecture, Ioannes Florianus Loewenau, Bishop of Drivasto, already a "nullius" Prefecture of Santarém. Of Caravelí, newly erected Prefecture, Fridericus Carolinus; of Alexander, newly erected Prefecture, Kaiser. Caesarius Minali, Bishop of Achyraë, already a "nullius" Prefecture of Solimöes Superior. Of Tarma, newly erected Prefecture, Antonius Kühner and Kühner Huarense, newly erected Prefecture, Marcus Libardoni. ABBOT ((OF THE IMPERIAL)) : Of the Most Holy Trinity of Cava de' Tirreni, Faustus Mezza. Finally, the Supreme Pontiff confirmed the canonically made elections in the Synod of Chaldean Bishops: Reverend Father Iosephus Gogué to the Chaldean Archiepiscopal Church of Basra; Reverend Father Dominicus Raphael Rabban, already Bishop of Amadia, to the Metropolitan Church of Cherchen; Reverend Father Paulus Cheikho to the Chaldean Cathedral Church of Alep; Reverend Father Raphael Bidawid to the Cathedral Church of Amadia; Reverend Father Andreas Sana to the Cathedral Church of Akra; Reverend Father Gabrielis Naamo to the Chaldean Cathedral Church of Beirut. He also confirmed the canonically made election in the Synod of Armenian Bishops, Reverend Father Ioannes Baptista Apear to the Armenian Cathedral Church of Hispaania. Furthermore, he ratified the canonically made elections in the Synod of Maronite Bishops: Reverend Father Michaelis Doumith to the Maronite Cathedral Church of Tyre; Reverend Father Ioannes Chedid to the titular episcopal Church of Arcena; Reverend Father Iosephus Khoury to the titular episcopal Church of Ptolemais in Phoenicia.

[*Latin ed. p. 439*]

Acta, PP. XII, 439, IV - THE PERFORMANCE OF THE OATH. After-

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wards, the Most Reverend Cardinal, Bishop of Sabina and Poggio Mirteto, took the oath, and then requested his final place among the Cardinals of the Episcopal Order.

V - REPORT ON THE CAUSES. The Reverend Cardinal Cicognani, Prefect of the Congregation of Sacred Rites, with the permission of the Most Blessed Father, delivered a discourse on the life and miracles of Blessed Charles of Sezze, a lay brother of the Order of Friars Minor, and of Blessed Joachima of Vedruna, a widow of Mas, foundress of the Institute of the Discalced Carmelites. He reviewed the acts which, after a careful examination, the Congregation of Sacred Rites deemed worthy of admission and approval in the cause of the Beatification and Canonization of these Saints. After the report was concluded, the Most Holy Lord Pope inquired individually of the Reverend Fathers Cardinals, and each Cardinal declared his opinion.

V L - THE REQUEST FOR PALLIA. Then, in person, the Metropolitans requested the pallia for their Metropolitan Churches: Matera, Acerenza, Ravenna, Modena; for the Archdioceses, the Archbishops: Ferrara, Perugia, Catania (by succession); and for the Dioceses (by privilege), the Bishops of Troia and Volterra. Through a procurator, the requests for pallia were made: from the Patriarchal Churches: Antioch of the Maronites and Alexandria of the Copts; for the Metropolitan Churches: Besancon, Bloemfontein, Ovetemi (by elevation of the see), Milan, Dubuque (by succession), Mandalay (newly erected), Aux, Lima, Pondicherry, and Cuddalore (by succession), Bamberg, Evora, Port-au-Prince, Saint Boniface (by succession), Dahara (newly erected), Yaounde (newly erected), Cotonou (newly erected), Lome, Ouagadougou (newly erected), Tananarive, Bamako, Rabat, Abidjan (newly erected), Brazzaville, Bangui (newly erected), Caracas (by succession), Saragossa, Utrecht, Teresina, Konalcri (newly erected), La Plata, Guayaquil (by elevation of the see), Udine, Agra, Vienna, Mexico, Nueva Pamplona (by

[*Latin ed. p. 440*]

Acts of the Apostolic See - Official Commentary 440 (elevation of the see), Pamplona (by elevation of the see), St. Paul of Minnesota (by succession), Tours, Toulouse, Salisbury (newly erected, by succession), Westminster, Cuzco, Cuiabá, Albi, Q-oiani (newly erected), Bahía Blanca (by elevation of the see), Tucumán (by elevation of the see), Seville, Cuenca (by elevation of the see), Avignon (by succession), Liverpool, Belém of Pará, Trujillo, Medellín, Naples, Córdoba in Argentina, Zamboanga (by elevation of the see), Botucatu (by elevation of the see), Campinas (by elevation of the see), Bivi Negro (by elevation of the see), Vitória (by elevation of the see), Karachi, also from the archdioceses: Hobart (by succession), Bar (by succession), Marseille, Tangier (by elevation of the see), Posen; and (by privilege) from the episcopal Church of Chartres.

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II PUBLIC CONSISTORY

Immediately, in the same Consistory Hall, there was a public Consistory for the solemn conclusion of the causes for the canonization of Blessed Charles de Ceti, a lay brother of the Order of the Friars Minor, and of Blessed Joaquina de Vedruna, a widow of Mas, foundress of the Institute of the Sisters of Carmel of Charity.

The Reverend Fathers Camillus Corsanego and Giovanni Torre, Advocates of the Sacred Consistory Hall, respectively presented the lives, virtues, and miracles of the aforementioned Blesseds, and urged that they be canonized according to the established procedure.

Reverend Father Anthony Bacci, Secretary of Apostolic Letters, standing on the left side of the pontifical throne, with the Advocates kneeling, responded in the name of His Holiness with these words: "The causes which you have presented to us, entrusted to you by this office, are such that they move the mind of the Supreme Pontiff to assent. And not only because these Blesseds of Heaven appear entirely worthy of the honors of sanctity, but also because our present age needs new incentives of Christian virtue, so often anxious only for worldly things, miserably tossed about by the waves of pleasure, and discordant with strife and divisions. For men need sanctity more than all other things: that is, purity of spirit, innocence of life, devotion to piety, integrity of morals, charity towards God, and towards the multitude of the needy. And these virtues have shone forth with a certain heavenly light."

[*Latin ed. p. 441*]

Acts - PP. XII, 441, from the lives of these two saints. Charles of Setia preserved the purity of his chastity like a white lily from his boyhood, and his journey through life proceeded so that it seemed he touched the earth only with his feet, while his mind was always in the heavens. Joachima of Vedruna was not only a shining example of Christian virtue for young women, married women, and mothers, but especially for religious virgins, whom she, like a loving mother, instructed with all her strength in the perfection of the evangelical life. Therefore, it is most fitting that these two blessed saints, shining with new light and new honor, be presented as models for all citizens in every state of life. However, the Supreme Pontiff, so that in this most important matter everything may be done according to the established custom, will not publish his pontifical decree, as I understand it, until after the next Consistory, which is called a public Consistory, in which all those present, the Cardinals and Sacred Prelates, have expressed their opinions. And in the meantime, through me, I urge you all not to cease in seeking the assistance of the Holy Spirit, the Paraclete, so that you may obtain an abundance of heavenly light. This is what I have to say in response to your requests, in the name of the Supreme Pontiff.

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III. PUBLIC CONSISTORY

On Tuesday, the sixteenth day of the month of June in the year 1958, a public Consistory was held in the usual hall of the Apostolic Palace in the Vatican, concerning the canonization of Blessed Charles of Setia, a lay brother of the Order of the Friars Minor, and Blessed Joachima of Vedruna, a widow from Mas, foundress of the Institute of the Sisters of Carmel of Charity. The Most Blessed Father prefaced this action as follows:

"REVEREND BROTHERS, We believe that you know why We have convened you today for this most solemn assembly: it concerns Blessed Charles of Setia and Blessed Joachima of Vedruna, who are being proposed for admission to the order of the Saints. You are certainly not unaware that the causes of these individuals have been diligently examined by the Sacred Congregation for the Preservation of Rituals; and furthermore, two Consistories have been held in the past eight days, one secret, the other public. And without a doubt, you are aware that their lives have been praised for their virtues; and their intercession..."

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - The Official Commentary notes marvels entirely wrought by God, which entirely surpass the order of nature, and which, for this reason, seem entirely to confirm and attest to their sanctity. As for Us, although We know that, in matters pertaining to the doctrine of religion and the precepts for moral conduct, the light and assistance of the Holy Spirit, promised by the Divine Founder Himself of the Church, will not be lacking to Us, even if We are worthy, We do not wish to depart from the established custom and practice of this Apostolic See; therefore, We desire that your opinions also be lacking in nothing, as you fulfill the most important duties of this Apostolic office. Therefore, We do not wish to solemnly declare and decree that these Blessed ones, companions in heavenly blessedness, are to be enrolled among the Saints, and to propose them to the faithful as examples, before We have learned what each of you thinks about this matter. Therefore, Venerable Brothers, please, according to the rank of your dignity, indicate to Us what you think about these two matters, and consider them carefully. After the votes of those present, the Supreme Pontiff added these words: To hear you all with one voice and one mind, earnestly desiring and requesting that Blessed Charles of Setia and Blessed Joachim of Vedruna be enrolled in the order of the Saints, gives Us cause for no small joy, since We, too, have long desired this. Therefore, We have decided to inscribe them in the calendar of the Saints and to decree honors for them in the Church. This will be done on the last Sunday after Pentecost, that is, on the 23rd day of the coming month of November, in the majesty of the Vatican Basilica, with God's help and assistance, through those solemn rites that will move all to admiration and piety. In the mean-

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time, do not cease to pray to God, the giver of heavenly graces, that what We have decreed may contribute to the glory and growth of the Church; and may it be a salutary invitation to all to acquire Christian virtue, which is of no small benefit. Concerning all of these matters, so that the acts may be completed, the Reverend Prefect of the Apostolic Ceremonies, in place of the Fiscal Procurator of the Sacred Apostolic Chamber, ordered this, with the Apostolic Protonotaries present, according to custom.

[*Latin ed. p. 443*]

Acta Pii PP. XII 443 APOSTOLIC LETTERS I. SAINT BENEDICT, ABBOT, IS CHOSEN AS THE CELESTIAL PATRON OF ALL ITALIAN ENGINEERS AND ARCHITECTS. PIUS PP. XII. For the perpetual memory of this matter. — The importance of the technical arts, which have grown remarkably in this age in which we live, is commonly considered to be very great. And it is not to be doubted that, provided they are applied with a right mind, they can bring many benefits to human society. However, it is necessary that, besides being directed towards utility, they should also be directed towards higher things, namely, towards spiritual and heavenly matters. Therefore, Catholics must understand that those who practice these technical arts must, above all, have regard for the well-being of others, for the cultivation of intelligence, for piety, and that they must strive to use the works they produce for honorable purposes. In order that these matters may be more easily brought about, it seems fitting to those who preside over their order to seek the patronage of the Saints, and indeed of Saint Benedict, Abbot, who was the author of buildings and works of art, and who combined craftsmanship with prayer. Therefore, petitions have been presented to Us, that We might entrust Italian engineers and architects to the faith of this monastic Father and pious master. These requests, supported by the recommendation of Our Most Reverend Sons, the Cardinals of the Holy Roman Church, and by the commendation of Cardinal Costantini, We have decided to fulfill with a willing heart. Wherefore, after consultation with the Congregation for Sacred Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We establish and declare, by these Letters, for all time, Saint Benedict, Abbot, as the celestial Patron of all those whom they commonly call "Engineers," and of Italian Architects, before God, with all the honors and privileges that properly belong to the Patrons of congregations or orders. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present Letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom

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they pertain, now and in the future, shall fully enjoy them.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Official Commentary; thus, it must be judged and defined correctly; and it shall be null and void from now on, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the nineteenth day of the month of November, in the year 1957, in the nineteenth year of Our Pontificate. Concerning a special mandate from the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, by Apostolic Brief, to bestow upon the Cathedral Church of Volterra, dedicated to the Blessed Virgin Mary Assumed into Heaven, the honors and privileges of a Minor Basilica. PIUS PP. XII For the perpetual memory of this event. — Volterra, a city of Etruria, marked by the vestiges of a history both obscure and ancient, is distinguished by its principal Temple, sacred to the Virgin Mary received among the stars, and for this reason, merits are attributed to it in Lodi. This is repeated from ancient times, as it is already mentioned in documents from the ninth century. It is also worth noting that our Predecessor, Pope Callistus II, in the year 1215, solemnly consecrated this excellent seat of piety with ecclesiastical rites and endowed it with the greatest honors. A most religious image of the Blessed Virgin Mary is kept there, which Pope Pius IX, also our Predecessor, who, in his flourishing youth, had been educated in Volterra for the study of the humanities, redeemed with a golden diadem. The very Temple itself, of which the structure is said to be of Roman type, and the style of architecture is attributed to the Renaissance, is adorned with artistic works, and not a few, nor obscure ones. There are admired images painted or sculpted with elegant hands, a sanctuary of the Blessed Sacrament, a font of holy water, choir stalls, and other things of the kind. Finally, the Temple is enriched with the relics of Saints and precious furnishings, suitable for divine rites. Furthermore, to increase the splendor of the ceremonies, which, due to the passage of time, have been celebrated since the image of the Blessed Virgin Mary was honored with a golden crown by Pope Pius IX in Volterra, the Venerable Brother Marinus Bergonzini, Bishop of Volterra, requested that the aforementioned grand Temple, which we have praised, be raised to the rank of a Minor Basilica.

[*Latin ed. p. 445*]

By these very words and by law, We grant. Having readily admitted these petitions, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby elevate the Cathedral Church of Vola terranam, consecrated to God in honor of the Blessed Virgin

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Mary, assumed into Heaven, to the dignity of a Minor Basilica, with all the rights and privileges pertaining to temples of the same designation. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully enjoy them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of November, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Lord Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, from the Apostolic Brief, TO THE MOST REVEREND FATHER GEORGE, titular of Saint Bernard at the Baths, to the Most Reverend Cardinal Grente, Archbishop-Bishop of Cenomanense, completing forty years since the acceptance of the episcopate. PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing. — It is very rare for pastors to attain forty years from the beginning of their episcopate, filled with works and merits; which has been granted to you by the goodness of God, last month, just before you would joyfully and happily complete sixty-eight years of age, to the joy of the clergy and the people. For what you have accomplished during this long period of time, first as a bishop, inflamed with piety and zeal for souls, and furthermore as a most distinguished writer, endowed with learning and art, and as an orator, conspicuous for the brilliance of his eloquence and the abundant flow of his speech, are widely known and have been explained.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Official Commentary: Your most ardent concern for instilling doctrine and virtue in young people, especially those candidates for the priesthood, to whom you have conferred the sacred orders almost for two full octaves, is quite evident; as is the diligence you have shown in promoting human and civil culture through teachings and historical documents published for the public, which has been publicly recognized, especially since you yourself have been solemnly admitted to the distinguished Academy of France. We, who for so many years have followed your pastoral care and industry, and your studies of literature and the humanities, and who have clearly seen your intimate connection with this Apostolic See and with Us, and who gladly bestow upon you many testimonies of Our esteem and benevolence, especially since We have adorned you with the Roman purple, and now, with this new opportunity, we gladly congratulate you from the heart on your long and arduous

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pastoral service, and, with prayers offered to God, we foretell heavenly gifts and consolations. In order that the joy of the common people may be increased, We freely grant you the opportunity, so that, on a day you shall establish, after the Sacred rite performed by you or another, in the presence of the faithful, you may, in Our name and with Our authority, bestow a plenary indulgence upon them, according to the conditions prescribed by the Church. Finally, as a pledge of heavenly graces and as a witness of Our most favorable will towards you, We impart to you, Our Beloved Son, to your diligent Auxiliary Bishop, to the entire clergy, and to the people to whom you have devoted yourself, the Apostolic Blessing, infused with abundant charity.

Given at Rome, near Saint Peter's, on the fifteenth day of the month of May, in the year of Our Lord 1958, the twentieth year of Our Pontificate.

PIUS PP. XII

MESSAGE TO THE FAITHFUL WHO ATTENDED THE UNIVERSAL CONVENTION ON THE "FAMILY," HELD IN PARIS.

In this Basilica of the Sacred Heart of Montmartre, erected above the great city of Paris as a symbol of ardent and unceasing prayer, you are assembled, dear sons and daughters, who have come from different nations to contribute with your work to the good of the family.

[*Latin ed. p. 447*]

Acts of the Holy See, Pope Pius XII, 447,000, worldwide. Your first undertaking was to ascend to this sanctuary of Eucharistic adoration, there to meditate together on the truths of faith from which your action proceeds, and to implore the assistance of divine grace upon your labors. In heart, We are among you: may this message be a pledge of Our solicitude and of the paramount importance that We attach to the cause of the family which you serve. Whoever wishes to build upon strong and stable foundations the edifice of civil and social life must found it upon a conception of marriage and the family that is in conformity with the order established by God. Guardian of the truths of natural law, and at the same time interpreter of divine revelation which confirms and extends them, the Church has given on these matters precise teachings of lasting value. We ourselves, on many occasions, have recalled the intangible principles that concern the indissolubility of marriage, its essential ends, the sacredness of life, and so many other points of morality which are too often violated in these days. Draw, dear sons, from the clear and pure sources of truth. Gather, under the guidance of the Magisterium, the divine words that do not pass away. Raise your hearts and your thoughts during this vigil of prayer! For it is from these summits of a certain and immutable doctrine that you will discover the true perspectives from which it will be possible to illuminate

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many current problems relating to the family in the world. For numerous reasons, the stability of families is often compromised; their conditions of existence are, in many cases, difficult; the magnificent mission of spouses, which is not without sacrifices, is far from being understood by all; and children are, alas, the first victims of this state of affairs. You will pray and you will work, dear sons, so that the paths may be traced and the possibilities offered that allow the greatest number to achieve a healthy and fruitful union, a virtuous and happy family life, in which the demands of morality are not sacrificed to the satisfactions of individual pleasure nor to the enjoyments of well-being. And you yourselves will be determined to be examples of fidelity to this Christian ideal. May it please God that so many men of good will, who desire to serve the true interests of the family in the world, may bring to it the support of a public atmosphere and of legislation that is favorable to it! Where the institution of the family is still honored and flourishes, may it be protected against all dissolvent endeavors. If circumstances have dangerously undermined it, may it be restored to its rights and its just functions. And everywhere where the difficulties of life contem-

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Commentarium Officiale: Certain acts risk harming its equilibrium; therefore, it must be appropriately supported by public authorities for the good of society itself, but always with respect for the true nature of this natural institution, which Our Lord has raised to the dignity of a sacrament. To this common task, fathers and mothers of Catholic families, and members of family organizations in your respective countries, you will contribute effectively. Glad to know that you are preparing, during this solemnity of the Feast of the Sacred Heart, to better serve the cause of the family, through meditation on the riches of the Heart of Jesus, "fountain of life and holiness," We grant to you all Our paternal Apostolic Blessing. From the Vatican, June 10, 1958. PIUS PP. XII.

[*Latin ed. p. 449*]

Year and volume 1, page 28, July 1958 (Series II, Year XXV) - No. 10. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. LETTER ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCALS MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: PUBLICLY ANNOUNCED ARE THE SUPPLICATIONS OFFERED THROUGH NOVENDIAL PRAYERS BEFORE THE FEAST OF THE BLESSED VIRGIN MARY ASSUMED INTO HEAVEN. PIUS PP. XII. VENERABLE BROTHERS. GREETINGS AND APOSTOLIC BLESSING. It is pleasing to remember that, when new dangers beset the Christian people and the Bride of the Divine Redeemer,

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the Church, We, as Our predecessors did in past centuries, have sought refuge in the most holy Virgin, our most loving Mother, and have urged the entire flock entrusted to Us to trust confidently in her protection. Therefore, while the world is torn by a terrible war, We strive not only to promote peace among citizens, peoples, and nations, not only to reconcile hearts divided by discord, bringing them together in concord under the banners of truth, justice, and charity, but also – since human resources and human plans seemed to fail Us – We have repeatedly invoked heavenly assistance through exhortatory letters and, as it were, through a sacred offering of prayers.

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - With the valid interposition of the patronage of the Great Parent of God, to whose Immaculate Heart We Ourselves and the entire human family have been consecrated. 1 Indeed, if the conflagration of wars among peoples has finally ceased, a just peace does not yet prevail, nor do citizens experience it with fraternal concord, since the seeds of discord either lie hidden or, at times, erupt with threats, holding minds in suspense and trepidation, all the more so because the immense engines of war invented by human ingenuity appear to be such that they could not only destroy the vanquished, but also the victors, and drag the entire human race into a common ruin. 1 If, however, we carefully consider what are ultimately the causes of so many present and future divisions, we easily see that human hearts are necessarily corrupted and intentions, forces, and institutions are perverted, when the illuminating, commanding, and forbidding power of God, the origin and safeguard of all justice, the source of truth and the foundation of laws, is either neglected, or is not placed in its proper position, or is completely removed. Every house collapses if it is not founded on a solid and just principle; every mind deviates more or less from the fullness of truth if it is not illuminated by divine light; discord arises, grows, and flourishes if fraternal charity does not nurture the hearts of citizens, peoples, and nations. But this fullness of truth, this justice that is truly named, and this divine charity—the expeller of all hatred, animosity, and discord—the Christian religion teaches most of all, for it has received them from the Divine Redeemer, who is the way, the truth, and the life, 2 to be guarded and brought into use with all our strength. Those who deliberately wish to ignore, or to hinder, despise, or subjugate the Christian religion, or the Catholic Church, undoubtedly undermine the very foundations of civil society. 1 2 Cf. A. A. S. 1942, pp. 345-346. Cf. Jn. 14, 6.

[*Latin ed. p. 451*]

The acts of Pope Pius XII, page 451, undermine the foundations, or replace them with others, which cannot in any firm way support the edifice

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of human dignity, liberty, and prosperity. Therefore, it is entirely necessary to return to Christian precepts, if we wish to establish a society that is solid, just, and equitable. It is a detrimental, not prudent, course of action to associate with the Christian religion, to which God, the guarantor of perpetuity, and history, are witnesses. All well-ordered and virtuous societies cannot exist without religion. For it commands the minds to be conformed to justice, to charity, and to obedience to legitimate laws; it reproves and eradicates vices; it incites citizens to pursue virtues, and thus governs and moderates their public and private conduct; and finally, it teaches that a better distribution of wealth is to be achieved not by force, nor by sedition, but by just norms, so that the working classes, who have not yet attained the necessary and appropriate means of life, may be happily reconciled with social divisions and elevated to a more dignified condition, which seems to contribute more to living well, justly, and virtuously than if it were solely created to provide and increase the material comforts of mortal life. Indeed, while we consider these things, which elevate us above all human desires, and which cause us to have a paternal concern for all peoples and nations, two things present themselves to us, which greatly distress and concern us. On the one hand, we see that Christian precepts and the Catholic religion do not hold the place they ought to in many nations. Multitudes of citizens, especially the uneducated, are easily swayed by widely disseminated errors, even if sometimes disguised under the appearance of truth; and the allurements and incitements of vices, which are spread through all kinds of printed writings, through cinematographic or television shows, corrupt, especially, the unwary youth. Some, therefore, write and publish their writings, not so that they may be read for the sake of truth, virtue, and wholesome enjoyment.

[*Latin ed. p. 452*]

452 The Acts of the Apostolic See – the official commentary – are distorted, but rather to excite them to wicked and turbulent desires for the sake of filthy gain; and even to offend and defile whatever is sacred, whatever is beautiful, whatever is noble, through lies, calumnies, and accusations. Sadly, more often, the truth is adulterated; and shameful falsehoods are publicly disseminated. How much evil this causes to civil society itself, and how much damage it inflicts upon the Church, no one can fail to see. On the other hand, we know, with the greatest paternal sorrow, that the Catholic Church, whether of the Latin or Oriental rite, is harassed in many such nations, to the point that to the faithful and to sacred ministers, sometimes, if not in words, then in reality, this unjust choice is presented: either they must abstain from publicly professing the Christian faith and from its propagation, or they must suffer grievous harm. Therefore, many holy pastors have been driven from their own seats, or so hindered that they cannot freely perform their duties, or have been cast into places of

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confinement, or finally, have been exiled. This is done with reckless audacity: "I will strike the shepherd, and scatter the sheep of the flock." 3 Furthermore, newspapers, commentaries, and every kind of writing that were published by Catholics are almost entirely silenced, as if the truth were only the domain and the prerogative of those who govern, and as if divine and human doctrine, and the liberal arts, ought not to be free, if they are to flourish for the public and common good. The schools that Catholics have opened have been proscribed and closed; and in their place, only those are tolerated in which either nothing is taught about God or religion, or – which more often happens – deadly tenets of atheism are presented and propagated. Missionaries, who have left their sweet and beloved homeland, and who have endured so many and such great hardships, to spread the Gospel...

[*Latin ed. p. 453*]

The acts of Pope Pius XII, page 453, state that virtue and piety were diminished among others, as if those who were harmful and malicious were driven away from many places; indeed, so it happened that the clergy of those regions – often unwelcome and harassed by persecution – could not at all attend to the needs of the Christians. The rights of the Church, which pertain to the sacred pastors being chosen and consecrated by the mandate of the Apostolic See, so that they may legitimately govern the flock, are sometimes, to our sorrow, trampled upon, as if the Catholic Church were the affair of a single nation, dependent on civil authority, and not a divine institution that belongs to all peoples and nations. In these grave and most distressing matters, however, something is presented to our mind that greatly comforts the paternal heart. We know that many faithful of the Eastern Rite tenaciously defend and preserve their ancestral faith, although they lack those resources and those aids that legitimate pastors could provide, if they were not absent or hindered. Let these courageous ones persevere, placing their hope in Him who knows their tears and sorrows, "who is persecuted for righteousness' sake," and who "is not slow to fulfill his promise," but who will sometimes console his beloved children with a just reward. Moreover, we earnestly exhort these venerable brothers and beloved sons, with paternal affection, to strive in every way, even by subtle and insidious means, to maintain the firm, solid, and constant unity of the Church and the most intimate connection with this Apostolic See, without which this very unity cannot stand on any certain foundation. For it is known to no one that this unity is everywhere beset by deceitful opinions and by all kinds of snares. But let men remember the mystical body of Jesus Christ, which is the Church, "joined and connected through every bond."

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - The official commentary on the administra-

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tion, according to the operation in measure of each member, must be such; "Until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ," 7 to which the Roman Pontiff, as the successor of Peter, is divinely established in the world as Vicar. They must remember and reflect upon these most wise sentiments of the holy Bishop and martyr Cyprian: "The Lord speaks to Peter: 'And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.'... Upon that one, He builds the Church... This unity we must firmly hold and defend, especially the Bishops, who preside in the Church... The Church also is one, which, through the abundance of its fruitfulness, extends into a multitude, so that many rays of the sun, but one light; many branches of a tree, but one strong root firmly founded; and from one source, many streams flow, so that although the multitude may seem diffused, the unity is preserved in its origin. Sever a ray of the sun from its body, and the unity of light will be unable to contain the division; break off a branch from a tree, and the broken part will be unable to sprout; cut off a stream from its source, and the cut-off part will dry up. Thus also, the Church of the Lord, illuminated by the light throughout the world, extends its rays: yet there is one light, which is diffused everywhere, and the unity of the body is not separated. It extends its branches throughout the entire earth, abundantly, and widely expands its streams: yet there is one head and origin... He can no longer have God as Father, who does not have the Church as Mother... He who does not hold to this unity does not hold to the law of God, he does not hold to the faith of the Father and the Son, he does not hold to life and salvation." 9 These words of the holy martyr and Bishop must offer them, above all, comfort, encouragement, and a shield of strength, to those who, either in no way, or with difficulty, can agree with this.

[*Latin ed. p. 455*]

The Acts of Pope Pius XII, 455: Those who strive to promote the cause of the Church are placed in grave danger, and must overcome many obstacles and deceits. But, trusting in divine assistance, they must not neglect to obtain it through fervent prayer. And let all who attack the Church remember that, as history teaches, those who oppose it have passed away like a shadow; but the light of divine truth never ceases to shine, because "the word... of the Lord abideth for ever." 1 0 The Society founded by Christ can be attacked, but it cannot be conquered, because its strength does not come from men, but from God. Indeed, it is certain that, throughout the course of the ages, it has been harassed by attacks, difficulties, and calumnies, just as it happened to its Divine Founder Himself, according to the words: "If they have persecuted me, they will also persecute you." 1 1 But it is equally certain that, just as our Redeemer Christ, the Victor, ultimately obtained peace, it will one day achieve a certain victory over all its enemies.

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Therefore, be confident; be strong, and be of steadfast spirit. We wish to remind you of these words of the martyr St. Ignatius, although we know that you do not need such reminders: "Be pleasing to Him to whom you are a soldier... Let none of you be found a deserter. Let your baptism remain as your arms, faith as your helmet, charity as your spear, and patience as your complete armor. Let your works be such that you may worthily receive what is given to you." 1 2 And this beautiful sentiment of St. Ambrose, the Bishop, inspires you with certain, unwavering hope and fortitude: "Hold fast the anchor of faith, so that you may not be disturbed by the storms of this world. The sea indeed is great and spacious, but do not be afraid; for He has founded it upon the seas, and prepared it upon the rivers. Therefore, it is not undeservedly that, amidst so many worldly tumults, the Church of the Lord remains, as if built upon an apostolic rock, immovable, and perseveres against the onslaughts of the raging storm, firmly founded." 1 0 1 1 1 2 1 3 1 4 1 4 It is washed by the waves, but is not shaken; and although 1 Peter 1:25. "But the word of the Lord endureth for ever. And this is the word which by the gospel hath been preached unto you." John 15:20. "Remember my word that I said to you." St. Ignatius, To the Polycarp, VI, 2; PG V, 723-726. Psalm 23:2. Cf. Matthew 16:18.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis – The Official Commentary frequently notes that elements of this world, greatly wounded, nevertheless possess "the safest harbor of salvation." 1 5 II Just as, from the apostolic age, when Christians were persecuted in certain places, all others, united by the bonds of charity, unanimously offered prayers and supplications to God, the Father of mercies, so that He might strengthen their spirits and command better things for the entire Church as soon as possible; so now, Venerable Brothers, we desire that those to all whom, in the eastern parts of Europe and Asia, who have long suffered under adverse circumstances, divine help and divine consolations, implored by their brothers, may not be lacking. And since we place great confidence in the intercession of the most holy Virgin Mary, we earnestly desire that everywhere among the nations, those who are considered Catholic, through sacred novenas, which are customarily held before the feast of the Great Mother of God, may, in a special way for those regions, as we have said, which are afflicted and troubled, offer public supplications to Heaven. And we hope that those things, which We, in the sacred year of 1950, decreed and established with divine inspiration, by raising Our body and soul to the heavenly seat of blessedness, 16 and which We solemnly declared and established as the Celestial Queen, to be venerated by all, 17 and to which, at the beginning of this century, we invited the multitudes of pilgrims, who were to experience her maternal

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benefits in the grotto of Lourdes, will come to pass.

[*Latin ed. p. 457*]

We are confident that these our wishes and the common prayers of all Catholics will not be resisted or repelled by anyone. Therefore, Venerable Brothers, strive that, through your exhortations and your example, those flocks entrusted to you may frequent the altars of the Mother of God with the utmost devotion, and that, from her, who was "made for the salvation of the entire human race," they may, with one voice and one heart, implore that those rights may be granted to the Church everywhere, rights by which she not only attains the eternal salvation of men, but also confirms just laws, the duties of conscience, and, indeed, strengthens the foundations of civil society itself. May they especially obtain from her maternal protection that those who, as sacred pastors, are kept far from their own flocks, or are prevented from freely fulfilling their office, may be restored as soon as possible to their proper and due state; that those who are troubled by snares, errors, and divisions, may be conformed to the full light of truth, to full concord, and to charity; that those who are burning with doubt or are weak, may be strengthened by divine grace, so that they may be ready and prepared to endure whatever is necessary, rather than to depart from the Christian faith and from Catholic unity. May it be possible as soon as possible – which we greatly desire – for each diocese to have its own legitimate pastor; may Christian precepts be freely spread to all regions and to all classes of citizens; may young people, in their games of learning and in schools, in workshops, and in cultivating the fields, not be tainted by the corrupting influences of "materialism," "atheism," or "hedonism," which weaken the mind and undermine the nerves of virtue, but rather be illuminated by the light of divine Gospel wisdom, which may incite, uplift, and direct them to all that is best. May access to the truth be open everywhere; may no one oppose it with unjust opposition; and may all...

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Commentarium Officiale: Let them understand that nothing can long resist the truth, nor can anything long withstand charity. And let them finally, as soon as possible, revisit those nations, which, through apostolic zeal and diligent labor, they have brought to Christ, and let them strive with all their might, enduring whatever inconveniences, labors, and sorrows may arise, to promote the greater glory of the Christian and civil name. This, above all, let all the faithful implore from the most bountiful God; and let them not fail to supplicate earnestly for the forgiveness of those who persecute the Christian religion, moved by that charity with which the Apostle of the Gentiles did not hesitate to declare: "Bless them that persecute you." 20 And let them not cease to implore that divine grace for themselves, that those heavenly lights may be granted,

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which alone can dispel the darkness of errors and rightly enlighten and govern the conscience.

III. But, as you well know, Venerable Brothers, these public supplications must be joined with a renewal of Christian morals, without which prayers are empty words, which cannot in any way be pleasing to God. Therefore, for the great and careful charity with which all Christians are bound to love the Catholic Church, let them not only offer pious supplications to heaven, but also let them offer sentiments of penance, works of virtue, and endure those hardships and inconveniences, not only those with which we are all burdened by some necessity in this mortal life, but also those which we sometimes undertake willingly and with a generous spirit. Joined with supplications, this renewal of morals will not only render God propitious to themselves, but also to the Holy Church, which they ought to embrace as a most beloved mother. Let them reflect on this, whenever the conditions of affairs demand it, that they may, with all admiration and devotion, 20 Rom. 12, 14.

[*Latin ed. p. 459*]

The Acts of Pope Pius XII, page 459, describes, as is very fittingly stated in the Epistle to Diognetus: Christians are... in the flesh, but they do not live according to the flesh. They dwell in the world, but their citizenship is in heaven. They observe the laws which are established, and they surpass their own nature by their way of life. They love all, and are persecuted by all. They are dishonored, and are glorified; they are poor, and yet possess all things. They are ignorant, and yet they are wise; they are dishonored, and yet they are justified; they are condemned, and yet they are made alive... They are dishonored, and in their dishonor they are glorified. Their good name is slandered, and a testimony is given to their justice... They behave as becomes the just, yet they are punished as if they were unjust; and when they are punished, they rejoice as if they were made alive... 21 And to encompass all things at once, just as the soul is in the body, so are Christians in the world." 22 If Christians were to renew their morals, as in the time of the Apostles and martyrs, by this manner of acting, then we truly hope that the Blessed Virgin Mary, who with a maternal heart desires that all who have her as their mother may refer their strength to her, will hear them, and that she may, at the earliest possible moment, grant to her sons, the children of the one Church, and to the entire human race, times of greater peace and happiness, through the voices of so many who supplicate her. These wishes, these exhortations, Venerable Brothers, we desire to be presented by you, to the faithful, in the manner that you deem most appropriate, in our name; and in the meantime, as a witness to the blessings of heaven and to the paternal benevolence of Ourself, we impart the Apostolic Benediction to each of you, and to the flocks entrusted to you, and especially to those who suffer vexations and persecutions in order to

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defend the rights of the Church and to testify to their love for her. Given in Rome, at St. Peter's, on the fourteenth day of the month of July, in the year 1958, the twentieth year of Our Pontificate. PIUS PP. XII

21 Ep. ad Diogn. V; P. G. II, 1174-1175.

22 Ibid. VI; P. G. IV; 1175.

[*Latin ed. p. 460*]

Acta Apostolicae Sedis - Official Commentary 460. APOSTOLIC CONSTITUTION: THE PONTIFICIAL PASTORAL INSTITUTE IS ESTABLISHED IN THE CITY. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. To lead the flock of the Lord to the richest pastures of life has been entrusted to those whom the Pastor and Bishop of our souls has chosen and appointed, that they may fulfill the office of "ministers of Christ and dispensers of the mysteries of and God," 3 so that, for Christ's sake, they may fulfill their duty. 4 To the duties and offices of this heavenly mission, he alone can properly perform who is "That the man of God may be perfect, furnished to every good work," 5 for that one must be formed as a herald of the Kingdom of God, who "becomes all things to all," 6 that all may be made profitable to Christ; therefore, it is necessary that he diligently take care to demonstrate himself as a blameless worker of God, rightly handling the word of truth. 7 The Church, Mother and Teacher of souls, has wisely and constantly prescribed, diligently commanding that "sacred studies also be held for the students, with practical exercises, especially concerning the method of teaching the catechism to children and others, hearing confessions, visiting the sick, and assisting the dying." 8 Such disciplines, both theoretical and practical, should be diligently pursued by those preparing for the Order of the Priesthood, first in thought and then in the manner of acting, as circumstances require, and We ourselves have warned, especially through Apostolic Letters issued by Motu Proprio, beginning with the words "Quandoquidem" (dated April 2, 1949), and shortly thereafter through the Apostolic Exhortation to the entire Clergy, entitled "Menti Nostrae" (dated September 23, 1950), in which We wrote to the Venerable Brothers Bishops: "You should especially take care of the newly ordained priests. At the time when these priests, emerging from the confines of the seminary, enter openly into the field of the apostolate..."

1. Cf. 1 Peter II, 25. 1 Corinthians IV, 1.

2. Cf. 2 Corinthians V, 20. 2 Timothy III, 17. 1 Corinthians IX, 22.

3. Cf. ibid.

4. Cf. 2 Timothy II, 15.

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5. C.I.C., canon 1365, § 3.

[*Latin ed. p. 461*]

"It is possible that difficulties may arise, unless those who are to embrace this new way of life have already been carefully instructed... Therefore, We strongly approve that these new priests, wherever possible, be received for several years in certain colleges, where, under the guidance of men experienced in many things, they may be further cultivated in piety and in sacred disciplines, and be educated for priestly duties according to their individual talents." These things We reiterated most clearly recently through the Apostolic Constitution, which begins with the words Sedes Sapientiae (dated May 31, 1956), with the following words: "...in fulfilling Our most grave office, We must add that, besides holiness and suitable knowledge, a most careful and complete pastoral preparation is absolutely required in a priest for the proper fulfillment of the apostolic ministry, namely, that true expertise and skill in properly performing the many duties of the Christian apostolate be generated and formed." We declared this again in the Address to the students of the Ecclesiastical Penitentiary of Barcelona by Saint Joseph Oriol (dated June 14 of the past year), and furthermore, We warned that "methods more suited to the apostolate are required, namely, those which are truly in accordance with the true doctrine, so that it is necessary to devote oneself to this with a determined spirit, because in this matter, rash action must be avoided"; and, considering the more recent and increasing needs, "We do not demand anxious and eager investigation of new principles, but rather that those which are ancient and eternal, and which have their origin in the Gospels, be more diligently put into practice." Therefore, for a long time, there had been a desire for an Institute for the pastoral formation of young priests who reside in the City, with the diligent work of the Sacred Congregation for Seminaries and Universities, and with the zealous assistance of the Prelate Moderator of the "Work of Religious and Moral Assistance to Workers in Italy." Furthermore, the Sacred Congregation for Religious Orders, following the prescriptions of the Constitution Sedes Sapientiae, most zealously contributed to the establishment of what is now the Institute for Pastoral Care, fully adapted to the needs of young religious, in the City. All these endeavors gradually converged, greatly favored by the Sacred Congregation of the Council, to which the tradition of Christian doctrine greatly pertains, and by Our Vicariate of the City. Therefore, We gladly assent to the wishes of the aforementioned Sacred Congregations, associated in common purpose and working with Our Vicariate.

[*Latin ed. p. 462*]

The Acts of the Apostolic See – Official Commentary 462 have presented to us, and by Our authority, We establish a PASTORAL INSTITUTE, which

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We wish to be called by the honorary title of PONTIFICIAL, through these Apostolic Letters, within the Pontifical Lateranense Athenaeum, in the Patriarchal Vicariate, near the Most Holy Archbasilica of the Savior, the mother and head of all the Churches of the City and the World, in which, for the purpose of the aforementioned vigilance of the Sacred Congregations and Our Urban Vicariate, all kinds of instruction pertaining to the care of souls shall be thoroughly imparted to priests of both Orders, and they shall be instructed in a multitude of "arts," so that they may be able to attract and lead the souls of men to Christ.

Furthermore, We desire that in this Our Pastoral Institute, those masters be prepared who, in the Ecclesiastical Faculties, in Seminaries, and in other schools of the Church, which are established for the instruction of candidates for the priesthood, as well as for younger priests, may be able to teach pastoral disciplines. Therefore, this Pastoral Institute shall provide both a common course of preparation for clerics, to be completed for at least one year, in which future pastors are thoroughly examined, either before or after receiving the Order of Priesthood, and also a higher course of instruction, to be imparted for at least two years, in which future teachers of pastoral matters shall be instructed.

We also decree that the Faculties of Sacred Theology, which are located in the City, shall recognize the two years of study completed in this Pastoral Institute as valid for obtaining academic degrees within themselves, and therefore shall consider the disciplines attended by students of the Pastoral Institute as auxiliary or special disciplines, in accordance with article 27 of the Apostolic Constitution, which begins with the words: "God, Lord of all sciences," annexed thereto; and also that to students who have attended all the disciplines of this Pastoral Institute for at least two years, according to the norms established by the Sacred Congregation for Seminaries and Universities, if they have fulfilled the other prescribed conditions for obtaining academic degrees, a Licentiate in Sacred Theology with the addition of the title of pastoral instruction of this discipline may be conferred.

This same Pastoral Institute shall also provide sacred students with propaedeutic courses, as also prescribed in the aforementioned canon 1365, § 3 of the Code of Canon Law.

Therefore, this Pastoral Institute will be a true and most suitable complement to the Theological Faculties, as well as to Seminaries and Ecclesiastical Convictories, and also to the formation houses of Clerical Religious Orders, for the preparation of all priests, either for the apostolate or for the cultivation and advancement of the multifaceted science of the apostolate.

[*Latin ed. p. 463*]

The acts of Pope Pius XII, 463, demonstrate that, in order to promote and instruct, it is necessary to publish statutes more fully and clearly. Concerning the curriculum of studies, We decree that, in accordance with what

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seems most suitable for the twofold course of the Institute, namely the two-year advanced course and the ordinary annual course, various branches of Theology and Pastoral Practice of the province be explored, especially Catechetics, Kerygmatics, and Homiletics, Hodegetics, Pastoral Liturgy, Religious Sociology, and "Statistics," as they are called, of Pastoral activity, the spiritual guidance of individuals and groups, pedagogy, and pedagogical psychology, and finally, medicine and pastoral psychiatry. In the aforementioned advanced Institute, there should be special "application" sections, that is, schools in which priests are effectively trained to exercise the apostolate in various specific works, such as the publication of books and periodicals, the dissemination of ideas and programs, theatrical performances, social action, Catholic associations, and the provision of care to various groups of citizens, especially workers, farmers, shepherds, sailors, soldiers, and those engaged in professions or social activities, or in liberal arts, and the like. Furthermore, in order that the works and studies of the Pastoral Institute may yield abundant fruit for priests already engaged in the care of souls, We decree that a CENTER, as it is called, FOR PASTORAL ORIENTATION AND COORDINATION be associated with the aforementioned Institute, closely connected to it, and equally under the authority and supervision of the Sacred Congregation of the Council, as well as the Sacred Congregations for Religious Orders, and for Seminaries and Universities, with the added counsel of Our Vicar of the City. This Center has already been recommended by Us on several occasions, especially in the Address given on September 14, 1956, during the "Pastoral Week." Therefore, Our Pastoral Institute, together with the Center for Pastoral Orientation and Coordination, and other similar institutions that may be affiliated with this Pontifical Institute, will strive to properly illustrate, foster, and apply all ecclesiastical disciplines as "weapons of light," with which the shepherd of souls may more abundantly and effectively provide for and enrich, so that the minds and souls of all, that is, of the faithful and the non-believers, may be firmly drawn to Christ and the Catholic Church, and bound to them. Romans XIII, 12.

[*Latin ed. p. 464*]

Acts of the Apostolic See - Official Commentary 464. That the grace and power of God may abundantly descend upon Our Pastoral Institute, we commend it to the protection of the Blessed Virgin Mary, ever Virgin ("Beginae Apostolorum" and our Holy Predecessors, who shone forth in a most particular way through their pastoral office and doctrine: namely, Saint Gregory the Great and Saint Pius X. And all those things which have been established by Us in these Apostolic Letters, We wish and command to be considered valid and in force, notwithstanding any contrary provisions, even those deserving of special mention. Furthermore, the copies or excerpts of these documents, even if printed by the press, shall be consid-

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ered to have the same validity as if they were presented or shown, provided they are signed by a public official and sealed with the authority of someone established in ecclesiastical authority. Given at Rome, at Saint Peter's, on the third day of the month of June, in the year one thousand nine hundred and fifty-eight, the twentieth year of Our Pontificate. PIUS PP. XII. APOSTOLIC LETTER. TO THE BLESSED VIRGIN MARY, commonly called "Nuestra Señora de Agua Santa de Baños," the principal patroness of the Sacred Missions to the ethnic regions of the Oriental Republic of Ecuador, is chosen, and her image is adorned with a crown. PIUS PP. XII. For the perpetual memory of this event. — The Blessed Virgin, the loving Mother, is not inappropriately compared to a salutary spring, for she, when invoked with humility, abundantly bestows the gifts of her inexhaustible mercy upon mortals burdened by troubles. This is particularly fitting for the Ecuadorian region commonly called "Baños de Tungurahua." For there are not only waters useful for healing the body, but also higher and more wholesome gifts that flow from a seat of piety established there. The devotion to the Blessed Virgin, as the one who works miracles, expressed in the magnificent image there, has been practiced since the beginning of the 17th century; and it is most worthy of note that this form of piety has permeated the Oriental regions of the Republic of Ecuador, which are to be cultivated through missionary work. Furthermore, in that town, which is almost a home for these pious souls, a temple has been erected in honor of the same Blessed Virgin Mary, commonly called "Nuestra Señora de Agua Santa de Baños," in a style that resembles new Gothic architecture; where Dominican brethren diligently serve in the sacred rites, from ancient times.

[*Latin ed. p. 465*]

From the Acts of Pope Pius XII, 465, the custodians and promoters of the cult of the Virgin Mary are found. In order that piety towards the Divine Mother may more deeply take root in the hearts of the faithful, Our Beloved Son, Charles Mary, Cardinal Priest of the Holy Roman Church, of the Order of Prelates, Archbishop of Quito, and all the sacred prelates of the Ecuadorian jurisdiction, requested that We declare the Blessed Virgin Mary, venerated in that region, the Patroness of the missions to the indigenous peoples of the eastern regions of the Republic of Ecuador, and that We allow the aforementioned image to be adorned with a golden diadem, in Our name. To these requests, We, who strive with all our efforts to lead men to love and venerate the Heavenly Mother, gladly agreed. Therefore, having heard Our Beloved Son, Caietan, Cardinal Priest of the Holy Roman Church, Prefect of the Sacred Congregation for the Propagation of the Faith, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, perpetually and in perpetuity, We establish and declare the Blessed Virgin Mary, commonly known as "Nuestra Señora de Agua Santa de Baños," to be the principal Patroness before God

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of the sacred missions to the indigenous peoples of the eastern regions of the Republic of Ecuador, with all the honors and liturgical privileges that rightly belong to the principal patrons of those places. Furthermore, by these letters and by Our authority, We entrust this task to the aforementioned Cardinal, Archbishop of Quito, so that, on the day of his choosing, after the solemn Masses, according to the prescribed rite and formula, he himself, or through a sacred prelate delegated by him for this purpose, may, in Our name and with Our authority, place a golden crown upon the image of the Blessed Virgin Mary, of which We have spoken. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, declaring these present letters to be firm, valid, and efficacious forever; to have and obtain their full and complete effect; and to be fully and completely efficacious for those to whom they pertain or may pertain, now and in the future; and to be rightly judged and defined; and to be void and of no effect from now on, if anything contrary to these should, knowingly or unknowingly, be attempted by any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the third day of March, in the year 1957, in the nineteenth year of Our pontificate. By the special mandate of the Most Holy Cardinal Gildo Prunola, Prefect for Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Official Commentary II. TITLE AND PRIVILEGES ARE CONFERRED UPON THE CATHEDRAL CHURCH OF SAINT JOSEPH, SPOUSE OF THE BLESSED VIRGIN, IN THE CITY AND DIOCESE OF SAINT JOSEPH IN URAQUARIA. PIUS PP. XII. For the perpetual memory of this event. — As Europeans, from the time that Christopher Columbus happily and piously brought the Cross of the Lord to those regions, founded new cities, to which they were accustomed to assign a celestial Patron, also giving the place the name of that Patron. Thus it happened in the territory of Uraquaria, where a certain city, commonly called "San José de Mayo," exists, dedicated to Saint Joseph, the Spouse of the Blessed Virgin, and in whose honor, in the year 1856, a magnificent temple was erected. This city, at that time within the boundaries of the archdiocese of Montevideo, now enjoys the honor of being the seat of the newest diocese, which We Ourselves established and named Saint Joseph in Uraquaria. How much piety and zeal the citizens, preceded by the priests and cooperating with them, have shown is clearly and splendidly demonstrated by the speed of the construction, the size of the temple, and the beauty of the marble and artistic works. In that church are found polished paintings and sculptures, which, together with the spacious mirrors and the excellent style of the structure, make it one of the most beautiful churches in Uraquaria. However, the true treasure is the Relics of the Saints, to which the piety of the faithful, following the example of

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pilgrims, abundantly flows. Finally, the devotion to Saint Joseph, as the principal celestial Patron, shines so brightly that no sanctuary is found more frequently within the boundaries of the aforementioned diocese, or even within the territory of Uraquaria, and the city itself, "San José de Mayo," has been called "a little Rome, and also the source and center of Uraquarian piety," by Hyacintho Vera, the first Bishop of that nation, a title rightly and deservedly earned. Given these circumstances, the Venerable Brother Aloisius Baccino, the first Bishop of Saint Joseph in Uraquaria, requested that We deign to elevate the aforementioned cathedral church of Saint Joseph to the dignity of a Minor Basilica. And We, moved by Our own piety towards the Blessed Spouse, to whom We are dedicating a new work...

[*Latin ed. p. 467*]

Acta Pii PP. XII 467, we recently granted a special feast day and patronage, and we have judged it fitting to promote and foster this devotion among the faithful of that nation. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby, with the force and perpetuity of these letters, declare the cathedral church dedicated to Saint Joseph, Spouse of the Blessed Virgin Mary, in the city of "San José de Mayo," within the boundaries of the diocese of the same name, to be a Minor Basilica, adorned with all the rights and liturgical privileges that rightfully belong to churches of that designation. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary should occur, knowingly or unknowingly, by anyone, through any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of April, in the year 1957, in the nineteenth year of our pontificate. By special mandate of the Most Holy Cardinal, Gildo Brugnola, Prefect of the Apostolic Briefs, the Most Blessed Virgin Mary, called "DOMINA NOSTRA A CARITATE," Saint Patrick, Bishop, are established as the principal and secondary patrons, respectively, for the entire diocese of Arcis Gulielmi, in the Canadian jurisdiction. PIUS PP. XII For the perpetual memory of this event. — The newest dioceses, "Whose sons are as new plants in their youth," require special care and the help of the divine to grow spiritually more and more. Guided by this principle, we have not hesitated to assign them heavenly patrons, so that, protected by the heavens, they may attain greater spiritual benefits each day. It is not surprising that the Ordinary of the new diocese of Arcis Gulielmi, in the Canadian

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jurisdiction,

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Official Commentary. A petition reached Us, which We established in the year 1956, whereby We were requested to establish new Patrons within it. Indeed, the Most Reverend Edward Quintinus Jennings, Bishop of Arch-William, informed Us that the Blessed Virgin Mary, called "Our Lady of Charity," together with Saint Patrick, Bishop and Confessor, are held in the greatest veneration and are honored with piety by the faithful of his diocese. In order that the devotion of the faithful to the Divine Virgin might not be diminished, the Ordinary requested Us to kindly confirm, or to declare again with Apostolic authority, that the Blessed Virgin Mary, "Our Lady of Charity," is the principal Patron of God of the aforementioned diocese, and that Saint Patrick, Bishop and Confessor, is the heavenly secondary Patron. We, having carefully considered all the matters involved, readily deemed it fitting to assent to such requests. Wherefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, by the fullness of Our Apostolic power, We hereby confirm, or again establish and declare, with all the honors and liturgical privileges that rightly belong to local Patrons, the Most Blessed Virgin Mary, "Our Lady of Charity," as the principal Patron of God of the entire Arch-William diocese, and also Saint Patrick, Bishop and Confessor, as the heavenly secondary Patron of the same diocese. Contrary provisions notwithstanding. These things We decree, establish, and ordain, that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully benefit from them, now and in the future; and that they shall be rightly judged and defined; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter, under the Fisherman's Ring, on the nineteenth day of the month of July, in the year 1957, in the nineteenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal from the affairs of the Church, Gildo Brugnola, Prefect of Apostolic Briefs.

[*Latin ed. p. 469*]

(Acts of Pope Pius XII, 469, IV, AI) The title and dignity of the Basilica Minor are conferred upon the Church of the Dormition of the Blessed Virgin Mary on Mount Sion in Jerusalem. Pope Pius XII, for the perpetual memory of this event.

Sacred places, which have been the theater of the most wondrous divine works, and which are all the more venerable because the Savior, Jesus Christ, conversed among men there, have always been honored with the greatest reverence and fostered with ardent zeal by the Church. And

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the sons of the same holy Mother have, throughout all the ages, made pilgrimages to that place for the sake of religion, and they do so even in this age, because it cannot be that such illustrious and precious vestiges should not lift up the spirit to heavenly and spiritual things, fill it with joy, and refresh it with extraordinary consolation. Among these places, Mount Sion in Jerusalem is celebrated for its merits, which, as is recounted in the sacred Scriptures, are a testament to so many important events. The faithful have diligently cared for the construction of temples there, which, amidst the vicissitudes of time, have been destroyed and rebuilt, or reconstructed in a new manner. In this enlightened age, a church dedicated to the honor of the Blessed Virgin Mary was erected by the monks of Saint Benedict, which received its name from her Dormition, for, according to the opinion accepted from antiquity, which we consider worthy of consideration, the Most Holy Mother closed her earthly life in that very place, so that, entering into the heavenly homeland with her soul and body, she might behold, Queen most glorious, her splendor forever and ever. This church, which follows the ancient Byzantine temple and, after recent damage, has been restored with excellent craftsmanship, is decorated, in particular, with mosaics, in which the Virgin Mary and other saints are depicted. It is also fitting to mention the crypt, in which is located the statue of the Blessed Virgin Mary in her Dormition, which the faithful are accustomed to visit with a special devotion. But above all the ornaments, the divine services are performed in that temple with such dignity by the Benedictine community, as befits the holy Faith, in the celebration of the mysteries. Therefore, desiring to increase the honor of this remarkable monument of religion, the beloved Abbot of the Church and Monastery of the Dormition of the Blessed Virgin Mary on Mount Sion humbly requested that we confer upon it the title and status of a Minor Basilica. These requests were made by the Venerable Brothers Joseph Sensi, holding the title of Archbishop of Sardinia, Apostolic Delegate in the city of Jerusalem and in Palestine, and Albert Gori,

[*Latin ed. p. 470*]

Acts of the Apostolic See - Official Commentary 470. The Patriarch of the Latins of Jerusalem, with due deference, has presented a petition which We have decided to hear with a willing heart. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate, by the force of these letters, for perpetuity, the church of the Dormition of the Blessed Virgin Mary in the Holy Mount Sion in Jerusalem, to the rank of Basilica Minor, with all the rights and privileges that rightfully belong to sacred edifices of the same name. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall always remain firm, valid, and efficacious; that they

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shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment and forever, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the sixteenth day of the month of July, in the year 1957, in the nineteenth year of Our pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Public Affairs of the Church, Gildo Brugnola, it is announced that the Most Reverend Bishop of the Diocese of Afogados da Ingazeira, in Brazil, has requested that we declare Saint Mary Magdalene as the heavenly Patroness of this jurisdiction; and that the sacred ministers and the faithful entrusted to his care should likewise express this devotion with one heart. For the perpetual memory of this event. – Aware of the provident counsel of the Apostolic See, We have recently established dioceses, and We desire to provide them with a special heavenly protection, so that greater and more joyful growth may be brought to them, and so that the faithful who are within their boundaries may be strengthened in pursuing good and prevented from all evil. Therefore, rightly does the Ordinary of Afogados da Ingazeira, which diocese We established in Brazil last year, request that We declare Saint Mary Magdalene as the heavenly Patroness of this jurisdiction; and that the sacred ministers and the faithful entrusted to his care should likewise express this devotion with one heart.

[*Latin ed. p. 471*]

Acta Pii PP. XII 471 We are confident that, with the support and protection of the Holy Heaven, the Catholic cause will flourish in that region; therefore, with a willing spirit, we decree to grant the following. Therefore, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby make, establish, declare, with all appropriate honors and liturgical privileges, the Most Holy Mary Magdalene the principal celestial Patroness of the diocese of Afogados da Ingazeira in Brazil, to all intents and purposes. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the ninth day of the month of August, in the year 1957, in the nineteenth year of our pontificate. By

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special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, from Apostolic Briefs. VI. TEMPLE OF SAINT FRIGIDIANUS, BISHOP, EXISTING IN THE ARCHDIOCESE AND CITY OF LUGO, IS BESTOWED WITH THE HONORS OF A BASILICA MINOR. PIUS PP. XII For the perpetual memory of the matter. — Concerning the Temple of Saint Frigidianus in Lugo, distinguished by its antiquity, its artistic works, and its religion, no one can speak without admiration. It is said to have been founded in the sixth century, then abandoned in the time of the Lombards, and finally restored in the twelfth century by the Regular Canons of Saint Augustine, who have served in the ministries of this excellent house of piety for many centuries. It is also pleasing to remember that it was solemnly consecrated by our Predecessor, the Blessed Pope Eugene III, in the year 1147. All efforts...

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - The official commentary highlights the spaciousness, the beauty of the columns and arches, the simple structure combined with elegance and majesty, and also the work of artists of no small renown, namely, images of piety, whether sculpted or in mosaic; for these reasons, it is fitting that the Church of Saint Frigidianus should be counted among the public monuments of the Italian nation. Finally, if one turns to matters of religion, it is exceptionally richly endowed, since the seat of piety is most distinguished; for, besides the divine rites, the tombs are there of Saint Frigidianus, Bishop, heavenly patron of the city and archdiocese of Lugo; of Saint Zita, Virgin, the heavenly patron to whom we have dedicated ourselves, protector of female servants and domestic workers; of Saint Cassius, Bishop of Narni; of Saint Richard; of Saint Faustus, and of other saints. Moved by all of this, the pastor and the parish council of the Church of Saint Frigidianus humbly requested that we grant to this sacred building the title and status of a Minor Basilica, so illustrious and so esteemed. These requests, supported by the recommendation of the Venerable Father Anthony Torrini, Archbishop of Lugo, and wishing to fulfill them with a willing heart, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the authority of these documents, and perpetually, elevate the parish church, dedicated to God in honor of Saint Frigidianus, Bishop of Lugo, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to sacred buildings bearing that title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present documents shall remain forever valid and effective; that they shall have and shall obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if

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anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of November, in the year 1957, in the nineteenth year of Our pontificate. By the special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Fabric of Saint Peter's.

[*Latin ed. p. 473*]

The Acts of Pope Pius XII, 473, Section VII: Concerning the Parochial Church Dedicated to the Blessed Virgin Mary of Lourdes, Located in the City of Milan, Which is Granted the Honors of a Minor Basilica.

PIUS PP. XII. For the perpetual memory of this event.

The city of Milan, the capital of Cisalpine Gaul, has, through the generosity of its citizens, demonstrated piety towards the Divine Virgin, particularly through the Marian symbol known as the "Madonnina del Duomo," which is raised on the highest point of the Cathedral. Furthermore, in honor of the same Virgin Mary, other monuments have been erected, even in our own times, which are worthy of praise. Among these, it is worthy of mention the parochial church, which, at the beginning of the twentieth century, was dedicated to the Immaculate Virgin of Lourdes, and was constructed through the efforts and under the guidance of the Most Reverend Cardinal Andrea Carlo Ferrari, Archbishop of Milan, and the Reverend Father Joseph Videmari.

It surpasses almost all other churches in the city in size and grandeur; it is adorned with a tall bell tower and with paintings, and with several altars, the largest of which is made of precious marble. It is so richly decorated that everything harmonizes with the Romanesque-Byzantine style of architecture. Moreover, recently, in addition to the heating and electrical systems, a marble floor, along with exquisite railings and a bench, have been installed, and a larger and sharply pointed dome has been erected. In the area in front of the church, there is a grotto, an imitation of the Lourdes grotto, around which the faithful, especially the sick, pray each year.

The year dedicated to Mary abundantly and clearly demonstrated the piety of the faithful towards the Heavenly Mother, and the powerful patronage of the same Immaculate Virgin over her children. At the beginning of the first centenary year of the Blessed Virgin Mary's Immaculate Conception in the city of Lourdes, the current Curia of the parish of Milan, with the approval of the Most Reverend Father John Baptist Montini, now Archbishop of Milan, approached Us with prayers, asking that We deign to raise the church entrusted to them to the dignity of a Minor Basilica.

In order that the sacred anniversary of the Blessed Virgin Mary of Lourdes, in the city of Milan, may serve as a "memento" and be rewarded with a fitting tribute to foster and promote religion, We gladly deem it fitting to

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grant such requests. Therefore, from the Sacred Records, 31, Acts, Volume XXV, No. 10, July 28, 1958.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - With official commentary from the Congregation, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these letters and in a perpetual manner, We elevate the parish church, dedicated to God in honor of the Blessed Immaculate Virgin Mary of Lapurdula and located in the city of Milan, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to that title. Notwithstanding any contrary provisions. This We decree, We establish, We determine that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should occur. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of December, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs VIII, Saint John Bosco, Founder, of the Workshop for All Italian Youth, commonly known as ((Giovani Lavoratori Apprendisti Italiani)), is declared the Heavenly Patron. PIUS PP. XII For the perpetual memory of this matter. — Let those who have not hesitated, while still a boy in the house of Nazareth, to provide an example of diligence, the Savior Jesus Christ, to all who are engaged in labor and who devote themselves to any honest occupation, and in a certain way consecrated that very occupation. Therefore, the Church, founded by Him, with maternal and loving care, devotes vigilant attention to the less fortunate and to artisans, so that their lives may conform to the true dignity of man and to the reasons of religion and piety, especially in these times in which the comments of perverse doctrines are spread abroad, concerning the fact that God is not the cause of the world's effects, but...

[*Latin ed. p. 475*]

The acts of Pope Pius XII, number 475, pertain to this matter. It is also evident that it is a particular concern for those who, in the flourishing of their youth, learn trades, so that they may enter the right path of life amidst so many difficulties. Therefore, it seems fitting that these young people be protected by the patronage of Saint Celestine, who may prevent all evils and strengthen them in virtue and piety.

Feeling this, the beloved son Aloysius Gui, Minister of Labor and Social Welfare of Italy, humbly requested that We declare Saint John Bosco

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the heavenly Patron of Italian young apprentices. This outstanding man, who has greatly benefited the Church and the society of citizens, has almost countless young people, embarking on a new path and profession, to certain trades, and has also instilled in them honesty and the sacred duties of life. These requests, given as they are in accordance with Our own sentiments, and which were most strongly supported by the Venerable Prater Ismael Marius Castellano, Archbishop of Colossae, and by the General Counselor of the Italian Sodalitas from the Catholic Action, We gladly accept.

Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby confirm, establish, and declare, for all time, Saint John Bosco, the Confessor, as the heavenly Patron among God of all Italian young apprentices, who are commonly called "Italian young worker apprentices," with all the honors and liturgical privileges that properly belong to the Patrons of groups or orders.

Notwithstanding anything to the contrary.

We decree, establish, and ordain that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from now on.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the seventeenth day of the month of January, in the year 1958, in the nineteenth year of Our Pontificate.

By the special mandate of the Most Holy Cardinal from the public affairs of the Church, GILDO BRUGNOLA, from Apostolic Briefs.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary IX. THE CATHEDRAL CHURCH OF MELFI, DEDICATED TO THE BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN, IS ELEVATED TO THE TITLE AND DIGNITY OF A BASILICA MINOR. PIUS PP. XII. For the perpetual memory of this event. — In the city of Melfi, a temple rises, a distinguished seat of the episcopal chair, which is renowned for its antiquity, its architectural design, and its artistic works. This house of God, begun in the year 1511 under Rogerius I, was damaged by earthquakes, by the calamities of war, and by the vicissitudes of time, but it was preserved almost intact, only the sacred tower remaining whole, and it has been restored, especially in the eighteenth century, when it was adorned with a magnificent facade. After the damages suffered in the year 1930, this excellent temple was not

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only restored, but also brought back to its former splendor. There, one can admire, besides other precious objects and paintings conspicuous for their beauty, an image inlaid with mother-of-pearl, depicting the Blessed Virgin Mary, Queen, which was created in the tenth century, and the image of the same Virgin Mary, the "Nazareth," also depicted in that era, which is rightly venerated by the faithful with pious devotion. The importance of this temple is also derived from the fact that five general councils were held there in the eleventh and twelfth centuries. Therefore, moved by so much praise, the Venerable Brother Dominic Petroni, Bishop of Melfi and Rapolla, requested that We grant this principal temple the title and status of a Basilica Minor. Gladly granting these requests, We, after consulting with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters elevate the Cathedral Church of Melfi, dedicated to the Blessed Virgin Mary, Assumed into Heaven, to the dignity of a Basilica Minor, with all the honors and privileges that rightly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the thirty-first day of the month of January, in the year 1958, in the nineteenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Apostolic Briefs, for public affairs of the Church.

[*Latin ed. p. 477*]

Acts of Pope Pius XII, 477. LETTER TO THE MOST REVEREND FATHER PAUL AEMILIUS, TITULAR BISHOP OF SANTA MARIAE ANGELORUM, CARDINAL PRIEST, ARCHBISHOP OF MARIANOPOLITANUS!, WHOM WE APPOINT AS OUR LEGATE TO PRESIDE OVER THE CELEBRATIONS TO BE HELD AT THE SACRED FESTIVITIES, MARKING THE THREE HUNDREDTH ANNIVERSARY OF THE FOUNDATION OF THE SANCTUARY DEDICATED TO SAINT ANNE, IN THE TOWN OF ((BEAUPRÉ)).

Beloved Son, greetings and the Apostolic Blessing.

Since the glory of children crowns their parents, it is not surprising that the Church, from the earliest times, has shown particular devotion and reverence for Saint Anne, the Mother of the Blessed Virgin Mary; a devotion which the Roman Pontiffs have not only confirmed with their authority,

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but have also adorned with many privileges. Indeed, the first sanctuary dedicated to Saint Anne in America was built three centuries ago in the town of Beaupré, located within the territory of Quebec, in the fiftieth year after the founding of the city of Quebec itself. At that time, piety towards Saint Anne was flourishing in France, especially in Normandy, in Britain, and on the Isle of France, from which many soldiers and colonists had migrated to the Canadian region, which was then widely open in North America, and was called New France. Therefore, the citizens of the town of Beaupré, eager to cultivate their ancestral faith and to maintain devotion to Saint Anne, resolved that the first small chapel in honor of her should be built near their homes. And so, over the course of three hundred years, devotion to the Mother of God has grown more and more each day, so that not only the entire Canadian nation, but also many faithful from all over North America, as is their custom, come each year to the sanctuary of Beaupré. Therefore, rightly and deservedly, celebrations are being prepared for the coming month of July, marking the three hundredth anniversary of its foundation. And We, desiring to add greater splendor to these celebrations, choose and appoint you, Beloved Son, who, as a member of the College of Cardinals, preside over the illustrious Marianopolitan See, as Our Legate, so that, representing Our person, you may preside over the sacred festivities which will soon be held in honor of Saint Anne at the sanctuary of Beaupré.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Commentarium Officiale.

That the greater harvest of the fruits of salvation may be fostered in the Christian people, We freely grant you the faculty, that, on a day appointed by you, having completed the sacred pontifical rite, in the presence of the faithful, you may, in Our name and by Our authority, bestow a plenary indulgence upon them, for the benefit of the Church, as prescribed.

Meanwhile, as a pledge of the aforementioned graces and of Our most fervent charity, We impart to you, Our beloved Son, and to your companions in the ministry, the Apostolic Blessing, most dear in the Lord.

Given at Rome, near the Holy Peter, on the twenty-fourth day of the month of June, in the twentieth year of Our pontificate.

PIUS PP. XII.

[*Latin ed. p. 479*]

Sacred Congregational Acts 479. SACRED CONGREGATION CONSISTORY. I. PROVISIONS FOR CHURCHES. His Most Holy Lord, Our Pope Pius X, by Divine Providence, having succeeded, through successive decrees of the Sacred Congregation Consistory, has provided for the

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following churches, namely: on May 12, 1958. — To the titular episcopal church of Milevitan, he appointed the Reverend Father Joseph Emmanuel Pina, General Vicar and parish priest of the town commonly called "Sagrario de Tepic," in the diocese of Tepic, whom he appointed Auxiliary to His Excellency, the Most Reverend Anastasius Hurtado, Bishop of Tepic. on May 27. — To the titular episcopal church of Phytean, he appointed the Reverend Father Henry Pachoviack, Vicar of the Cathedral Church of Hildesheim, whom he appointed Auxiliary to His Excellency, the Most Reverend Henry Mary Janssen, Bishop of Hildesheim. on June 10. — To the titular archiepiscopal church of Marcianopolitan, His Excellency, the Most Reverend Theophilus Camomot and Bastida, hitherto titular Bishop of Clysmatum, whom he appointed Coadjutor with the right of succession to His Excellency, the Most Reverend James Thomas Gibbons and Hayes, Archbishop of Cagayan. on June 15. — To the titular episcopal church of Theodosiopolis in Armenia, the Reverend Father Horatius Gómez Dávila, parish priest of the town commonly called Villa Dolores, in the archdiocese of Cordoba in Argentina, whom he appointed Auxiliary to His Excellency, the Most Reverend Raymond Joseph Castellano, Archbishop of Cordoba in Argentina. on June 15. — To the metropolitan church of Freiburg, His Excellency, the Most Reverend Hermann Schaufele, hitherto titular Bishop of Leptis Magna. on June 15. — To the cathedral church of Linares, the Reverend Father August Osvaldo Salmas Fuenzalida, hitherto Bishop of San Carlos de Ancud. — To the cathedral church of Copiapó, newly erected, the Reverend Father John Francis Fresno Larrain, parish priest of the church of the Holy Angels Custos, in the city of San Jacobo in Chile. on June 19. — To the titular episcopal church of Myndien, the Reverend Father Henry Bartoletti, Intimate Chamberlain to His Holiness.

[*Latin ed. p. 480*]

Acts of the Apostolic See - Official Commentary 480: The rector of the Major Seminary of the archdiocese of Florence, whom the Most Reverend Doctor Anthony Torrini, Archbishop of Lugo, appointed as his Auxiliary Bishop, on June 20th. — To the Cathedral Church of Meißen, the Most Reverend Doctor Otto Spülbeck, formerly the titular Bishop of Christchurch and Apostolic Administrator of the same diocese of Meißen, on June 21st. — To the Metropolitan Church of Ciudad Bolívar, newly erected, the Most Reverend Doctor John Joseph Bernal Ortiz, formerly the Bishop of the same diocese. — To the Cathedral Church of Maracaibo, the Reverend Doctor Joseph Raphael Pulido Méndez, from the clergy of the archdiocese of Mérida, in Venezuela. — To the Cathedral Church of Maracay, newly erected, the Most Reverend Doctor Joseph Ali Lebrun Moratinos, formerly the titular Bishop of Aradus. On June 25th. — To the Cathedral Church of Treviso, the Most Reverend Doctor Anthony Mistrorigo, formerly the Bishop of Troia. On July 1st.

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— To the Cathedral Churches of Hexham and Newcastle, the Reverend Doctor James Cunningham, formerly the titular Bishop of Iota. — To the Cathedral Church of Limerick, the Reverend Doctor Henry Murphy, of the diocese of Limerick, a professor in the seminary of that diocese. — To the titular episcopal Church of Clysmatenae, the Reverend Doctor John van Dodeward, a professor of Sacred Scripture in the major seminary known as Warmond, whom the Most Reverend Doctor John Peter Huibers, Bishop of Harlem, appointed as his Coadjutor with the right of succession, on July 8th. — To the Cathedral Church of Richmond, the Most Reverend Doctor John I. Russell, formerly the Bishop of Carolina. — To the titular episcopal Church of Christchurch, the Reverend Doctor Michael William Hyle, a parish priest of the church of the Blessed Virgin, from the archdiocese of Baltimore, whom the Most Reverend Doctor Edmund John Pitzmaurice, Bishop of Wilmington, appointed as his Coadjutor with the right of succession. II. DECREE OF THE DOMINICAN REPUBLIC CONCERNING THE ERECTION OF THE VICARIATE OF CASTRENSIS: From the supreme militant Church, with watchful concern, it has always been most dear to the Roman Pontiffs that, with paternal care for the clergy, solace be provided to those serving in the military.

[*Latin ed. p. 481*]

The Sacred Congregational Congregation, 481. Recently, an agreement was reached between the Apostolic See and the authorities of the Dominican Republic, through a solemn convention, regarding the establishment of a Military Vicariate within the Dominican Republic, for the purpose of safeguarding the faithful who serve under the banner of the Dominican Republic with the supports of the sacred apostolate, and of imparting to them the norms of the Christian life in a suitable manner. Therefore, in order that what is necessary may be accomplished, and with the consent of those who are, or are presumed to be, concerned, the Most Holy Pope Pius, by the Divine Providence, Pope XI, by the present Congregational Decree, erects and establishes the Military Vicariate of the Dominican Republic. This Military Vicariate will be constituted as follows: It will consist of a Military Vicar, and, if necessary, of three or more chaplains of greater rank for land, air, and naval forces, respectively, and of chaplains of the military, or of lesser rank. The seat of this Military Vicariate and of its Curia, modeled after a diocesan structure, will be in Santo Domingo. The Military Vicar will receive the office and function of the Archbishop of Santo Domingo, for the time being and in the future, through a special Decree of the Sacred Congregational Congregation, thus accumulating both jurisdictions. The jurisdiction of the Military Vicar will be personal, and both internal and external, special, and cumulative with the jurisdiction of the Ordinaries of the places, according to the norms of the Instruction concerning Military Vicars, solemnly issued by the Sacred Congregational Congregation on April

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23, 1951. However, in military bases and in reserved military areas, the Military Vicar will primarily exercise his jurisdiction; secondarily, whenever the Military Vicar or his chaplains are absent or lacking, the Ordinary of the place and the parish priest, after due deliberation, will exercise their authority, as far as it is permissible, in consultation with the Military Vicar. The jurisdiction of the Military Vicar of the Dominican Republic will extend to: 1. All priests of both orders who are habitually assigned to the service of chaplains to the armed forces of the aforementioned Republic, or who provide assistance temporarily; 2. To all the faithful who receive pay in the land, air, and naval forces; 3. To the faithful alike, whether or not they belong to a religious order, who are habitually attached to the forces by contract or service. The Military Vicar nominates all the pro-vicars and chaplains, observing the necessary regulations; his ordinary authority will be fully in effect during his term of office.

[*Latin ed. p. 482*]

The Acts of the Apostolic See - Official Commentary 482 will be subject to [its authority]. Regarding ecclesiastical discipline, however, military chaplains are also subject to the authority of the local Ordinary in which they happen to be present; to whom, in more urgent cases and whenever the Military Vicar is unable to provide, it will be permissible to apply disciplinary measures, even with canonical sanctions, if the circumstances warrant, and to immediately inform the Military Vicar. As for religious military chaplains, the Instruction Concerning Military Chaplains, issued by the Holy Congregation for Religious Orders on February 2, 1955, must be strictly observed. The duties and functions of the Pro-Vicar are assigned, in proportion to their respective roles, as required by the Code of Canon Law, to the General Vicar. Senior chaplains will be instructed by the Military Vicar regarding the necessary and appropriate faculties for the spiritual care of the troops. Military chaplains, however, will care for the souls entrusted to them, performing the duties and obligations of parish priests, in accordance with the aforementioned Instruction concerning Military Vicars. Priests who are occasionally appointed as military chaplains will be provided with the necessary faculties by the Military Vicar, as deemed appropriate. Military chaplains, whether senior or junior, may validly and lawfully hear the confessions of any faithful who approach them in the designated military areas. In the celebration of marriages of those subject to the Military Vicariate, the prescription of canon 1097, § 2 of the Code of Canon Law must be strictly observed, namely: "the rule should be observed that marriage be celebrated before the parish priest of the bride, unless a just cause excuses it," and the acts that, according to common law, must precede and follow the celebration of marriage must be accurately performed. For the examination of causes involving those subject to the Military Vicariate, whether contentious among themselves or criminal, the Metropolitan

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Tribunal of the Ordinary of Santo Domingo will serve as the court of first instance, and the Diocesan Tribunal of the Ordinary of Santiago de los Caballeros as the court of second instance. The Military Vicar will present a report on the status of the Military Vicariate to the Apostolic See every three years, answering questions in accordance with what is prescribed in the Formula Servanda, established by the Holy Consistorial Congregation on October 20, 1956. In the absence of a Military Vicar, unless the Holy See provides otherwise, the administration of the Military Vicariate, until a new Archbishop of Santo Domingo takes possession of his office, will be entrusted to the Pro-Vicar.

[*Latin ed. p. 483*]

The Sacred Consistorial Congregation, 483, decrees that he who is appointed to govern the Vicariate of Castres shall possess all and only those faculties which pertain to a Capitular Vicar, and shall be subject to the same obligations; and that he shall, above all, inform the Sacred Consistorial Congregation of the duties he has undertaken, and shall obtain instructions from it. For all these matters to be carried out, His Holiness has deigned to entrust the Most Reverend Father Salvator Siino, titular Archbishop of Perge and Apostolic Nuncio in the Dominican Republic, with the power, with suitable and necessary faculties granted to him, to delegate to any man holding an ecclesiastical office, for the purpose in question, the task of sending to the Sacred Consistorial Congregation, as soon as possible, an authentic copy of the act of execution completed. Concerning these matters, the present Consistorial Decree has been issued, to be of the same force as if it were given with an Apostolic seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 23rd day of the month of January, in the year 1958. MARCELLUS Cardinal MIMMI, Secretary. L. © S. Iosephus Ferretto, Assistant.

DECREE OF NOMINATION OF THE MILITARY VICAR FOR THE DOMINICAN REPUBLIC

For the spiritual care of the Christian faithful who serve under the flag of the Dominican Republic, on land, at sea, and in the air, Our Most Holy Lord, Pope Pius Divine Providence XII, by the present Consistorial Decree, nominates and establishes the Most Reverend Richard Pittini, Archbishop of Santo Domingo, as Military Vicar for the Dominican Republic, with all the rights, faculties, privileges, duties, and obligations pertaining to this office, in accordance with the law, and in conformity with the Instructions concerning Military Vicars, solemnly issued by the Sacred Consistorial Congregation on April 23, 1951, and with the Decree of January 23, 1958, concerning the erection of the Military Vicariate for the Dominican Republic. All contrary provisions to the contrary notwithstanding. Given in Rome,

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from the offices of the Sacred Consistorial Congregation, on the 11th day of the month of February, in the year 1958. MARCELLUS Cardinal MIMMI, Secretary. L. © S. Iosephus Ferretto, Assistant.

[*Latin ed. p. 484*]

Acts of the Apostolic See - Official Commentary 484 IV. PORTUS GRATIAE. DECREE CONCERNING THE CHANGE OF NAME OF THE DIOCESE. By a Consistorial Decree of May 25th of the year 1953, in order to better serve the spiritual welfare of the entire diocese, the church located in the town commonly called "Grand Falls," dedicated to God in honor of the Blessed Virgin Mary under the title of "Notre Dame," was raised to the dignity of a cathedral church of the diocese of Portus Gratiae, and the then-Bishop of Portus Gratiae was granted the faculty of residing in that town. Now, the Most Reverend and Reverend Father John Michael O'Neill, Bishop of Portus Gratiae, having observed the increased attendance of the faithful and the flourishing religious works in the town of Grand Falls, petitioned the Apostolic See that the diocese of Portus Gratiae, retaining its ancient name, might also be called Grandfallensis. Furthermore, this Sacred Consistorial Congregation, after mature deliberation and having received the favorable opinion of the Most Reverend Father John Panico, titular Archbishop of Iustiniana Prima and Apostolic Delegate in the Canadian Prefecture, deemed it fitting to grant his request. Therefore, by virtue of the special faculties granted to him by the Most Holy Pope Pius, by the Divine Providence Pope XI, and by the present Consistorial Decree, which shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued, it is granted that the diocese of Portus Gratiae – and therefore also its then-existing Ordinary – may forever be called and known as Portus Gratiae-Grandfallensis. For the execution of all that has been decreed, this Sacred Consistorial Congregation designates the aforementioned Most Reverend Father John Panico, granting him the necessary and appropriate faculties, including the power to delegate to any person holding an ecclesiastical office, the task of promptly sending to this same Sacred Congregation an authentic copy of the act of execution. Given at Rome, from the offices of the Sacred Consistorial Congregation, on February 22, 1958. MARCELLUS Card. MIMMI, Secretary. S. Iosephus Ferretto, Assistant.

[*Latin ed. p. 485*]

The Sacred Congregation Consistorial, 485, to His Most Reverend and Most Excellent Lords, Joseph de Medeiros Delgado, Archbishop of St. Louis in Maragnano, and Alphonsus M. Ungarelli, titular Bishop of Azura and Prelate "nullius" of Pinheiro, having received a petition from them, who are most devoted to the spiritual well-being of the flock entrusted to them, that the territory of the municipalities commonly called São

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Bento and Peri-Mirim be separated from the Archdiocese of St. Louis in Maragnano and attached to the Prelature "nullius" of Pinheiro, this Sacred Congregation Consistorial, after a favorable opinion from His Most Reverend Lord, Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the Federated States of Brazil, having considered that such a change is conducive to the salvation of souls, and by virtue of the special faculties granted to it by Our Most Holy Father, Pope Pius Divine Providence XI, has decided to grant this petition. Therefore, with the consent of those who have an incentive in the matter, or are presumed to have such an interest, the present Decree separates from the Archdiocese of St. Louis in Maragnano the entire territory of the aforementioned municipalities of São Bento and Peri-Mirim, as now defined by civil law, and permanently assigns it to the Prelature "nullius" of Pinheiro, together with all its houses, ecclesiastical goods, and pious foundations, so that, in this way, either the Archdiocese of St. Louis in Maragnano or the Prelature "nullius" of Pinheiro will have its boundaries changed. All acts and documents pertaining to the aforementioned territory shall be transmitted from the archives of the Curia of St. Louis in Maragnano to the archives of the Curia of Pinheiro as soon as possible. Furthermore, with regard to the clergy, it is decreed that as soon as the present Decree is put into effect, priests legitimately holding a benefice or ecclesiastical office in the aforementioned territory, and clerics legitimately residing there, shall be considered incardinated in the Prelature "nullius" of Pinheiro. To carry out all of these matters, the aforementioned Sacred Congregation Consistorial appoints His Most Reverend Lord, Armand Lombardi, granting him the necessary and appropriate faculties, and also authorizing him to delegate to any man holding an ecclesiastical office, as he deems fit, to carry out the aforementioned purpose.

[*Latin ed. p. 486*]

Acts of the Apostolic See - Official Commentary 486, submitted to the aforementioned Sacred Congregation of the Consistory, and when it shall be permissible, the authentic copy of the completed execution shall be sent. Concerning these matters, the present Consistorial Decree is issued, and it shall have the same validity as if Apostolic Letters had been issued under the seal. Contrary opinions notwithstanding. Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the 24th of February, 1958. MARCELLUS Card. MIMMI, Secretary. L. S. Joseph Ferretto, Assistant.

SACRED CONGREGATION FOR RITES

OF ROME OR SETZE

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CONCERNING THE CANONIZATION OF

BLESSED CHARLES OF SETZE, CONFESSOR, LAY BROTHER OF THE ORDER OF THE MINOR FRATRES.

ON THE QUESTION OF WHETHER, with the approval of two miracles already obtained, and after the granting of the permission to venerate the aforementioned Blessed by the Apostolic See, it is possible to proceed safely to the solemn canonization of him.

The sanctity of life, and the practice of all virtues in a heroic manner, shining forth for a long time, ennobles the altar of Christ's Church with the highest honors, so that, as if placed upon a candlestick, they may shine forth to all, especially to those who, in these most miserable times, having scorned the practice of Christian virtues, boast that they walk in the light, whereas they truly walk in darkness; so that, rejecting the fleeting and ephemeral things of this world, they may never cease to adhere with all their heart and with constancy to the joys of the heavenly homeland. Among those, Blessed Charles of Setze seems worthy of mention.

Born in Setze on the 22nd of October, in the year 1613, to parents who were farmers, and who, more than wealth, were distinguished by their piety and honest conduct, he began to read the lives of the Saints as soon as he learned to read, so that he might be aroused to follow their excellent examples. Having reached the age of twenty years, he vowed that, if he recovered from a very serious illness in which he had fallen, he would begin a religious life. And so, having barely regained his health, he entered the Order of the Minor Friars, among the lay brothers, and in it he eagerly embraced the path of perfection. He was so eager for the propagation of the faith that he desired to go to India.

[*Latin ed. p. 487*]

The Sacred Congregation of Rites, number 487, prepared [the documents]; but he was prevented by illness and went to Rome, where he conducted his life in such a way as to acquire, through the cultivation of higher virtues, those merits which he could not attain through martyrdom. Although he was a man without formal education, he discussed theological matters and wrote books worthy of piety, so that he attracted even the most learned men to his admiration. Already long prepared for Heaven, he was tested by a final illness and died on the last day of the year 1770, in the fifty-sixth year of his age. After his death, the fame of his sanctity and miracles grew and spread so much day by day that the Consultors of the Order of Minorites finally began to properly proceed with the cause of his beatification. Regarding this matter, and with all due legal formalities observed, and with heroic virtues and miracles legitimately proven, Pope Leo XIII, on October 1, 1881, placed the Venerable Charles of Sezze in the list of the Blessed. However, when new miracles, worked by God

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through the intercession of the same Blessed, were reported, Pope Pius XI signed, on August 4, 1946, a commission for the resumption of the cause. Subsequently, the apostolic process was conducted regarding the two miracles alleged, concerning which His Holiness decreed, on January 7 of the present year, that they were to be considered valid. Therefore, since all that was necessary to be expedited and accomplished according to the legal norms and the statutes of this Sacred Forum, in order to grant the highest honors to the Blessed Charles of Sezze, had been duly performed, the following question was posed to the Consultor Fathers, the Official Prelates, and the Reverend Cardinals of the Congregation of Rites: Whether, with the approval of the two miracles and with the veneration granted to the same Blessed by the Apostolic See, it is permissible to proceed safely to the solemn canonization of him. To this question, the unanimous response was affirmative. However, the Most Holy Pope Pius XI, contrary to custom, refrained from expressing his judgment, so that, meanwhile, divine help might be implored from God, that His mind might be enlightened. Today, after the Holy Sacrifice had been offered, he deigned to confirm the vote of the Sacred Congregation with his supreme authority, and decreed that it is permissible to proceed safely to the solemn canonization of the Blessed Charles of Sezze. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 28th day of March, in the year of Our Lord 1958. C. Card. CICOGNANI, Prefect. L. Sf A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - Official Commentary II, VICEN. S.E.U. BARCINONA. CANONIZATION OF BLESSED JOACHIMA DE VEDRUNA VID. DE MAS, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF CARMEL OF CHARITY. REGARDING A DOUBT: Whether, given the approval of two miracles following the granting of veneration to the aforementioned Blessed by the Apostolic See, it is possible to proceed safely to the solemn canonization of her. As the dangers to Christian affairs increase, so too is there a greater need for assistance, and as morals decline, so much more clearly must incentives be presented to virtue. Hence, by the provident counsel of God, it has come to pass that our age has seen and will see the honors of Saints and Blesseds more frequently bestowed upon those who, while living on earth, distinguished themselves by virtue and piety. Among these most outstanding examples worthy of imitation, which the Most Holy Pope Pius XII has proposed to Christ's Church, and has inscribed new and most excellent patrons in heaven, both men and women, old and young, learned and unlearned, noble and humble, living in cloister or in the world, the Blessed Joachima de Vedruna Vid. de Mas, must be duly remembered. She was born in Barcelona, in Spain, in the year

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1783, to parents of noble birth and devoted to religion. Although free to marry, she nevertheless, obeying her father's will, entered into marriage and for sixteen years diligently fulfilled the duties of wife and mother. After the death of her husband, having already seen her children well provided for, she turned to works of charity, and then founded a religious family of the Sisters of Carmel of Charity, for the education of poor girls and the care of the sick and abandoned. In this arduous undertaking, she overcame many difficulties with a steadfast spirit. Endowed with outstanding gifts and virtues, and adorned with a reputation for exceptional sanctity, she passed away to the Lord on August 28, 1854. With her reputation for sanctity growing ever stronger, after proper and apostolic inquiries were completed and duly examined, Pope Pius XII, in the year 1940, bestowed upon her the honors of the Blessed in heaven. Subsequently, the cause was again brought forward, and an investigation into two miracles was instituted. The same Holiness then, on January 7 of this year, decreed that both miracles had occurred. However, one thing remains to be done, that the Cardinals of the Congregation for Sacred Rites, the Official Prelates, and the Consultor Fathers be consulted, as to whether it is safe to...

[*Latin ed. p. 489*]

The Sacred Congregation of Rites considered that it could proceed to grant the honors of the Saints to the aforementioned Blessed. And indeed, this was duly done, and they unanimously responded that it could be done safely. However, our Lord, Pope Pius XII, in this matter of such great importance, hesitated to reveal his mind, so that, through prolonged prayers, he might seek light from the Father of Lights. Having done this with great diligence, on the 28th day of March of this year, he solemnly pronounced a Decree stating that it could safely proceed to the solemn canonization of Blessed Joachima of Vedruna. This Decree was duly promulgated and ordered to be recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 28th day of the month of March, in the year of Our Lord 1958. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop, Secretary. 32 - ACTA, vol. XXV, n. 10. — 28-7-1958.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Commentarium Officiale

ACTA TRIBUNALIUM

SACRA PAENITENTIARIA APOSTOLICA

(OFFICIUM DE INDULGENTIIS)

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ORATIO PRO SACRIS MISSIONIBUS

AD POPULUM, A SUMMO PONTIFICE PIO XII EXARATA ET INDULGENTIIS DITATA.

O Iesu, Missionario divinus, qui, consumatus zelo pro gloria Patris tui et redemptione animarum, dignatus es, in tempore vitae mortalis tuae, fieri nuntius et propagator illius Regni sanctitatis et gratiae, quod debet esse pro humanitate arca misericordiae et salutis, audi preces nostras, ministrorum tuorum indignorum, qui vocati sumus missionem tuam continuare, et etiam nostras, fidelium simplicium, qui, in his diebus devotatis ad reconciliationem et sanctificationem, desideramus experimenta salutarium.

Concede nobis missionariis radium spiritus tui, qui nos doceat immolari sine reservatione, esse comprehensivos et paternos sine debilita, firmos et resolutos sine durezza, discretos et prudentes sine vanis timoribus mundi et iudiciis eius.

Infunde nobis lucem tuam, ut discamus necessitates hominum et populorum; calorem et virtutem tuam, ut non deficiamus coram frigore aut obstaculis; efficaciam dulcissimam gratiae tuae, ut moveamus corda et dirigamus suaviter ad pedes divinos tuos.

Ad hoc, autem, praesta nobis primum donum praetiosissimum amoris tui, illius amoris pro te, pro Ecclesia, pro animis, qui in omni momento debet esse causa operum nostrorum et fons principalis energia ad ea perficienda.

Et nobis, fidelibus, qui ex hac sancta Missione exspectamus renovationem spiritualem profundam in singulis, in familiis et in societate, fac ut non desit nobis vera humilitas ad auscultandum et accipiendum diligentemente praecepta quae nobis dantur, sinceritas ad ea vere ad nos applicanda, rectitudinem intentionis in proposito ad reformandam vitam nostram, ut cras sit melior et sanctior quam heri et hodie.

Pro peccatis nostris, Domine, petimus remissionem.

[*Latin ed. p. 491*]

The Sacred Apostolic Penitentiary, in accordance with our intentions, grants a blessing to them, that it may strengthen and fructify them; throughout our entire lives, it provides a sure guidance, so that we may never stray from you. Saints, who were sanctified through such spiritual exercises, come to our aid! And you, Mother of God and our Mother, deign to be present at each of the acts of this Mission, so that you may elevate them with the sweetness of your most powerful intercession, so that those who now implore you with filial trust, may one day be led by you before the throne of your divine Son, who lives and reigns with the Father and the Holy Spirit, world without end. So be it! On the 21st day of the

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month of May, in the year 1958. Our Lord Pius, by the Divine Providence, Pope XII, has graciously granted a partial Indulgence of three years, to be obtained either by priests who have given sermons to the people during the sacred Missions, or by the Christian faithful who have attended those same sacred sermons, whenever they recite the aforementioned prayer with a contrite heart and with devotion. Despite any obstacles whatsoever. N. Card. CANALI, Major Penitentiary. L. © S. S. Luzio, Regent.

SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURE

RHEGINEN. NULLITY OF MARRIAGE (ZANNINO-MICHELLI)

Since the actual place of residence of the Lord Peter Charles Michelli, in the aforementioned case, is unknown, we summon him to appear, either in person or through a legitimately appointed procurator, at the Seat of the Supreme Tribunal of the Apostolic Signature (Rome, Palace of the Chancery) on the 25th of September, 1958, at the eleventh hour, to resolve the matter in dispute.

[*Latin ed. p. 492*]

Acts of the Apostolic See - Official Commentary 492, or to be appended to the following and to designate the day on which the Congress for the definition of the cause will be held. Whether there exists a nullity of marriage, in this case. The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Peter Charles Michelli, must take care to ensure that he is informed of this edictal citation. * F. Morano, from the Secretariat, from the offices of the Supreme Tribunal of the Apostolic Signature, on June 25, 1958. I. Piantoni, Notary. * The place of current residence of Mr. Pierre Charles Michelli, the defendant in this cause, is unknown; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Supreme Tribunal of the Apostolic Signature (Rome, Palazzo della Cancelleria) on September 25, 1958, at 11 o'clock, to agree or subscribe to the doubt reported below, and to set the date for the decision of the cause before the Apostolic Signature. Does it concern a nullity of marriage in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Pierre Charles Michelli must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 493*]

Diarium Romanae Curiae 493

DIARIUM ROMANAE CURIAE

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Monday, July 7, 1958.

His Holiness Pope Pius XII received in a solemn Audience His Excellency Dr. Pedro Virgilio de Yurrita Matry, Extraordinary and Plenipotentiary Ambassador of the Republic of Guatemala, for the presentation of his Credentials.

SECRETARY OF STATE

By Apostolic Briefs, His Holiness Pope Pius XII, reigning happily, deigned to appoint:

February 24, 1958.

The Most Reverend and Illustrious Cardinal Valerio Valeri, Protector of the Little Sisters of the Holy Family (Castelletto di Brenzone, Verona).

March 21.

The Most Reverend and Illustrious Cardinal Gaetano Cicognani, Protector of the Pious Institute Galasancio of the "Daughters of the Divine Shepherd" (Sanlucar de Barrameda, Cadiz, Spain).

April.

The Most Reverend and Illustrious Cardinal Gaetano Cicognani, Protector of the Congregation of the "Sisters of Charity of the Sacred Heart of Jesus" (Madrid).

June 18.

The Most Reverend and Illustrious Cardinal Marcello Mimmi, Protector of the Pious Society of the Missionaries of Saint Charles (Scalabriniani, Rome).

June 19.

By Letters from the Secretary of State, His Holiness Pope Pius XII, reigning happily, deigned to appoint:

May 17, 1958.

His Excellency, the Reverend Monsignor Giovanni Bucko, Archbishop titular of Leucade, Consultor of the Sacred Congregation for the Oriental Church.

His Eminence, the Reverend Cardinal Gregory Peter Agagianian, Member of the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 494*]

Acta Apostolicae Sedis - Official Commentary 494, June 25, July 10, 1958. His Eminence, the Most Reverend Cardinal Agagianian Gregory Peter, a Member of the Sacred Consistorial Congregation. The Reverend Monsignor Garofalo Salvatore, and the Reverend Fathers Penna Angelo, of the Regular Canons of the Lateran Palace, and Alessandro Kerrigan, of the Order of Friars Minor, Consultors of the Pontifical Commission for

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Biblical Studies. Assistants to the Papal Throne: October 4, March 19, April 30. May 23, June 24, 1956. His Excellency, the Most Reverend Monsignor Srebrnié Joseph, Bishop of Krk (Veglia). His Excellency, the Most Reverend Monsignor Flynn Thomas E., Bishop of Lancaster. His Excellency, the Most Reverend Monsignor Chaumont Conrad Joseph, Titular Bishop of Arena. His Excellency, the Most Reverend Monsignor de Cooman Louis Christian Mary, Titular Bishop of Tacia Montana. His Excellency, the Most Reverend Monsignor Gori Joseph, Bishop of Nepi and Sutri. His Excellency, the Most Reverend Monsignor Dafy Edward Celestine, Bishop of Des Moines. His Excellency, the Most Reverend Monsignor Rostagno Paul, Bishop of Ivrea. Apostolic Protonotaries *ad instar participantium*: December 17, 1957. Monsignor Davila Vilchis Raphael, of the Archdiocese of Mexico. January 20, 1958. Monsignor Charbonneau Antime D., of the Diocese of Ogdensburg. Monsignor Farrell Albert, of the same Diocese. February 15. Monsignor Towell Charles Ambrose, of the Diocese of Covington. March 24. Monsignor Büros William, of the Archdiocese of Halifax. March 8. Monsignor Cuevas Leyva Alexander, of the Archdiocese of Popayán. March 20. Monsignor Graneris Joseph (Rome). March 21. Monsignor Howell John, of the Diocese of Brentwood. April 8. Monsignor Offestein William, of the Diocese of Hildesheim. April 16. Monsignor Léveillé Alexis, of the Diocese of San Girolamo. Monsignor Moreau Adrian, of the same Diocese. June 21. Monsignor Santoni Angelo, of the Diocese of Volterra. Prelates Domestic of His Holiness: November 11, 1957. Monsignor Caillot Anthony, of the Diocese of Coutances. January 7, 1958. Monsignor Jansen Raymond Joseph, of the Diocese of Winona. January 15. Monsignor Dames William, of the Archdiocese of St. Louis. Monsignor Fisher John, of the same Archdiocese.

[*Latin ed. p. 495*]

Diarium Romanae Curiae

January 15th » » February 3rd » » » » February 6th » » » » » February 12th » February 15th » February 24th » » » » » » » » » » » » » » » » 1958.

Most Reverend Giuseppe Hoelting, of the same archdiocese.

Most Reverend Giuseppe Tammany, of the same archdiocese.

Most Reverend Alfredo Bonneau, of the diocese of Fall River.

Most Reverend Ugo Gallagher, of the same diocese.

Most Reverend Umberto Medeiros, of the same diocese;

Most Reverend Giovanni Shay, of the same diocese.

Most Reverend Giuseppe Sullivan, of the same diocese.

Most Reverend Emanuele Alves Guerreiro, of the diocese of Quelimane.

Most Reverend Martino Deubzer, of the diocese of Ratisbon.

Most Reverend Giovanni Battista Hoesl, of the same diocese.

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Most Reverend Leone B. Casey, of the diocese of Covington.

Most Reverend Leonardo B. Nienaber, of the same diocese.

Most Reverend Giuseppe Filippo Mendeiros, of the archdiocese of Evora.

Most Reverend Edgardo G. Gallant, of the diocese of Juneau.

Most Reverend Trifone Beltran De Marco, of the diocese of Cuenca.

Most Reverend Salvatore Alonso Fernandez, of the same diocese.

Most Reverend Tommaso J. Buchanan, of the archdiocese of Halifax.

Most Reverend Guglielmo V. McCarthy, of the same archdiocese.

Most Reverend Leone Murphy, of the same archdiocese.

Most Reverend Guglielmo H. Smith, of the same archdiocese.

Most Reverend Benedetto Petermeier, of the diocese of Saint-Cloud.

Most Reverend Maurizio Cournoyer, of the archdiocese of Winnipeg.

Most Reverend Eugenio Giovanni Mclnerney, of the same archdiocese.

Most Reverend Giovanni G. De Vries, of the diocese of Green Bay.

Most Reverend Giuseppe P. Glueckstein, of the same diocese.

Most Reverend Mattia Hauch, of the same diocese.

Most Reverend Giuseppe G. Kalisek, of the same diocese.

Most Reverend Teodoro Kersten, of the same diocese.

Most Reverend Martino J. Jaekels, of the same diocese.

Most Reverend Giovanni S. Landowski, of the same diocese.

Most Reverend Enrico J. Letz, of the same diocese.

Most Reverend Emilio J. Schmit, of the same diocese.

Most Reverend Ludovico M. Schorn, of the same diocese.

Most Reverend Domenico Szopinski, of the same diocese.

Most Reverend Edoardo Westenbergér, of the same diocese.

Most Reverend Giovanni J. Cunneen, of the archdiocese of New York.

Most Reverend Daniele J. Dono van, of the same archdiocese.

Most Reverend Luigi S. Karl, of the same archdiocese.

Most Reverend Giuseppe L. Mastaglio, of the same archdiocese.

Most Reverend Edoardo A. McGrath, of the same archdiocese.

» » » » March » » » » March 14th » » » » » » » » » » » » » » » » March 24th » » » » » » » »

[*Latin ed. p. 496*]

Acta Apostolicae Sedis - Official Commentary 496 » » 1958. The Most Reverend Piover Edoardo M., of the same archdiocese. The Most Reverend Quinn Giacomo A., of the same archdiocese. » The Most Reverend Gate Robert, of the archdiocese of Bourges. » The Most Reverend Piera Bech Giovanni, of the diocese of Gerona. » The Most Reverend McNulty Anthony,

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of the diocese of Salford. » The Most Reverend Connolly Peter, of the archdiocese of St. Andrews and Edinburgh. » The Most Reverend Hunstiger William, of the diocese of Fulda. The Most Reverend Broderick Giovanni C., of the archdiocese of Baltimore. The Most Reverend Curran Giuseppe L., of the same archdiocese. » The Most Reverend Hyle Michele W., of the same archdiocese. » The Most Reverend Kerr Carroll C, of the same archdiocese. » The Most Reverend Lane Giuseppe F., of the same archdiocese. » The Most Reverend Otterbein Leo L., of the same archdiocese. » » The Most Reverend Roche Maurizio W., of the same archdiocese. The Most Reverend Sauer William F., of the same archdiocese. » » The Most Reverend Sweeney William J., of the same archdiocese. » » » » March 24 » » » » » » » 31 April 3 » » » » » 26 » 28 » » » » » » 16 » » » » » » » » » » 18 » 19 » » » » 22 » 24 » » 2 29 18 » May » June » » » » » » » » » » » The Most Reverend Yingling Carlo H., of the same archdiocese. The Most Reverend Casey William Giuseppe, of the diocese of San Diego. The Most Reverend Donnellan Thomas A., of the archdiocese of New York. The Most Reverend Halpin Giovanni T., of the same archdiocese. The Most Reverend Bauer William B., of the diocese of Sioux City. The Most Reverend Lilly Edoardo C, of the same diocese. The Most Reverend Ryan Giovanni G., of the same diocese. The Most Reverend Schultes Giuseppe H., of the same diocese. The Most Reverend Lacroix Edmondo, of the diocese of Saint Jerome. The Most Reverend Rodrigue Lewis, of the same diocese. The Most Reverend Saint-Louis Maurizio, of the same diocese. The Most Reverend Vitello Giuseppe, of the diocese of Agrigento. The Most Reverend De Michelis Alessandro, of the diocese of Asti. The Most Reverend Caccia Francesco, of the diocese of Bergamo. The Most Reverend Cruciani Luigi, of the diocese of Montefiascone. The Most Reverend Quagliotti Anthony, of the archdiocese of Turin. The Most Reverend Fontana Francesco, of the diocese of Vicenza. The Most Reverend Durepaire Giovanni, of the diocese of Limoges. The Most Reverend Fourgeaud Peter, of the same diocese. The Most Reverend Lacroix Robert, of the archdiocese of Quebec. The Most Reverend Maheux Arturo, of the same archdiocese. The Most Reverend Vachon Luigi Alberto, of the same archdiocese. The Most Reverend Beauchemin Giuseppe, of the diocese of Nicolet. The Most Reverend Santoro Peter, of the archdiocese of Benevento. The Most Reverend Vaudagnotti Attilio, of the archdiocese of Turin.

[*Latin ed. p. 497*]

Diarium Romanae Curiae 497

Secret Extraordinary Chamberlains of His Holiness:

October 16

January 15

February 24

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[*Latin ed. p. 498*]

Acta Apostolicae Sedis - Official Commentary 498. Honorary Chamberlains of the Order of the Sword and Mantle of His Holiness: 20 » 24 March 1958. Mr. Huarte Felice, of the Archdiocese of Pamplona. April » Mr. Giovannini Giovanni (Rome). June » Mr. Tedeschini Patrizio (Rome). Secret Honorary Chamberlain of His Holiness: 5 March 1958. Monsignor Candido Gottardo, of the Archdiocese of Salzburg. HONORS. With letters from the Secretariat of State, the Most Holy Father Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of the Holy Sepulchre: 20 February » » 24 June 1958. Upon His Excellency Mr. Barrau Pelaez Emanuel, Minister of Foreign Affairs of Bolivia. » Upon His Excellency Mr. Sarmiento Emilio, Extraordinary and Plenipotentiary Ambassador of Bolivia to the Holy See. » Upon His Excellency Mr. Goicolea Villacorta Domenico, Extraordinary and Plenipotentiary Ambassador of Guatemala to the Holy See. The Plaque of the Order of the Holy Sepulchre: 20 March 1958. Upon Mr. di Napoli Rampolla Don Enzo, Prince of Resuttano. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: 9 January 20 February » » 19 April 23 May 24 June 1958. Upon Mr. Arruda Anania, of the Archdiocese of Fortaleza. » Upon Mr. Escobari Cusicanqui Giorgio (Bolivia). » Upon Mr. Gonzales Cortes Vinceslao (Bolivia). » Upon Mr. Di Cristina Alfredo (Rome). » Upon Mr. Musco Arturo (Rome). » Upon Mr. François Giulio, of the Diocese of Ghent. The Plaque of the Order of Saint Gregory the Great, civil class: 30 4 April June 1958. Upon Mr. Bianchi Carlo, of the Archdiocese of Camerino. » Upon Mr. Ceccopieri Villa Marum Count Riccardo (Rome). The Commander's Cross of the Order of Saint Gregory the Great, civil class: 5 October 20 January 29 » 1957. Upon Mr. Raythe de Queiroz e Silva "Waldemar, of the Diocese of Barra do Pirai. 1958. Upon Mr. Brethe De La Gressaye Giovanni, of the Archdiocese of Bordeaux. » Upon Mr. O'Neill Alberto, of the Diocese of Buffalo.

[*Latin ed. p. 499*]

Diarium Romanae Curiae 4 5 » » 10 11 18 » » » 22 25 » » » 27 31 » 14 16 » 18 19 » » 22 » » » March » » » » » » » » » » » » » » » » » » April » » » » » » » » » » » » 24 30 3 9 10 May » » » » » » » » » » » 20 June » » » »

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» 12 20 23 24 » 27 499 1958. To Mr. Olivier Gilbert, of the Archdiocese of Paris. To Reverend Father Giovanni Maria Aigret, of the Diocese of Troyes. To Mr. Riccardo Angus Grant, of the Archdiocese of Los Angeles. To Mr. Giorgio McGrath, of the same Archdiocese. To Mr. Andrea Daublain, of the Archdiocese of Cambrai. To Mr. Alba Joachim (Rome). To Mr. Eladio Perlado Cadavieco, of the Diocese of Cuenca. To Mr. Adriano Jareño Lopez De Haro, of the same Diocese. To Mr. Jesús Moya Gómez, of the same Diocese. To Mr. Emilio Deere, of the Diocese of Nantes. To Mr. Michele Noël, of the Diocese of Coutances. To Mr. Adolfo Desbois, of the Diocese of Autun. To Mr. Augusto Giannini (Rome). To Mr. Giovanni Marino (Rome). To Mr. Severino Tirelli (Rome). To Mr. Enrico Sammartino (Rome). To Mr. Paolo Dutronc, of the Diocese of Evreux. To Mr. Cristoforo Tirrito, of the Diocese of Rieti. To Mr. Leonardo Del Bufalo (Rome). To Mr. Gilberto E. Ayers, of the Diocese of Saint Jerome. To Mr. Luciano G. Rolland, of the same Diocese. To Mr. Mario Di Carlo, of the Archdiocese of Bologna. To Mr. Erico Schenk (Austria). To Mr. Mario Pascarella, of the Archdiocese of Perugia. To Mr. Paolo Pollastri (Rome). To Mr. Vittorio Bertoldi, of the Diocese of Ivrea. To Mr. Carlo Gindre, of the Archdiocese of Lyon. To Mr. Cesare Felicetta, of the Diocese of Tivoli. To Mr. Dante Sassone, of the Archdiocese of Turin. To Mr. Otto Scharf, of the Archdiocese of Vienna. To Mr. Luigi Brommer, of the same Archdiocese. To Mr. Otto E. Bemberg, of the Archdiocese of Paris. To Mr. Gino Alquati, of the Diocese of Cremona. To Mr. Emilio H. Chehab, of the Maronite Archdiocese of Baïrût. To Mr. Francesco Debbané, of the Melchite Archdiocese of Baïrût. To Mr. Nicola Zabbal, of the same Archdiocese. To Mr. Achille Gattuso, of the Archdiocese of Milan. To Mr. Giuseppe Bolognini, of the Diocese of Alessandria. To Mr. Alfio Coccia, of the Diocese of Novara. To Mr. Gennaro De Novellis (Rome). To Mr. Luigi Silvestro, of the Diocese of Cuneo. To Mr. Sisto Zearo, of the same Diocese. To Mr. Angelo Faè, of the Archdiocese of Milan. To Mr. Thomas Spencer, of the Diocese of Southwark. To Mr. Romolo Sartori (Rome).

[*Latin ed. p. 500*]

Acta Apostolicae Sedis - Official Commentary 500: The Order of Saint Gregory the Great, military class: 5, May 29, 1958. To the Reverend Father Dumas, Albert, of the Archdiocese of Paris. To Lieutenant Colonel Gherghi, Henry (Rome). The Order of Saint Gregory the Great, civil class: November 21, 1957. To Mr. Traini, Mario, of the Diocese of Bergamo. December 16: To Mr. Burkholder, Charles Andrew, of the Archdiocese of San Antonio. To Mr. Hopkins, Joseph Vincent, of the same Archdiocese. To Mr. Judson, John, of the same Archdiocese. To Mr. Karam, Solomon, of the same Archdiocese. To Mr. Kopecky, Charles L., of the same Archdiocese. To Mr. Necker, Leslie Max, of the same Archdiocese. To Mr. Richter, Rudolph G., of the same Archdiocese. To Mr. Tait, Robert E., of the same Archdiocese. To Mr. Wagner, Francis M., of the same Archdiocese. To Mr. Whalen, James

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A., of the same Archdiocese. January 8, 1958: To Mr. Cavaleiro De Macedo, Klautau Aldebaro, of the Archdiocese of Belém do Pará. To Mr. Cardoso Da Cunha, Coimbra Jovelino, of the same Archdiocese. December 16: To Mr. Campana, Honoré, of the Archdiocese of Bordeaux. To Mr. Garrigues, Albert, of the same Archdiocese. To Mr. Malicsi, Albert, of the Diocese of Zamboanga. December 20: To Mr. Fitzpatrick, James A., of the Diocese of Ogdensburg. To Mr. Herron, William J., of the same Diocese. To Mr. Reiss, Julian, of the same Diocese. December 29: To Mr. Kiernan, Thomas J., of the Diocese of Salt Lake City. February 15: To Mr. Lelong, James, of the Diocese of Chartres. To Mr. Hillenmayer, Louis E., of the Diocese of Covington. To Mr. Delforge, Renato, of the Diocese of Tournai. February 25: To Mr. Walker, John A., of the Archdiocese of Halifax. To Mr. Forbes, Louis, of the same Archdiocese. To Mr. MacDougall, Lorne, of the same Archdiocese. To Mr. Gugliermina, Adrian, of the Archdiocese of Lyon. March 1: To Mr. Este vez Penas, Lorenzo, of the Archdiocese of San Cristóbal de la Habana. To Mr. Ruez, Edmond, of the Diocese of Nancy. To Mr. Hibout, Paul, of the Archdiocese of Paris. To Mr. Joly, Peter, of the same Archdiocese. To Mr. Vialle, Anthony, of the same Archdiocese. March 4: To Mr. Rossignol, Renato, of the Archdiocese of Lyon. To Mr. Tournier, George, of the Diocese of Saint-Claude. March 18: To Mr. Dannaud, Henry, of the Archdiocese of Paris.

[*Latin ed. p. 501*]

Diarium Romanae Curiae, March 18; April 21.

March 22; April 2.

April 14; April 16.

April 18; April 19.

April 22.

April 26; April 29.

May 2; May 21.

June 6; June 24, 1958.

To the Reverend Mr. Dreux Raimondo, of the same Archdiocese.

To the Reverend Mr. Guay Giuseppe P., of the Archdiocese of Saint-Boniface.

To the Reverend Mr. Stangl Giuseppe C, of the same Archdiocese.

To the Reverend Mr. de Coniac Massimiliano, of the Diocese of Coutances.

To the Reverend Mr. Eyring Giovanni F., of the Archdiocese of Baltimore.

To the Reverend Mr. Healy Giuseppe P., of the same Archdiocese.

To the Reverend Mr. Keelty Giacomo, of the same Archdiocese.

To the Reverend Mr. O'Conor Erberto R., of the same Archdiocese.

To the Reverend Mr. Rogers Guglielmo C. Sr., of the same Archdiocese.

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To the Reverend Mr. Fitzgerald Roy G., of the Diocese of San Diego.

To the Reverend Mr. Rödhammer Giovanni, of the Diocese of Linz.

To the Reverend Mr. Olsthoorn Gerardo N., of the Diocese of Haarlem.

To the Reverend Mr. Bauer Giuseppe J., of the Diocese of Sioux City.

To the Reverend Mr. Kelleher Dionigi M., of the same Diocese.

To the Reverend Mr. Kuker Leo E., of the same Diocese.

To the Reverend Mr. Linnan Luca E., of the same Diocese.

To the Reverend Mr. Spellman Giorgio G., of the same Diocese.

To the Reverend Mr. Wiederhold Giuseppe M., of the same Diocese.

To the Reverend Mr. Segata Gino, of the Archdiocese of Trento.

To the Reverend Mr. Giampaoli Pietro (Rome).

To the Reverend Mr. Palmegiano Francesco (Rome).

To the Reverend Mr. Pierobon Giuseppe, of the Diocese of Concordia.

To the Reverend Mr. Chabert Giuseppe, of the Archdiocese of Lyon.

To the Reverend Mr. Paliard Federico, of the same Archdiocese.

To the Reverend Mr. April P. Nolasco, of the Diocese of Valleyfield.

To the Reverend Mr. Mulier Francesco E., of the Diocese of Oklahoma and Tulsa.

To the Reverend Mr. Roloson Carlo, of the Archdiocese of Baltimore.

To the Reverend Mr. Parent Giuseppe, of the Archdiocese of Québec.

To the Reverend Mr. Keeley Giovanni, of the Archdiocese of Chicago.

To the Reverend Mr. Casaubon Luigi, of the Archdiocese of Montréal.

To the Reverend Mr. McNally Guglielmo, of the same Archdiocese.

To the Reverend Mr. Pagani Giuseppe, of the Archdiocese of Milan.

To the Reverend Mr. Rúales Salgado Gonzalo, of the Archdiocese of Quito.

The Knighthood of the Order of Saint Gregory the Great, military class: June 29, 1958.

To Captain Battelli Enrico (Rome).

The Commander's Cross of the Order of Saint Sylvester: February 29, 1958.

To the Reverend Mr. Zuazo Cuenca Federico (Bolivia).

April 19.

To the Reverend Mr. Carbone Pasquale (Rome).

To the Reverend Mr. Casalengo Francesco (Rome).

The Commander's Cross of the Order of Saint Sylvester: November 28, 1957.

To the Reverend Mr. Apear Paolo, of the Diocese of Ispahan of the Armenians.

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To the Reverend Mr. Ciloian Boghos, of the same Diocese.

[*Latin ed. p. 502*]

Acta Apostolicae Sedis - Commentarium Officiale 502, 28 Novembris 1957. Ad Dominum Petrossian Carapet, ex eadem dioecesi.

Ad Dominum Putzekhian Hovanès, ex eadem dioecesi. 15 Ianuarii 1958. Ad Dominum Ablas Fillio Antonio, ex dioecesi Santos. 20 Februarii.

Ad Dominum Gainsborg Viaña Raul (Bolivia). 1 Martii.

Ad Dominum de Mierry Giovanni, ex archidioecesi Paris. 6.

Ad Dominum Conti Igino, ex archidioecesi Mediolani. 11.

Ad Dominum Xavier Raul, ex patriarchatu Lisboae.

Ad Dominum Airagbi Henricum, ex archidioecesi Mediolani. 18 Martii.

Ad Dominum Accornero Consolatum, ex dioecesi Casale Monferrato.

Ad Dominum Aumônier Andrea, ex archidioecesi Paris. 22.

Ad Dominum Boeri Angelo Camillo, ex eadem archidioecesi. 27.

Ad Dominum Berni Raffaellum (Roma). 11 Aprilis.

Ad Dominum Pasquali Arnaldum (Roma).

Ad Dominum Giamboni Carolum (Roma).

Ad Dominum Lumbau Antonio (Roma). 16.

Ad Dominum Lairana Iulium, ex archidioecesi La Paz. 19.

Ad Dominum Ricci Ludovicum (Roma). 22.

Ad Dominum Petrassi Flavium (Roma). 21.

Ad Dominum Ballabio D'ante, ex dioecesi Vigevano.

Ad Dominum Cordara Iosephum, ex eadem dioecesi.

Ad Dominum Selbman Carolum (Roma). 25.

Ad Dominum Pellegrini Guido, ex dioecesi Belluno. 5 Maii.

Ad Dominum Bindi Caesarem, ex archidioecesi Mediolani.

Ad Dominum Formentano Victorium, ex eadem archidioecesi.

Ad Dominum Rossi Vanni, ex eadem archidioecesi.

Ad Dominum Egas Grijalva Dario, ex archidioecesi Quito.

Ad Dominum González Artigas Ramón, ex eadem archidioecesi. 6.

Ad Dominum Vaghi Riccardum, ex dioecesi Lodi. 13.

Ad Dominum Biagi Robertum, ex dioecesi Marsorum.

Ad Dominum Letta Vincentium, ex eadem dioecesi. 28.

Ad Dominum Meloni Virginium (Roma). 29.

Ad Dominum Gusmeroli Lorenzum, ex dioecesi Como. 24 Iunii.

Ad Dominum Verly Raimundum, ex archidioecesi Malines. 29.

Ad Capitaneum Spinosi Paulum (Roma).

Chivalric Order of Saint Sylvester Pope: 8 Ianuarii 1958.

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Ad Dominum Haemmerle Adolfum, ex administratione apostolica Innsbruck.

Ad Dominum Tosi Silvium, ex dioecesi Piacenza.

Ad Dominum Baumhoff Iosephum, ex archidioecesi Colonia.

Ad Dominum Bruels Petrum, ex eadem archidioecesi.

Ad Dominum Dekiert Florianum, ex eadem archidioecesi.

Ad Dominum Fuxius Iohannem, ex eadem archidioecesi.

Ad Dominum Gagern Iohannem, ex eadem archidioecesi.

Ad Dominum Hoffmann Petrum, ex eadem archidioecesi.

Ad Dominum Honnefelder Corradum, ex eadem archidioecesi.

[*Latin ed. p. 503*]

Diarium Romanae Curiae, January 17th. February 1st, 22nd. March 6th. March 17th. March 8th. March 18th. March 20th. March 21st. April 8th. April 11th. April 27th. April 31st. May 14th. May 15th. May 16th. May 19th. 503, 1958.

To the Reverend Mr. Klasen Giacomo, of the same Archdiocese.

To the Reverend Mr. Leduc Giuseppe, of the same Archdiocese.

To the Reverend Mr. Leineweber Carlo, of the same Archdiocese.

To the Reverend Mr. Mogge Guglielmo, of the same Archdiocese.

To the Reverend Mr. Pauquet Pietro Paolo, of the same Archdiocese.

To the Reverend Mr. Pecks Edoardo, of the same Archdiocese.

To the Reverend Mr. Reuter Rodolfo, of the same Archdiocese.

To the Reverend Mr. Ritter Paolo, of the same Archdiocese.

To the Reverend Mr. Sampels Giovanni, of the same Archdiocese.

To the Reverend Mr. Schieb Alfredo, of the same Archdiocese.

To the Reverend Mr. Schuessler Carlo, of the same Archdiocese.

To the Reverend Mr. Sampson Alessandro, of the Archdiocese of Toronto.

To the Reverend Mr. De Wannemaker Alfredo, of the Archdiocese of Malines.

To the Reverend Mr. Duyver Pietro, of the same Archdiocese.

To the Reverend Mr. Herzog Augusto (Rome).

To the Reverend Mr. Luberti Giuliano (Rome).

To the Reverend Mr. Egisti Mariano, of the Diocese of Grosseto.

To the Reverend Mr. Egisti Roberto, of the same Diocese.

To the Reverend Mr. Roth Angelo, of the Archdiocese of Milan.

To the Reverend Mr. Secchi Romano, of the Archdiocese of Trento.

To the Reverend Mr. Bonometto Umberto, of the Patriarchate of Venice.

To the Reverend Mr. Benitez Gonzalez Enrico, of the Diocese of Cuenca.

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To the Reverend Mr. De Leon Huete Giuseppe, of the same Diocese.

To the Reverend Mr. Benitez Martínez Enrico, of the same Diocese.

To the Reverend Mr. Meoni Ferdinando, of the Diocese of Pescia.

To the Reverend Mr. Rigotti Severino, of the Archdiocese of Trento.

To the Reverend Mr. Terlez Giovanni, of the Diocese of Versailles.

To the Reverend Mr. Azzaretto Rosario, of the Archdiocese of Palermo.

To the Reverend Mr. Ciossani Giuseppe, of the Diocese of Lodi.

To the Reverend Mr. Ferrario Anselmo, of the same Diocese.

To the Reverend Mr. Leblanc Alberto, of the Diocese of Valleyfield.

To the Reverend Mr. Strobel Carlo, of the Diocese of Chur.

To the Reverend Mr. Mammoli Francesco, of the Diocese of Rieti.

To the Reverend Mr. Ntemi Nghunbu Banhu Guglielmo, of the Diocese of Shinyanga.

To the Reverend Mr. Mengozzi Giulio Cesare, of the Diocese of Rimini.

To the Reverend Mr. Melucci Cesare (Rome).

To the Reverend Mr. Vitobello Antonio (Rome).

To the Reverend Mr. Liguori Antonio (Rome).

To the Reverend Mr. Messeri Luigi (Rome).

To the Reverend Mr. Corti Achille, of the Diocese of Novara.

To the Reverend Mr. Mazzardi Carlo, of the same Diocese.

To the Reverend Mr. Archambault Pietro, of the Diocese of Saint Jerome.

To the Reverend Mr. Dansereau Giorgio, of the same Diocese.

To the Reverend Mr. Langlois Bertrando, of the same Diocese.

To the Reverend Mr. Le Sage Paolo, of the same Diocese.

To the Reverend Mr. Alinei Giuseppe (Rome).

To the Reverend Mr. Bevilacqua Renato (Rome).

[*Latin ed. p. 504*]

Acts of the Apostolic See – Official Commentary 504, April 19, 24; May 5, 17, 21, 28, 29, 12, 29; June [year unspecified], 1958.

To Mr. Girlanda Mario (Rome).

To Mr. Spadaro Giuseppe, of the diocese of Brooklyn.

To Mr. Bodio Giovanni, of the archdiocese of Milan.

To Mr. Cinquanta Luigi, of the same archdiocese.

To Mr. Mancini Vasco, of the same archdiocese.

To Mr. Della Rosa Luigi, of the same archdiocese.

To Mr. Calandra Giuseppe (Rome).

To Mr. Di Fabio Adalberto (Rome).

To Mr. Rocchi Domenico (Rome).

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To Mr. Pavone Rosario, of the diocese of Acireale.

To Mr. Ganora Aldo, of the diocese of Casale Monferrato.

To Mr. Talice Camillo, of the same diocese.

To Lieutenant Solivetti Alessandro (Rome).

NECROLOGY: April 13, 24, 27, 16, 19, 27; May 4, 9; June 16, 25; July 2, 4, 6, 8, 12, 1958.

Most Reverend Charles Vogel, Bishop of Swatow.

Most Reverend Basil Salvadore Theodoro Peres, Bishop of Mangalore.

Most Reverend Peter Leo Ireton, Bishop of Richmond.

Most Reverend Giuseppe De Mcola, Archbishop titular of Roina.

Most Reverend Ignazio Mobarak, Archbishop titular of Gabala.

Most Reverend Cardinal Samuel Alphonsus Stritch, of the titular see of Saint Agnes outside the Walls, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith.

Most Reverend Etienne Bornet, Bishop titular of Tenedo.

Most Reverend Justino José de Sant'Ana, Bishop of Juiz de Fora.

Most Reverend Gerardo Anaya y Diez de Bonilla, Bishop of San Luis Potosí.

Most Reverend Jan Michiel Jozef Antoon Haussen, Bishop of Roermond.

Most Reverend Lawrence Julius Fitz Simon, Bishop of Amarillo.

Most Reverend Clement Michel Bakhache, Archbishop titular of Calcedonia for the Syriacs.

Most Reverend Antonio Maria Capettini, Bishop titular of Eurea of Phoenicia.

Most Reverend Giuseppe Ghanima VII, Patriarch of Babylon of the Chaldeans.

Most Reverend Francisco Rubén Berroa y Bernedo, Bishop of Ica.

[*Latin ed. p. 505*]

A. and Vol. L, August 21, 1958 (Series I, Vol. XX, No. 11) - ACTA APOTOLICAE SEDIS, Official Commentary. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING THE URAWAENSIS APOSTOLIC PREFECTURE, LOCATED IN URAWAENSIS, IN JAPAN, WHICH IS ELEVATED TO THE RANK OF A DIOCESE, WITH THE SAME NAME AND BOUNDARIES. SERVANT OF THE SERVANTS OF GOD, PERPETUAL MEMORIAL OF THE THINGS OF GOD. Since We, by the will of God, govern and foster the entire family of the Christian faithful, We also deem it Our duty that, when certain circumstances of time or place require it, We either change ecclesiastical boundaries or elevate them to a higher dignity. For this reason, since the Apostolic Prefecture of Urawaënsis, in Japan, has witnessed considerable growth in

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Christian affairs, with indigenous secular clergy entrusted to it, We judge that the time has come to elevate this Apostolic Prefecture to the rank of a diocese. After having heard the Most Reverend Brother Maximilian de Furstenberg, Archbishop with the titular see of Palten, and Apostolic Delegate in Japan; and after having fully considered and confirmed that the Sacred Congregation for the Propagation of the Faith deemed it fitting to proceed in this matter, fully informed of the situation and with the consent of those who are considered to have some right in this matter, We, by Our supreme authority, decree and establish the following: We elevate the Apostolic Prefecture of Urawaënsis to the rank of a diocese, with the same name.

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis - We hereby establish, within the limits specified, and with the understanding that it shall be governed by the same priests native to the region, subject to Our will and that of the Apostolic See. The head of this Church shall be the city commonly called Urawa, in which the Bishop shall establish his residence and his seat, with his cathedra for the exercise of his authority and for the teaching of Christian doctrine, located in the church dedicated to Saint Theresa of the Child Jesus; and we wish this church to be considered as the cathedral, with the honors proper to it. We establish this new diocese as a suffragan of the archdiocese of Tokiensi; and we likewise wish its sacred minister to be subject to the Metropolitan Archbishop of that same Church. The Bishop, whether he be the first or his successors, shall enjoy all the rights and privileges pertaining to all Bishops of the same rank; and he shall be bound by the duties and obligations of his exalted office. Furthermore, we wish that a College of Canons be established in the Urawa cathedral as soon as possible; and if, for the present, this cannot be done, we freely permit that, in accordance with the law, diocesan Consultors be chosen in place of the Canons, who shall cease from their office with the establishment of the College of Canons. We decree that, for the instruction of those boys whom Christ has called to the priesthood, a seminary, at least in its elementary form, be erected as soon as possible. However, we permit that, in the meantime, the Bishop of the new diocese may make use of a seminary belonging to a neighboring diocese. The episcopal table, which is to say, the revenues, shall consist of the same goods that have hitherto belonged to the Apostolic Prefecture of Urawa; together with the revenues of the curia, and also with the funds and property spontaneously offered by the faithful, or sent by the Sacred Congregation for the Propagation of the Faith, according to custom. The care and administration of this new diocese, the election of a Capitular Vicar in the event of a vacancy, the rights and obligations of the clergy and the laity, and other matters of this kind, shall be governed by the norms of the Code of Canon Law. Finally, we decree that the venerable Brother

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Maximilian of Furstenberg, whom we remember, or he who, at the time these are issued, presides over that Prefecture, shall bring these present documents into effect, with the power to delegate any other suitable person for this purpose, provided that he possesses an ecclesiastical dignity. Whoever shall have completed this task shall have the responsibility of recording the changes that have been made and of sending to the Sacred Congregation for the Propagation of the Faith, as soon as possible, authentic copies worthy of belief. We wish these documents to be effective now and forever; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of these documents shall not be hindered by any prescriptions of any kind, since by these documents we derogate from all such. Therefore, if anyone,

[*Latin ed. p. 507*]

The acts of Pope Pius XII, page 507, state that any act, whether done knowingly or unknowingly, which contradicts this decree, or which We have issued, shall be considered entirely null and void. Furthermore, it is not permitted for anyone to alter or corrupt these documents of Our will. Indeed, copies of these letters, whether printed or handwritten, bearing the seal of a person holding an ecclesiastical office, and signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Whoever disregards or in any way rejects Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs.

Given in Rome, at St. Peter's, on the sixteenth day of the month of December, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSUS Card. COSTANTINI, Secretary of State.

PETRUS Card. FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

Bernardus De Felicis, Apostolic Protonotary.

Caesar Federici, Apostolic Protonotary.

In Ap. Cane, tab., vol. XCVII, n. 7.

PALMENSIS - LAGENSIS (PALMENSIS AND XAPECOÃ□NSIS)

The Prefecture of Nullius, Palmensis, is extinguished, and certain regions are separated from the Diocese of Lages. From these regions, two new dioceses are to be established, to be called PALMENSIS and XAPECOÃ□NSIS.

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PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Whereas, our venerable brother, Armandus Lombardi, Archbishop with the title of Caesariensis Philippi, and Apostolic Nuncio in the Brazilian Republic, after having heard, as was fitting, the venerable ordinaries of the ecclesiastical province of Curitiba, and the venerable brother Daniel Hostin, Bishop of Lages, requested from this Apostolic See that...

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Official Commentary: Concerning the founding of two new dioceses, we gladly grant approval to such requests. Therefore, after deliberation with our Venerable Brothers, the Cardinals, Prefects of the Consistorial Affairs, and with the consent of those who possess, or deem themselves to possess, some authority in this matter, and after all things have been carefully considered, we, exercising our supreme authority, establish and decree the following. We extinguish the nullius diocese of Palmas and, from the territory which, as is said, is in the State of Paraná, we separate the civil municipalities commonly known as Palmas, Barracão, Bituruna, Capanema, Chopinzinho, Clevelândia, Coronel Vivida, Francisco Beltrão, Mangueirinha, Pato Branco, and Santo Antônio, from which we establish a new diocese, to be called the Diocese of Palmas, which shall have the same boundaries and include the aforementioned municipalities, as they are defined by civil law. The episcopal seat of this Church will be in the city of Palmas, and the pontifical cathedra, representing the authority of the bishop, will be placed in the pre-latitial temple dedicated to the Most Holy Savior, which is located there; therefore, we elevate it to the rank of a cathedral church, with its own rights and honors. Furthermore, from the Diocese of Lages, we detach the entire territory of the municipalities commonly known as Concordia, Itá, and Seara; and from that territory, and from the part of the territory of the extinguished nullius diocese of Palmas, which is located in the State of Santa Catarina and includes the civil municipalities commonly known as Chapecó, Descanso, Dionísio Cerqueira, Itapiranga, Mondai, Palmitos, São Carlos, São Miguel d'Oeste, Xanxerê, and Xaxim, we establish a new diocese, to be called the Diocese of Chapecó, and we define its boundaries as those of the aforementioned municipalities, as they are defined by civil law. The seat of the Diocese of Chapecó will be in the city of Chapecó, where the Bishop will reside, and in each temple, in the temple dedicated in honor of Saint Anthony of Padua, he will place the pontifical cathedra, so that it may enjoy the splendor of a cathedral church. The entire territory of the municipality commonly known as Joaçaba, as now defined by civil law, will belong to the Diocese of Lages. The Ordinaries of the Dioceses of Palmas and Chapecó will possess all the rights, powers, honors, and insignia that are due to Bishops; but they will be subject to the same

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duties and obligations. We decree that the Diocese of Palmas shall be a suffragan diocese of the metropolitan See of Curitiba; and that, for the time being, the Bishop of Palmas shall be subject to the metropolitan jurisdiction of the Archbishop of Curitiba; while the Diocese of Chapecó is established as a suffragan diocese of the metropolitan See of Florianópolis, to which the Ordinary of Chapecó will be subject. In order that the divine worship may be celebrated with due solemnity in the cathedral churches of both dioceses, and that the Bishops may be assisted by the counsel and cooperation of men of virtue, we desire that, as soon as possible, a Chapter of Canons be established in each diocese.

[*Latin ed. p. 509*]

Acta Pii PP. XII 509: To the diocese, a constitution shall be established, according to its own norms, to be described in other Apostolic Letters sealed with lead. Furthermore, concerning the colleges, we grant, by these present Letters, that instead of Canons, diocesan Consultors shall be chosen, according to canon 423 of the Code of Canon Law. However, since the institution of Buena Esperanza for boys, whom the charity of Christ has called to the priestly ministry, is very dear to Us, We command that the Bishop of Chapecó, burdened with this important task, as soon as possible, shall establish at least an elementary seminary within that diocese, according to the precepts of common law and according to the laws promulgated by the Holy Congregation for Seminaries and Universities; and that he shall send the best young men to this City, to the Pontifical Brazilian College, where they may be suitably instructed in philosophy and theology. The episcopal fund, which is constituted by new dioceses, or by the revenues of individual curias, or by gifts and property freely given by the faithful, or by a dowry to be given by the Brazilian Republic, or finally, by a portion derived from the division, according to canon 1500 of the Code of Canon Law, shall consist of goods which, until now, have belonged to the episcopal fund of the diocese of Palmensis, and shall be for the diocese of Chapecó, to the diocese of Lages. We also decree that, in both newly established dioceses, priests shall be considered as belonging to them, in whose territory they hold a benefice or ecclesiastical office by right; other clerics shall belong to the Church in whose territory they legitimately reside. Furthermore, all matters shall be governed according to the prescriptions of the Code of Canon Law, concerning the administration and government of churches, the election of Capitular Vicars when the See is vacant, and other matters of this kind. Moreover, We command that all documents and records pertaining in any way to the new dioceses, from the curias of the diocese of Palmensis and the diocese of Lages, shall be sent as quickly as possible to the curias of the new dioceses of Palmensis and Chapecó, according to the prescriptions of ecclesiastical laws, and shall be carefully preserved in the respective archives. Finally, We choose the Venerable Brother Armando

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Lombardi, whom We mentioned above, to carry out those things which are described in these Letters, or him who, at the time when these orders are carried out, presides over the Apostolic Nunciature in Brazil. Whoever executes this work shall enjoy all the powers necessary for it, and may delegate them to any man, if it is necessary, provided that he possesses ecclesiastical dignity and shall be responsible for drawing up the documents pertaining to the ordination of the dioceses, and for sending true copies of these to the Sacred Congregation Consistorial as soon as possible. We will and desire that these Letters be effective now and in the future; so that those things which have been decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. The efficacy of these Letters...

[*Latin ed. p. 510*]

From the Acts of the Apostolic See – Official Commentary: Nothing of any kind, which might be contrary to the foregoing, shall be able to take effect, since by these Letters we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and effect as if they were presented, as would be the case if they were shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the fourteenth day of the month of January, in the year of Our Lord one thousand nine hundred and fifty-eight, in the nineteenth year of Our Pontificate. CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Edict. MARCELLUS Cardinal MIMMI, Secretary of the Sacred Congregation of the Consistory. Hamletus Tondini, Apostolic Chancellor. Alfonsus Carinci, Archbishop, titular of Seleucia, Dean of the Prot. Apost. Bernardus De Felicis, Prot. Apost. Loco. In the Apostolic Consistory, volume LXXXXVII, number 23. APOSTOLIC LETTERS CONCERNING THE TEMPLE OF THE HOLY VIRGINS, PLECHELM AND OTGER, LOCATED ON MOUNT ST. ODILIA, COMMONLY CALLED "SINT-ODILIËNBERG," IN THE DIOCESE OF RUREMONDEN, WHICH IS DECORATED WITH THE TITLE AND DIGNITY OF A MINOR BASILICA. PIUS PP. XII For the perpetual memory of the matter. The Temple of the Saints Viron, Plechelmi and Otgeri, which, being situated on Mount St. Odilia, later called by that name, served as a fortress from which the Christian Faith radiated, is considered to be a seat of religion distinguished by its antiquity and other

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considerable merits.

[*Latin ed. p. 511*]

The acts of the Most Holy Fathers, volume XII, page 511, record that a light, like a beacon, spread throughout the southern region of Batavia. Indeed, Saint Viro, the bishop, and his companions, founded on that hill near the River Rur, a chapel dedicated to the Blessed Virgin Mary and a monastery of Saint Peter, to which, subsequently, many additions were made, so that it flourished greatly in divine splendor and good fortune. At the beginning of the tenth century, the cult of Saint Odilia arose there, and as a result, that hill came to be commonly called "Caelite." When, however, due to the vicissitudes of affairs and times, the temple and its associated buildings fell into ruin, the Regular Canons of the Holy Sepulchre, entering in the fifteenth century, eagerly sought to restore what had been destroyed; and from that time onward, divine worship and the institution of religious life flourished in that place. However, when, in the following century, innovators ravaged the region, the monastery of Mount Saint Odilia was again severely afflicted. After, by the authority of Paul PP. I, our predecessor, a hierarchical order of the Church was established in the territories of the Netherlands, this ancient seat of piety was assigned to the principal church of Roermond. It is also pleasing to remember that, after so many calamities, the collegiate church, in which Saints Caelite Viro, Plechelmus, and Otgerus were said to be buried, was restored through the common effort and generosity of the faithful; and that the relics of those illustrious men, whom we have mentioned, were solemnly transferred from Roermond to Mount Saint Odilia in the year 1361. When, however, the piety of the faithful increased, the church could no longer contain their multitude, and an addition was made to it, so that the original form and appearance of the temple were restored. Furthermore, the monastery was rebuilt, and Virgins of the Order of the Holy Sepulchre were brought there from Belgium. Therefore, with all things rightly arranged, during the most recent war, in which almost the entire world was consumed, the sacred buildings on Mount Saint Odilia were again severely damaged; and again, as the times softened, this sanctuary was restored to its former splendor by the diocese of Roermond. Moreover, this singular monument of piety has been enriched with indulgences by the beneficence of the Roman Pontiffs, and sacred treasures flow into it, which are distinguished by their elegance and value; nor should we overlook the artistic works by which it is adorned with no small distinction. Considering all these things, the Venerable Brother Joseph Hubert William Lemmens, Bishop of Roermond, requested that we grant this temple, which deserves all praise, the title and rights of a Minor Basilica. Having readily granted these requests, and after consultation with the Sacred Congregation for Sacred Rites, with our certain knowledge and

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mature deliberation, and by the fullness of our Apostolic authority.

[*Latin ed. p. 512*]

The Acts of the Apostolic See – Official Commentary. We elevate to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to sacred buildings of this name, the temple dedicated to God in honor of the Saints Viron, Plechelmus, and Otgerius, and situated on Mount Sainte Odilia, commonly known as "Sint-Odilienberg," within the boundaries of the diocese of Roermond. All contrary provisions notwithstanding. We decree, establish, and declare that these present letters shall remain forever firm, valid, and effective; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that it shall be considered and defined as proper and lawful, and as null and void from now on, if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of July, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, two Apostolic Briefs: SANCTA CLARA VIRGO CAELESTIS PATRONA TELEVISIFICI INVENTI ELIGITUR. PIUS PP. XII For the perpetual memory of the matter. — With the benefit of divine wisdom, the ingenuity of man is made clearer, which, especially in these times, has produced such inventions that move no one to admiration. And the Church, not at all averse to the progress of civil culture and technical art, favors these new aids to doctrine or daily life, provided that they are directed towards good and honesty, and gladly uses them to teach the truth and to spread the principles of religion. In matters so cleverly devised, the television instrument has a place, by which "it is made possible for distant events to be seen by spectators, with their ears and eyes subject to them, at the same point in time at which they occur, and thus they are drawn in, as if they were present, participating in the same events" (Encyclical Letter, "Miranda prorsus," September 8, 1957; A. A. # XXIV, v).

[*Latin ed. p. 513*]

(Acta PU Pp. XII 513 p. 800). By a most wondrous artifice – as We Ourselves have significantly declared, so that no one may be deceived – the greatest benefits, as well as the greatest harms, can arise. Moreover, this art possesses a singular power to influence minds, and that within the confines of the home. Therefore, it seemed prudent to protect this invention with divine protection, so that evils may be prevented, and its proper, and indeed salutary, use may be fostered. The patroness sought for this purpose was Saint Clare, who, as tradition recounts, on a certain night

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of the Nativity of Our Lord Jesus Christ in Assisi, while lying sick in her monastery, heard pious chants being performed in the Franciscan church, as if she were present, and she saw the manger of the Divine Child. Therefore, may Saint Clare, shining with the praise of integrity, and extending a heavenly light in such darkness, preside over this art, and may she ensure that, through the use of this instrument, truth and virtue may flourish, upon which the civil order is founded. Therefore, We willingly accede to the prayers which Venerable Father Joseph Placid Nicolini, Bishop of Assisi, the Superiors of four Franciscan Families, and other distinguished men, have offered to Us on this matter, and to which many Cardinals, Archbishops, and Bishops of the Holy Roman Church have lent their support. Therefore, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We make, establish, declare, in perpetuity, Saint Clare, the Virgin of Assisi, the heavenly patroness of the invention of television, with all the privileges and liturgical honors that properly belong to such patrons. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present Letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of the month of February, in the year 1918, in the nineteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 514*]

Acts of the Apostolic See - Official Commentary 514. ADDRESSES. To those who attended the Second Congress of the Italian Federation of Mediators and Business Agents, convened in Rome, along with conciliators and administrators.

The desire to contribute, to the extent possible within Our resources, to the establishment of a body of sound principles, which may serve to give almost a new soul to the modern world, has led Us to agree to say a few words also to you, beloved sons, gathered in Rome for the Second Congress of the Italian Federation of Mediators and Business Agents. Your Federation is very young, but it can already boast a significant history due to the volume of work, the honesty, and the good will of its members. It was established to unite all the healthy forces of the profession, with the aim of providing for the protection of its interests within the limits of morality and within the framework of the laws; and since the great majority of you, as We have been informed, are composed of men who adhere to Catholic principles and practice, We are confident that your morality is

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Christian, and not one of the many other, false and harmful, which have already attempted, and still attempt today, to establish the correct standard of individual life and of coexistence among the various members of the same society, but in vain.

1. Business – that is, every operation aimed at the exchange of values and goods in order to derive benefit – is exposed to the easy temptation of being concluded by disregarding the principles of Christian morality, or even by denying and rejecting them. When, for example, it is said, "business is business," a rule is formulated that, when elevated to an absolute and universal principle, must be considered among those principles that no Christian conscience can accept: for it is true of economic operations what is true of every human activity: that they are subject to divine, natural, and positive law. Even mediation, which is intended to facilitate the conclusion of business transactions, is a conscious and free human activity; and therefore, the moral problem also arises for it, and you have publicly and Christianly sought to address this issue by coming to ask for Our blessing on your work.

*Given on the 22nd day of June in the year 1958.

[*Latin ed. p. 515*]

Acta Pii PP. XII 515 2. The term "mediator," in its current usage, is not of Latin origin, and even in the medieval period, its use was limited to indicating a specific form of guarantor. As for the substance of the institution itself, little is known about how it was regulated in Roman law, although it is commonly believed that during the classical period, the institution of mediation must have been applied only in the most noble forms of civil nature (e.g., intervention to eliminate causes of discord between friends). Equally little is known about the regulation of mediation in the early Middle Ages, while more copious and precise information is found later in almost all the city statutes. In these statutes, mediation is considered not only as a legitimate private act, but also as a public office, the exercise of which was subject to age restrictions, as well as subordinate to demonstrations of technical competence and morality, and often even to the obligation of an oath. In modern times, as a result of a thorough elaboration of the concept and purposes of the institution in the various and diverse legal systems, the mediator increasingly appears as one who "brings together two or three parties for the conclusion of a business, without being bound to any of them by relationships of collaboration, dependence, or representation." 1 The legal cause or reason for mediation lies in the exchange between a service (that is, the activity aimed at securing the "mediated" party the conclusion of the business) and a compensation that is attributed to the mediator. It can therefore be stated that mediation is a contract, by virtue of which the mediator promises to the party being mediated to provide services to facilitate the conclusion of the business, and this party, in turn, promises to

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pay the mediator an adequate compensation "if the business is concluded as a result of his intervention." 2 The usefulness of the mediator in the conclusion of a business is evident to anyone who considers the number and variety of obstacles that can be encountered on the path that leads to such a conclusion. These obstacles are not only of an objective nature (such as when the desired contracting party is absent), but also, and more often, of a subjective nature (such as when the potential contracting party exists, but must still be convinced of the utility of the business and encouraged to conclude it); in such cases, the absence of the mediator would certainly mean the failure to conclude the business, and the economic and moral consequences would be easily imaginable by anyone who knows that an increase in well-being... 1 2 Cf. Cod. Civ. It. art. 1754. 1. e. art. 1755.

[*Latin ed. p. 516*]

Acta Apostolicae Sedis - Commentarium Officiale 516. The social and economic life of men is very often closely linked to the conclusion of business transactions: of lawful transactions, of course, and obtained by lawful means. Therefore, whoever asserts that the mediator should be considered among the beneficial elements of human society, speaks the truth: the mediator therefore has a right not only to esteem, but also to gratitude from honest individuals.

3. From the responsibility of the mediator and the importance of his function, it follows the necessity of possessing certain abilities and virtues, without which mediation could be morally wrong, as well as socially harmful. You must, above all, be seriously prepared through continuous, profound, and systematic study of the areas in which you practice your profession. You must also be honest in your dealings with the parties involved; and not only in the general sense required by every contractual matter, but also in the specific sense, with reference to the interest manifested and the particular economic purpose pursued through the conclusion of the transaction. The mediator must also be diligent in considering all aspects of the transaction itself, in order to avoid that it sometimes has harmful consequences for the parties involved; this would happen, for example, when the mediator is aware that the buyer he finds offers a favorable price, but does not provide sufficient guarantees of solvency. In such a case, the conclusion of the transaction would produce an effect contrary to what the parties desired.

4. To preparation, honesty, and diligence, the mediator must also have absolute integrity in "communicating to the parties the circumstances known to him, relating to the evaluation and security of the transaction that may influence its conclusion." A lack in this regard could, for him, constitute a moral and legal obligation to compensate for damages, and in certain particular circumstances, even take on the character of a criminal offense.

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5. It is understood that the mediator also has the obligation of appropriate confidentiality, consistent with what has been mentioned above: this must be present in every way, whenever the necessity and opportunity of it result from the nature of the transaction or from the will of the parties involved.

6. And now, beloved children, do not be displeased that the Father and Shepherd of your souls concludes with a thought intended to give you an opportunity for a brief Christian meditation.

[*Latin ed. p. 517*]

Acta Pii PP. XII 517. When We often pronounce the word "mediator" today, Our thoughts naturally turn to Him, who is the only perfect Mediator between God and men, namely, the Man Christ Jesus.

Having fallen, man, through original sin, had experienced a rupture between the divine Creator and the human creature; but no one of the three divine Persons, and especially no human person, could have been a mediator between God and men, in order to bring them back and reunite them. Even the Divine Word, as God, was "most immortal, most blessed," and therefore "far from miserable mortals." Any human individual, as such, was absolutely incapable of standing "in the midst," between humanity and God, precisely because of his misery and his sin. "And the Word became flesh and dwelt among us," bringing with Him to the world, in Christ, reconciliation, and humanity had in the incarnate God, as man, the Mediator, who treated and concluded with God the affair of our salvation. Christ, as man, "is distant from God by nature, and from men by dignity, grace, and glory."

On the other hand, as St. Augustine notes, Christ had in common with God beatitude, and with men mortality; therefore, He could place Himself in the midst to make the dead immortal and the miserable blessed. He is therefore "a good Mediator because He reconciles enemies": "bonus medius, qui reconciliat inimicos."

The devil, on the other hand, interposes himself in order to prevent man from attaining blessed immortality and instead to plunge him into eternal misery. He is therefore like an enemy: "medius malus, qui separat."

However, there is another mediation of Christ, which becomes more urgent every day. Men, indeed, are unfortunately divided among themselves, and often hate and clash with each other; only Christ can interpose Himself among them, "in medio eorum," and say: "Peace be with you."

If He were in the midst of us, and all looked to Him and sought Him, as it is written in 1 Timothy 2:5.

[*Latin ed. p. 518*]

Acta Apostolicae Sedis - Commentarium Officiale 518: In him is truth, the way, and the life; and if we see this, as if by magic, quarrels and strife,

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"malicious disputes and litigations," will cease. 13 You, beloved children, are among men, and you seek to make possible encounter, to make possible agreement. Stand as Jesus would stand; then your profession, as are all professions, can be an instrument of salvation and sanctification for yourselves and for others. And even the world of business, so complex and so exposed to easy and grave temptations, will be a world that belongs to Christ, a world truly Christian.

II. To those who attended the meeting of the "Societatis Oto-Rhino-Laryngologica Latina" held in Romae.

"It is pleasing to us, gentlemen, to receive today the members of the XII Congress of the Latin Society of Oto-rhino-laryngology, which, for the first time since its foundation, has chosen Rome as the venue for its biennial assembly. We are very grateful for the testimony of your devoted attachment, and we offer our best wishes for the success of your work. We are not unaware of the importance of the Latin Society of Oto-rhino-laryngology, which brings together the most qualified specialists, university professors, heads of hospitals, and renowned practitioners from all Latin nations of Europe and America. In this meeting, you are addressing a very complex and still little explored subject: "hormonal and neuro-vegetative disorders in oto-rhino-laryngology." Although the announcement of your Congress and the documentation illustrating it reached us only recently, we could not fail to give it all the interest it deserves, and to share with you the reflections it suggests. Whatever specialty is considered, medical progress takes place along two fundamental directions: the first promotes the analytical study of the structure and function of a particular organ or system; the second examines its relationships with all others, in order to clarify its own physiological role, to determine the remote causes of its disorders, and their influence on the rest of the organism. 13 Cf. Liturg. Feria V in Cena Domini.

* June 29, 1958.

[*Latin ed. p. 519*]

Acts of Pope Pius XII, 519. These two orientations, which are essential for medical research in general, are of particular interest to specialists. Indeed, they condition the real progress of each of the branches, which have divided the field of modern medicine, in order to better serve the interests of the individual and those of science. And when it comes to a specialty such as otolaryngology, which deals with highly differentiated structures and certain organs of the senses, essential for the psycho-physical balance of the individual, it is absolutely necessary not to separate these two fundamental directions of research. Indeed, anyone interested in modern otolaryngology quickly realizes that the incessant effort of collaboration with other disciplines and the study of correlations between organs have been and remain the essential factors that determine its progress. The difficulties of

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such work are easily perceived, for while the study of individual organs requires a mind well-suited for analysis, the study of their correlations requires a wide range of medical knowledge and an intelligence well-versed in the general problems of medicine. The program of your Congress, dedicated to "hormonal and neuro-vegetative disorders in otolaryngology," in fact, addresses many questions of special pathology and strives to relate them to their fundamental causes, that is, to disorders of the endocrine and neuro-vegetative systems, thus illustrating the remarks that We have just made. This is the first time that this subject has been addressed in a comprehensive manner. Moreover, even for each sector of otolaryngology considered separately, the ear, the nose, and the throat, there are few works specifically dedicated to disorders that originate in the endocrine and neuro-vegetative systems. In striving to remedy this deficiency, your present Congress first encounters the difficulty of accurately delimiting analogous subjects, which sometimes overlap partially. The boundary that separates the endocrine system from the neuro-vegetative system is itself uncertain, because it is not a clearly defined local boundary, and these two systems both play a fundamental role in all vital processes, the former with hormones that, through the bloodstream, reach all organs and tissues, and the latter through its ramifications present throughout the organism. It is therefore difficult to distinguish the case in which they are primarily responsible for the symptoms.

[*Latin ed. p. 520*]

Acta Apostolicae Sedis - Official Commentary: 520 pathologies observed, of which some remain prominent, but without being the primary cause of the disorder in question. It is worthwhile to briefly review some aspects of otolaryngological pathology, which originate from hormonal and neurovegetative disturbances, in order to better emphasize their importance.

Many ailments of the ear, that is, of the auditory apparatus proper and the vestibular apparatus, stem from primary alterations of the neurovegetative and hormonal systems. In some of these cases, the auditory function experiences a significant decrease, which can even lead to complete deafness, while disturbances, such as tinnitus, sometimes manifest, capable of profoundly altering the patient's psychological equilibrium, and even leading them to desperate decisions.

One could generally say that acoustic disorders of hormonal or neurovegetative origin, although not less known, certainly attract less attention in common otolaryngology than those of the vestibular apparatus, the organ of balance. These latter manifest in such a dramatic manner that they immediately demand attention, even if affections of the auditory function are not lacking. This is the case of the so-called Meniere's syndromes, many of which have a hormonal and neurovegetative origin; these same factors are also involved in similar syndromes of an allergic and vascular

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nature, which have been known for longer, but are still difficult to interpret in clinical practice.

The expansion of the field of acquired knowledge in this area and the refinement of techniques capable of assisting patients impose upon the specialist physician a duty to advance, but this must go hand in hand with feelings of human understanding and profound charity, which will help him to discern the patient's anguish, to share in his suffering, and to alleviate it.

Alongside the extreme cases, the most serious of which are, on the one hand, sudden deafness, and, on the other, severe ailments of a persistent vertigo, how many others, thanks be to God, are less spectacular, but are accompanied by serious social disadvantages, and are resolved by functional difficulties and partial invalidity!

The physician today has more effective means of action than before; he can intervene successfully in cases that were formerly considered hopeless. When medical treatments do not achieve the desired result, modern surgery and physical therapy come to the rescue, and...

[*Latin ed. p. 521*]

The Acts of Pope Pius XII, 521, while not authorizing the "restoration to the original state," nevertheless allow for the mitigation or elimination of fundamental disorders. It is therefore more important to precisely determine the etiology of each case, so that only the appropriate therapeutic measures are employed, utilizing the rich arsenal of treatments currently available through science. In other areas of otolaryngology, the clinical manifestations may not be as pronounced as those we have discussed in relation to hearing; however, they still reveal serious functional and sensory disturbances. For example, in the nasal cavities, functional and neurovegetative disorders can manifest in various forms, ranging from vasomotor rhinitis to sphenopalatine syndromes, from reflex headaches and cephalalgias of endocrine or neurovegetative origin to epistaxis and atrophic rhinitides. This field, as you know, is very vast and continues to expand as science progresses. The nasal cavity actually fulfills functions far exceeding that of a simple conduit for airflow. From the perspective of respiratory function, it behaves more like a sphincter, an organ for regulating respiratory flow, according to the individual organism's needs. It can also be considered the antechamber of the sense of smell, the importance of which is hardly less for humans than for animals. The sensitivity of the trigeminal nerve and the sense of smell constitute a significant source of information for social life; the sense of smell, for its part, due to its close association with taste, is among the main elements of vegetative self-regulation and, in a certain way, conditions the utilization of food. These functions are therefore not secondary and justify the interest that is given to diseases in this area. Similar considerations apply to endocrine and neurovegetative disorders

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of the pharynx; some of these, in the ultimate stage of hypertrophic or atrophic pharyngitis, constitute quite serious infirmities; likewise, in the nasal cavities, certain atrophic rhinitides can lead to social exclusion and thus severely affect the individual's psycho-physical balance. The larynx, in its dual role as a respiratory pathway and a voice generator, can also be affected quite often. These are generally treatable disorders, but they can nevertheless, like certain acute neurovegetative and hormonal edema, cause dramatic situations from a respiratory standpoint. 34 - ACTA, vol. XXV, n. 11 — 21 - 8 - 1958.

[*Latin ed. p. 522*]

Acta Apostolicae Sedis - Commentarium Officiale 522. Relationes inter glandulas endocrinas, systema neuro-vegetativum et apparatus bronchiale sunt valde intima; hae relationes saepe apparent in casibus de asma bronchiali, quae frequenter sustentantur ab aequilibriis hormonalibus perturbatis et morbis systematis neuro-vegetativi. Causae similes inveniuntur in pathogensi manifestationum quae "allergiae" appellantur, cuius nomen ipsum nos excusat ab praebendo definitiones plus accuratas. Notetur etiam quod hae manifestationes et morbi sunt talis natura, ut per frequentem repetitionem, constituant causam invaliditatis, et in a patiente complexum inferioritatis suscitant, qui eum saepe ad seorsum ab societate retrahendum impellit. Hae breves indicationes sufficiunt ad sublineandam non solum doctrinam, sed etiam utilitatem practicae huius argumenti. Illae demonstrant quod, in campo oto-rhino-laryngologico, alterationes minimae ipsae, in his structuris delicatis, effectus provocare possunt, qui, cum ipsius functionis, aequilibrium psycho-physicum aegroti comprimere possunt. In principio huius Allocutionis, sublineavimus necessitatem continuandi investigationem scientificam medicinam in duobus aspectibus distinctis et complementariis, scilicet in analysi et in correlationibus inter organa. Sed ipsa haec investigatio vocationem professionalem, conceptionem de homine et de mundo, invitat, quae labores tam arduos coronat et eis valorem permanentem confert. Actio vestra, iam tam benefica per se, sensum novum acquirit; illa non solum altam scientiam reflectit, quae patienter per laborem assiduum acquisita est, sed etiam volitionem profundam servire finibus spiritualibus incomparabiliter nobilius. Memores estis responsi quem Dominus noster discipulis Ioannis Baptistae dedit, qui ab ipso interrogabant: "Esne tu qui venire debet, an alium exspectamus?" – "Ite et dicite Ioanni," respondit Iesus, "quae vidistis et audistis: caeci vident, paralytici ambulant, leprosi sanantur, surdi audiunt, mortui resurgunt, et evangelium pauperibus annuntiatur." Miracula Domini erant ergo signa divinitatis eius et missionis; sed, pro aegrotis qui eorum fructus percipiebant, beneficia magna erant. Audemus credere quod, in horis privilegiis, ubi de fine ultimo cogitatis qui labores vestros dirigit, aliquando illud passum Christi inter dolores humanos

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recordamini.

[*Latin ed. p. 523*]

Acta PP. XII, 52, n. 5. From those afflicted, cries of anguish and insistent appeals rose up to him, imploring him to grant health, to restore the use of a paralyzed limb, of a deficient organ! May your actions, as those of Christ delivered the afflicted, also alleviate the suffering of men, and above all, may they prolong the will of the Divine Redeemer, thus preparing hearts for the coming of the Kingdom of God and disposing them for humility and gratitude. May you also heal spiritual infirmities, by remedying those of the body, and may you taste the joy of a life filled with the only goods that will not pass away. We renew to you, gentlemen, the assurance of our esteem for the contribution that you bring to the progress of otolaryngology, and for the dedication that you display towards your patients. May the Lord deign to reward you and fill you with his blessings. We pray this earnestly, and at the same time, we grant you, as a pledge for yourselves, for your families, and for all those who are the object of your care, Our Apostolic Blessing.

To the Women of the Italian Union of the Catholic Action, gathered in Rome to celebrate the fiftieth anniversary of the founding of that Union.

The same sentiments of comfort and hope that flooded the noble heart of Our Predecessor, Saint Pius X, when he approved your nascent Association, you renew today in Our own heart, beloved daughters of the Italian Union of Women of Catholic Action, gathered around Us to celebrate fruitfully this auspicious fiftieth anniversary of the founding of your provident organization. But the splendid reality of so many excellent works accomplished by the UDACI in half a century of life, the numerous and industrious ranks that it embraces under its banners, the proven fidelity to the founding program, but even more so, to the spirit of dedication to the Church and to its Head, which animated its predecessors, add depth and vitality to those sentiments, as only the excellent results already achieved are capable of inspiring. Therefore, join with Us in the hymn of thanksgiving that We wholeheartedly raise to the Almighty, for having inspired and increased such abundant harvests of holiness and of apostolate, as the memory of the past fifty years luminously manifests; and, at the same time,

*Habita die 2 Iulii mensis a. 1958. (Given on the 2nd day of the month of July in the year 1958.)

[*Latin ed. p. 524*]

From the Acts of the Apostolic See - Official Commentary 524: May you draw lessons, proofs, and incentives for the future from the events, trials, and struggles of the past. In order to better assist you in this, as you yourselves desire, we will briefly examine the past fifty years of your Union, not so much to relive the happy moments of its praiseworthy history, but rather

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to point out to you the immediate problems and the most urgent needs that concern you at present, so that you may dedicate your attention and the zeal of your endeavors to them. Comparing, as is customary on such occasions, the development of your association to that of a living organism, the thought naturally turns to its origins, as to its cradle, to revive that aura of hope that always hovers around every new life. Especially you, mothers, know how sweet it is to return in your thoughts to the cradle of your children, when, contemplating them now grown, you admire with tender and almost furtive glances the vigor of their youth and maturity, the dynamism of their spirit, especially when applied to works crowned with favorable success. Having now become valuable members of society, you rejoice in picturing them still as tender children, pausing to examine the distant and ever-living memories of their childhood, if their first cries and gestures ever foreshadowed, in some way, the present reality. Now, if you turn your gaze to the cradle of your Union, you will find in the first voices, intentions, actions, and people that accompanied its foundation, just as many foreshadowings of its future vitality, the genuine and healthy roots from which it drew the sap, by virtue of which it grew in importance and fruitfulness. Above all, overshadowing the memories of the origins is the excellent spirit of St. Pius X, whom you yourselves have designated in your writings as the "Founder" of the Union, seconded by the chosen soul of the first President, Maria Cristina dei Principi Giustiniani Bandini, a woman of strong Christian character, prudently bold and open to the problems of her time. Under the onslaught of the secularist storm, which aimed, with some success, to segregate the Church from public life, and to stiffen the action of Catholics with the icy wind of silence and mockery, your founder felt the call of God, which called your class to stand with the healthy and Christian forces of the nation, and raised, as it were, the exhortation of the Prince of the Apostles: "Be firm in the faith" (1 Peter 5:9). The motto, destined to remain operative even in the future, interprets... 1 Peter 5:9.

[*Latin ed. p. 525*]

The Acts of Pope Pius XII, page 525, with timeliness and almost as a clarion call for holy renewal, the other, a positive and universal program, chosen by Saint Pius X, for his pontificate: "To restore all things in Christ: to bring all things, both those of heaven and those of earth, into Christ." Thus, in a climate heated by struggles, with bold intentions, in humble and obedient dedication to the Church, the new shoot of the Union of Catholic Women blossomed. The first exhortations addressed by the holy Pope still resonate effectively in your hearts, and are worthy of being repeated in this present circumstance: "United, you will be able to better achieve those means that are necessary to fulfill your duties in the family and in civil society"; and the words of those who were placed as leaders in the early steps of the Union: "Go forth into the field, go forth to fight

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the holy battles of the Lord, to spread the kingdom of Jesus Christ with word and example, to pour forth the treasures of Christian charity among families and in society"; but with particular satisfaction, you cherish among your most precious memories of that time the testimony of trust expressed by Saint Pius X, almost with a prophetic tone: "The Catholic Women in Italy will do great things: ...it will be for them to make Italy Christian." To make Italy Christian; to spread the Kingdom of Christ; to fulfill the social mission proper to woman, so that she may appear as an angel of love amidst human sorrows; to make practical, effective, and responsive to the needs of the times the works to which women dedicate themselves in the fields of religion, charity, and social action; to do, in a word, great things for the benefit of the Church and the Fatherland: such were the auspicious omens and the lofty aspirations of the nascent Union of Catholic Women, which are derived from its early documents. There were those who, accustomed to too narrow views of men and things, considered such an ideal a pious illusion or an ill-advised and undesirable undertaking; but the splendid testimony that is now able to be given by the past fifty years not only supports those who desired the inclusion of the Christian woman in the external works of the apostolate, but also teaches how the works of God are born and develop, namely, with humility, silence, prayer, and perseverance on the part of man, and, on the part of God, with His effective and decisive assistance that overcomes every weakness and opposition. Your Union has relived, in its own proportions, the parable of the small seed, in almost all its vicissitudes as indicated by the Divine Master. But the aspects that best reflect the similarity of *Eph. 1:10. Cf. Matth. 13:3 and following; Luke 13:19; John 12:24.

[*Latin ed. p. 526*]

Acts of the Apostolic See - Official Commentary 526. Your Union, with its dedication to the evangelical seed, is its "goodness" and its rapid and secure development. The Union, from its very beginning, has been a "good seed" for the entirety of its members: the Christian formation and practice of its associates; the apostolate among their own class; and action for the benefit of civil society. In the perfect geometric form of this triangle of Christian life, which is advisable for every layperson living in the world, the Union has carried out its intense and multifaceted activity, adapting with prompt intelligence to the needs of the times and regions, and constantly expanding the dimensions of its work and its influence on the nation. If we did not fear reducing your splendid history to a mere list of works, we would linger long to recall them individually; however, we cannot help but mention some, such as, for example, in the field of religious formation, the systematic courses of instruction that are held annually in the individual sections, the extraordinary conferences on spirituality, the "perennial devotions to Mary," the study circles of recently published papal encycli-

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cals, the Higher School of Apostolate, the "Conferences" dedicated to the blessed soul of the Most Reverend Maria Cristina of Savoy, the spiritual retreats of one or more days, the particular devotions of the Union, and the solemn acts of worship. Less conspicuous, perhaps, these endeavors have been and will always be the secret of the good success of every outward activity in the field of God. Equally noteworthy is the flourishing of the countless apostolic works, often marked by you with significant and felicitous titles, such as: the Apostolate of the Cradle, the "Almira of the Poor," "Mater Parvulorum," the "Herald of the Chosen Pope" in the catechetical schools. The apostolic work, which in its early years aimed primarily to suppress the then-rampant impiety, confronting, as best it could, the assaults of the enemy against the Christian education of youth, the sacredness of the family, the constant fulfillment of religious duties, and respect for the Vicar of Christ, has gradually taken on positive values, almost a holy counter-offensive, by bringing the Christian message beyond the boundaries of the adversary. The past fifty years also show a comforting "growth" in civic and social activities, in accordance with the increased vigor of other Catholic forces. If we compare the timid and hesitant steps taken by the Union in its early days in the field of assistance to the working classes and social service, with the stable and well-ordered implementations of the present, one cannot help but thank the Lord once again for having...

[*Latin ed. p. 527*]

Acta Pii PP. XII 527 4, a work aroused "in tempore necessitatis" (in a time of necessity) by so provident an undertaking. It is also noted how such extensive results were achieved through silent and tenacious effort in areas that sometimes seemed distant, if not even foreign, to strictly social problems; yet in these, new generations were prepared to address the demands of justice that were maturing, and above all, they were educated in sensitivity towards the common good. From those vanguard groups, which in the early decades could do nothing else – and generously did – but protest against the advocates of divorce, assist war widows, provide families with news of missing soldiers, and remind public opinion of the woman's right to vote, have sprung the ranks of expert and confident guides of the female sector, who today, with honor, engage in the various sectors of social life. Where the resemblance of the Union to the evangelical seed is most clearly manifested, even with dates and figures, is in its rapid development into a large body, truly resembling a tree with a dense crown, where the birds of the sky find refuge and rest. The hundreds of committees and the many thousands of members, in almost every Italian parish, of which your chronicles speak from the very first decade, are, in themselves, eloquent testimonies of the health of the organization and its orderly discipline. It is always true that in the field of associations, high figures can lead to misjudgment regarding the actual strength, which derives from quality

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rather than quantity; however, from what has been said and together with the figures presented at your Congresses, it is permissible to argue in favor of the vast fruitfulness of your Union in the field of apostolate. More persuasive, without doubt, are the shoots that have sprouted from its roots and become robust, independent plants: first, the excellent Female Youth of the Catholic Action, the Association of Children, and, in part as a graft, in part as a bud, the female branch of the University Federation. Recently, in the immediate post-war period, when your homeland prepared to reorganize public and private institutions, the Union of Women of Catholic Action appeared, in many cases, the best-stocked and thoroughly healthy nursery for supplying its members to the many movements of religious and social renewal that pressing necessities demanded, even in the female sphere. To provide suitable members to associations that pursue specific aims, provided that it does not lead to... Ps. 31, 6. Cf. Matth. 13, 32.

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - Commentarium Officiale, as you say, the "draining" of the Union, not only returns praise to your association, but can also be considered one of its main objectives. The present needs and problems of the female world, so different in nature and object, sometimes require separate groups, carefully prepared and diligent in a specific action. The Union itself, moreover, has understood this need, demonstrating it by more clearly defining its objectives and by establishing relationships of collaboration with these movements, in a united effort towards a common goal, which was already, in the past, entirely and solely yours: to lead the female segment of the nation to implement the Christian ideal in every important sector of life. We have therefore learned with great pleasure that within the Union, you have begun to move towards recruitment by category, distinguishing between urban and rural classes, whose different needs require appropriate methods of penetration and cultivation; that, through good understandings, either outside or within the Action Catholique proper, or directly or with specific activities, you carefully cultivate well-defined categories, such as parents, teachers, nurses, guardians of childhood, young women living outside their families, farm laborers, emigrants, and similar classes; that, among all external activities, you prefer those aimed at defending the religion from the assaults of atheism and of un-Catholic sects, at the formation of truly Christian mothers, at the vigilance over the morality of fashion, of spectacles, of the media, of leisure, at the good functioning of the school and of the educational work in families; that, in the civic-social sphere, you are occupied with commendable diligence in the protection of the rights and the observance of the duties of women, in their professional preparation, at the same time performing a work of high civic virtue and Christian charity. As we have already mentioned at the beginning of our discourse, the history and the present

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activities of your Union must aim to enlighten and encourage you in the future, which we already wish to be even more fruitful. In what way can you equal and surpass the past? Above all, hold fast to the principle that the Women's Union of Catholic Action is still necessary to the Church and to the Nation, and that it still enjoys the trust of the Vicar of Christ. The reasons that led Saint Pius X to approve it and to hope greatly in it, not only still exist today, but are becoming increasingly well-founded and urgent. Certain sectors, enterprises, and methods of apostolate cannot be entrusted to anyone other than the particularly sensitive and always maternal heart of women. If it were necessary to change directions, works, and systems, to adapt the action to the times, no change...

[*Latin ed. p. 529*]

The Acts of Pope Pius XII, page 529, perfectly illustrates the aforementioned "triangle of Christian life," within which are circumscribed the supreme aims of the Union, namely, the Christian formation and practice of its members, external apostolate, and civic-social action. But it must never be emphasized enough the first and principal of these aims. It might perhaps be tolerated that the attainment of the other two be hindered by adverse circumstances, particularly if one considers the personal conditions of the individual members, and that the aims proposed by the Union remain unfulfilled due to external causes; but a shipwreck in the Christian formation and practice of its members cannot be tolerated. Within these lies the intimate and irreplaceable strength of every religious organization; these are the sources from which charity and zeal spring forth, which temper the minds in cohesion and discipline, and render them enlightened, generous, and fearless; this is the inner strength that terrifies adversaries, who vainly envy it and strive to emulate it, creating myths from human passions. Your Union, as well as other Catholic associations of apostolate, should fear no adversaries more than the spiritual aridity of its own members. From all of this, it is concluded how great is the responsibility of the ecclesiastical assistant, whose ministry, exercised with exemplary priestly spirit and with an unblemished life, consists primarily in guiding and encouraging souls towards sanctification. The statutes of the Union, with great wisdom, attribute to him a considerable authority, not only because he must guarantee the title of "Catholic" to your "action," especially through full conformity and obedience to the teachings and intentions of this Apostolic See, but also because he must communicate to it the sanctifying fire of the divine Spirit. It has, moreover, been noted by you yourselves: in those parishes where your Association can count on an ecclesiastical assistant, excellent in the fulfillment of his most sacred priestly duties and diligent in applying the rules of the Union's statutes, the fervor and pace of Christian life and apostolic works are more intense, the level of religious instruction is higher, charitable assistance

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is well distributed, the defense of Christian principles is more prompt, families are healthier, and the people are more faithful to the Church. It is therefore your duty to pray to the Lord of the harvest, that He may send you such guides, and, having them, to allow yourselves to be led by them. To equal and surpass the past! This is the commitment we propose to the Union of Women of the Catholic Action, on the threshold of the second half-century. To surpass it through rectitude of intentions, through the multitude of works, through the abundance of results. Does the thought of such a surpassing perhaps frighten you?

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary. It is true; your Christian humility reminds you of human weakness, and it points out that those who preceded you in the holy struggle of the apostolate possessed extraordinary qualities and virtues; perhaps the present conditions of the world and of human society appear more difficult than in the past; perhaps you feel almost lost in the ocean of new needs to be faced; perhaps you are discouraged by the imposing array of the forces of evil. All of this is not a valid reason to withdraw your hand from the plow and interrupt the furrow, for God is with you. You are His instruments, invited by Him to sow the good seed in the world; for His glory, you expend your efforts. Look to Her, who belongs to you in a special way as Mother and Queen, the Most Holy Mary, and repeat her act of faith and humility: "Behold, 6 the handmaid of the Lord; let it be done to me according to thy word," as the first members of the association already said. Let the intensity of your trust in God be such that it merits the praise already given by the divine Master to the woman of Canaan: "O woman, great is thy faith," followed by the promise: "thy will be done." 7 God offers His power to those creatures who humbly trust in Him. Therefore, do not fear to plan new works, to extend your sphere of action, to confront the steps of the enemy who seems stronger than you, to "will" any undertaking that redounds to divine glory, to the increase of the Church, to the salvation of your own souls and those of others. So that this Our desire may be fulfilled, we invoke the heavenly favors upon you who are present here and upon the ranks of the members scattered throughout the peninsula, and we impart to all, with all our heart, Our paternal Apostolic Blessing. IV To the Girls of the Italian Sodality for the Catholic Action, who had come to Rome in the fortieth year from the founding of the same Sodality. * Four months ago, beloved daughters, this very square was filled with joyful and eager youth, and We felt compelled to confide to them Our hope that a better future was being prepared for the Church, and through the Church, for the entire world. "Luke 1, 38. 7

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Matthew 15, 28. * Given on the 13th day of July, in the year 1958.

[*Latin ed. p. 531*]

Acta PU Pp. XII 531 It was not through a sudden enthusiasm, which certainly might seem easy in the face of such a magnificent spectacle; nor was it through the desire to encourage those young people to action and to a peaceful struggle for the coming of the Kingdom of Christ; but rather, the need to express Our profound conviction led Us to evoke before the immense throng of those young people the spring, which comes after a harsh winter and precedes a fertile summer, rich in fruits. This Our expectation is strengthened today, observing the joy on your faces, thinking of the fragrance of your souls, contemplating the splendor of the divine life that is within you and that shines forth from all of your being: and behold, to Our eyes as Father, it seems that this square is transformed, as if by magic, into a splendid flowerbed. You, beloved daughters, are certainly in the bloom of youth, in the bloom of life; you are therefore the flower of the Church, the flower of humanity, the flower of the world. Flowers, always wonderful in their almost incalculable variety.

1. Who does not know the variety of flowers? It derives from the places in which they thrive, from the times in which they sprout, from the cultivation of which they are in need, from the difference in colors and fragrances, from the diversity of the purpose to which they are destined. The first gift of spring are the primroses: small stars, filled with fragrant nectar, often at ground level or bent by their weight on a fragile stem. There are flowers that bloom alone at the end of a stem, or that gather in clusters with different shapes and densities; flowers that bloom from bottom to top on a single stem, or that open at the end of stems with combined branches and lengths, giving the impression of being a single, large flower. There are mountain flowers, exposed to the rigors of cold, to torrential downpours, to the powerful lashes of the winds; field flowers, which are born and grow almost haphazardly and without particular care; which can be picked or left to wither or be trampled upon; garden flowers, for which, even in the last days of winter, there is a sense of anticipation, and which then almost suddenly transform into a colorful carpet. Flowers, for which the soil is prepared, the appropriate nutrients are provided, and the types are chosen. And there are greenhouse flowers, which are like an accessory to the garden, intended for the cultivation of plants that would not sprout or bloom in the open air; greenhouse flowers, where everything is conditioned, the light, the heat, the humidity; which are born, develop, and multiply, without almost being...

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Commentarium Officiale, influenced by the external atmosphere, but which, nevertheless, must have air, when the

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temperature permits, in order to avoid withering or growing weak. 2. We were speaking of flowers, beloved daughters, and the thought persistently turned to you. Perhaps some of you are not exposed, like mountain flowers, to the onslaught of winds and the impact of storms? And what are the taunts, of which you are sometimes the object, the insinuations, with which they attempt to diminish the splendor of your spiritual beauty; what are the insults, with which they seek to discourage you, the invitations to evil, with which they wish to set snares for your souls, and then bind them with the chains of guilt? Others are in the condition of wildflowers, because there is no one in their homes to properly assist them: small, wild flowers, which the Association has discovered and welcomed; so many of you, who would have remained without assistance and would not have developed, or would have seen their stems bent and the petals of their corollas scattered, now beautify and adorn the world in which they live. However, a large part of you can be said to have been born and raised in well-cultivated gardens; the Association was able to almost take you into its arms when you were very young; it supported you when you were beloved; it guided you, almost holding you by the hand, when you were aspirants; as young women, you took your first steps with trepidation on the path of spiritual life and apostolic action. Today, as full members, it comforts you, illuminates you, and guides you in the first encounters with life, in the first battles of your sometimes troubled youth. Those among you who live as in a greenhouse—that is, the boarding students of religious institutions—certainly find in the Association of Catholic Action—as, indeed, in other similar organizations that the Church blesses and recommends—a suitable means to increasingly benefit from the particularly intense care that is provided to you. 3. But, speaking of the variety of flowers, We were alluding to the diversity of the purpose to which they are destined. And here, We would like your meditation to focus on two types of flowers, which, in one way or another, should encompass all of you: there are, indeed, flowers that remain such always and are destined to be picked without giving rise to the sprouting of new lives; and flowers that first beautify the plant and then, when the petals have fallen, give way to the fruits. a) Some of you—not all of you, and not even the majority of you—

[*Latin ed. p. 533*]

Acta PU Pp. XII 533 voi – will be called by God to virginal consecration. We would certainly do an injustice to your generosity and your traditional enthusiasm, if we were to fear speaking to you with clarity, as befits a Father, who confides his anxieties to his daughters, and knows that they are all ready, all eager, unconditionally devoted to Christ and the Church. Look, beloved daughters, at the world. It seems indifferent to the values of the spirit, often even hostile to what God reminds it of, its needs

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and its desires; and yet it invokes the presence of Christian virgins, wherever there is weakness to support, comfort to give, a tear to dry. Orphans want a mother; the sick seek someone to assist them with disinterestedness and love; the elderly, weakened by age, implore filial support; parents and guardians ask for schools and institutions directed by religious women; mission lands call for legions of women consecrated to God to be sent to them. The Pope knows that the requests arrive numerous every day; that while so many young women in many sectors of life remain idle and sadly murmur: "nemo nos conduxit" – no one has employed us; here it is precisely the case to repeat, almost with anguish: "messis quidem multa" – Then he saith to his disciples, The harvest indeed is great, but the labourers are few. Therefore, if the Lord truly calls you, respond generously with a "yes." Oh, we know, beloved daughters; you would have to renounce your father, your mother, your human spouse, your children; renounce what you possess, and almost even yourselves. But do not be afraid: in this renunciation there is a profound, unspeakable joy, even here on earth; and then in heaven a special aureole of glory awaits you, because you will be among those who "follow the Lamb wherever he goes": "sequuntur Agnum quocumque ierit."

3 b) There are others among you – and they are the vast majority – whom God has called, or will soon call, to be flowers, which will not remain as such, because they must one day, if it pleases God, bear fruit in a holy family. We have had to repeatedly refute the error of those who claim that the Christian virgin is something mutilated, incomplete: something that does not attain the perfection of her being. Virginity, on the contrary, is like an angelic life; it is a state, by its superior excellence, superior to the married state.

[*Latin ed. p. 534*]

The rites, on the other hand, do not detract from the beauty and grandeur of conjugal life. Therefore, be aware, beloved daughters, and from this very moment, of the greatness of the Christian bride, the Christian mother. If such awareness is timely and clear within you, you will be led to omit nothing in order to prepare yourselves worthily for the sublime mission that awaits you. One day – and we paternally wish you this – you will prostrate yourselves before the altar, and a young man, determined to live his life with you, will be near. On that day, you will be bound by a bond, of which God is the author, whose matter is most noble, whose consent is sacred; a contract which Jesus willed to elevate to the dignity of a sacrament, thus placing it among those things which are and appear to be the most suggestive and most salutary consequences of the Incarnation. For, having become man, God made human nature a real instrument of life for the divine Word, for the second Person of the Most Holy Trinity. The works of Christ were thus works of God, and consequently had divine

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value. Because the Incarnation is the mystery by which a human body and soul formed with the divine nature of the Word one person, so that the Apostle John could write: "The Word was made flesh." Effect of the grace, which is conferred "according to the measure in which the Incarnate Word willed to bestow it," is that men, with their soul, their intellect, their will, and their actions, and even with their body, are truly made partakers of the divine nature, and become sons of God. In this way, Christian marriages also acquire a special dignity, and through the Sacrament of marriage, a human institution – the family – is transformed into an instrument of divine action, so that it is directly sanctified, and your very conjugal union receives a most particular imprint of God. But if your state will one day be so great; if you are called to be, one day, cooperators of God in the transmission of life, it is necessary that within you there be born and constantly strengthened the firm will to be saints: to be such as brides, in the very conjugal union and in the very exercise of your love. Alongside the bright ranks, which we hope will grow more and more each day, of virgins, there will thus be the multitude of holy brides. These will not be content to ask God for the simple blessing of their love and their union, "Io. 1, 14. • Cf. Eph. 4, 7.

[*Latin ed. p. 535*]

Acta Pii PP. XII 535: They will implore from Him that He may deposit a mysterious seed in their souls, made almost one soul with their spouse; a seed which will blossom and bear fruit in their sanctification and in that of their children. Beloved young women of the Catholic Action! In this springtime of the Church, you must blossom: "Florete flores." Every attempt to make you wither, to make you lose the fragrance which constitutes your charm, must find you undaunted and ready for every trial. Blossom, beloved daughters, and multiply. Multiply yourselves as flowers multiply, those jealously guarded in greenhouses, those cultivated in gardens, those scattered in fields, those that wave on the peaks of mountains. Blossom, multiply yourselves: but strive each day to acquire a greater awareness that other flowers adorn other flowerbeds in the one wondrous garden, which is the Church. To all the flowers, to all the flowerbeds, look, beloved daughters, with profound sympathy and with unwavering fraternal spirit of collaboration. To this blossoming of charity among yourselves, and of yourselves with all others, will be subordinated the very blossoming of your souls. There is a Woman – you know it – upon whom God willed to bestow His gaze with infinite tenderness, having destined her to be His Mother. His almighty love preserved her virginity intact, and together gave her the crown of bride and the dignity of mother. Look to her as to your unsurpassed and unsurpassable model: look to Mary, lily of the valleys, who nevertheless bore fruit through the operation of the Holy Spirit, and gave to the world Jesus. If you look to her, if you imitate her, your freshness

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will remain intact, your fragrance unalterable, your charm immutable.

[*Latin ed. p. 536*]

Acts of the Apostolic See - Official Commentary 536

ACTS OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE SACRED OFFICE

NOTICE

It has been brought to the attention of this Supreme Congregation that in a certain translation into the vernacular of the New Order of the Mass, the words "<Mysterium Fidei>" were omitted in the formula of consecration of the chalice. Furthermore, it has been reported that certain priests are omitting these same words during the celebration of the Mass itself. Therefore, this Supreme Congregation warns that it is forbidden to introduce any changes into a matter so sacred, and to mutilate or alter the editions of liturgical books (cf. canon 1399, 10°). Therefore, let the Bishops, in accordance with the Notification of the Holy Office of February 14, 1958, diligently observe the prescriptions of the sacred canons concerning divine worship, and let them vigilantly ensure that no one dares to introduce any alteration, even the smallest, into the matter and form of the Sacraments.

Given at Rome, from the offices of the Holy Office, on this twenty-fourth day of July, in the year 1958.

Arcturus De Jorio, Notary

SACRED CONSISTORIAL CONGREGATION

OF SAINT PAUL

IN BRAZIL

- S ORO CABANA

- CAMPINENSE

- SANTOS

- TAUBATÉ

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- PIRACICABA

- SAINT CHARLES IN BRAZIL

- RIBEIRÃO PRETO

- JABOTICABAL

- RIVI NIGRI

DECREE CONCERNING THE CHANGE OF BOUNDARIES

Consulting the greater good of souls,

His Eminence, the Most Reverend Cardinal Charles Carmel de Vasconcellos Motta, Archbishop of São Paulo in Brazil,

Most Reverend, Most Reverend,

Bishop Joseph Charles de Aguirre, Bishop of Soro-

[*Latin ed. p. 537*]

The Sacred Consistorial Congregation, 537, having received petitions from Paulus Tarsensis Campos, Bishop of Campinas; Idilius Ioseph Soares, Bishop of Santos; Franciscus Borgia de Amaral, Bishop of Taubaté; Ernestus de Paula, Bishop of Piracicaba; Rudericus Serra, Bishop of St. Charles in Brazil; Libanius Lafayette, Bishop of Riopreto; Ioseph Varani, titular Bishop of Altava, coadjutor with right of succession and Apostolic Administrator *sede plena* of Jaboticabal; and Aloisius de Amaral Mousinho, Bishop of Bivi Nigri, who unanimously requested that the boundaries of their respective territories be somewhat altered, so that they might be more suitably arranged, the Sacred Consistorial Congregation, having considered the favorable opinion of His Most Reverend Excellency, Armandus Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the United States of Brazil, and having determined that such alterations would serve the eternal salvation of souls, and with the power specially granted to it by the Most Holy Lord, our Pope Pius Divine Providence XI, graciously approved these requests. Therefore, with the consent of those who are, or are presumed to be, concerned, the following Decree is issued:

1. From the archdiocese of St. Paul in Brazil, the following are separated:

a) A portion of the territory of the municipality of Sorocaba, which is within the same archdiocese of St. Paul in Brazil, and it is permanently attached to the diocese of Sorocaba, so that the entire territory of the aforementioned municipality of Sorocaba, as now defined by civil law, belongs

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to the diocese of Sorocaba;

b) The entire territory of the civil district and parish of Louveira, belonging to the municipality of Vinhedo, is assigned to the diocese of Campinas, so that the entire territory of the aforementioned municipality of Vinhedo, as now defined by civil law, belongs to the diocese of Campinas;

2. From the diocese of Santos, the entire territory of the municipalities of Ubatuba and Caraguatatuba is separated, and it is permanently assigned to the diocese of Taubaté;

3. From the diocese of Campinas, the entire territory, as now defined by civil law, of the municipalities of Rio Claro, Santa Gertrudes, and Cordeirópolis is separated, and it is permanently attached to the diocese of Piracicaba;

4. From the diocese of St. Charles in Brazil, the following are separated:

[*Latin ed. p. 538*]

Acta Apostolicae Sedis - Official Commentary 538:

a) The civil boundaries are defined, and Anápolis and Corumbataí are assigned to the Piracicaba diocese;

b) The territory of the parish of Saint Matthew, belonging to the municipality of Guaraci, is assigned to the Jaboatiá diocese;

c) The entire territory of the municipality of Barueri is separated from the Ribeirão Preto diocese, along with the civil district of Pradópolis and the place commonly called Martinho Prado, which belong to the municipality of Guaraci, and these are permanently attached to the Jaboatiá diocese, so that the entire territory of the aforementioned municipalities of Barueri and Guaraci, as currently defined by civil law, belongs to the Jaboatiá diocese;

d) From the Ribeirão Preto diocese is separated:

a) The entire territory of the municipality of Fernando Prestes, as now defined by civil law, and this is assigned to the Jaboatiá diocese;

b) The places commonly called Candido Rodrigues and Vila Negra, belonging to the municipality of Taquaritinga, and these are permanently attached to the diocese of Saint Charles in Brazil; consequently, the entire territory of the aforementioned municipality of Taquaritinga, as currently defined by civil law, will be within the boundaries of the diocese of Saint Charles in Brazil;

e) Finally, this Holy Congregation, having removed all possibility of doubt, declares:

a) The entire territory of the municipality of Franco da Rocha, as currently defined by civil law, belongs to the diocese of Bragança Paulista in Brazil;

b) The diocese of Saint Andrew in Brazil is established with the entire

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territory, and these territories, as currently defined by civil law, comprise the municipalities of Santo André, São Bernardo do Campo, São Caetano do Sul, Mauá, and Ribeirão Pires.

The Sacred Consistorial Congregation, maintaining the aforementioned boundaries of the aforementioned archdioceses and dioceses, orders that documents and all acts pertaining to these territories be transferred from the curia from which they originated to the curial office of the diocese to which they are newly attached; with regard to the clergy, it is decreed that as soon as the present Decree is put into effect, the priests of the Church are considered to be assigned to the diocese in whose territory they legitimately hold a benefice or ecclesiastical office; other clergy of the Church will remain incardinated in the territory in which they legitimately have their domicile.

Regarding all of the above, the same Holy Congregation orders their execution.

[*Latin ed. p. 539*]

The Sacred Consistorial Congregation has deemed it fitting to appoint the Reverend Father Armand of Lombardy, granting him the necessary and appropriate powers, including the power to delegate to any man established in ecclesiastical dignity, to carry out the aforementioned purpose, with the obligation to remit to the same Holy Congregation, as soon as possible, a certified copy of the completed act. Regarding these matters, the present Consistorial Decree shall be valid as if it were issued with an Apostolic letter bearing the seal. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 14th of February, 1958. MARCELLUS Cardinal MIMMI, Secretary; and JOSEPH Ferretto, Assistant II.

MECHLIN-GAND: DECREE CONCERNING THE CHANGE OF DIOCESAN BOUNDARIES.

The Most Eminent and Reverend Father Joseph Ernest, Servant of God, Cardinal van Roey, Archbishop of Mechlin, and the Most Excellent Father Charles Justin Calewaert, Bishop of Gand, seeking the greater spiritual benefit of the flock entrusted to them, have earnestly requested the Apostolic See that the parish of Santa Ana, which extends along the left bank of the river Scheldt and belongs to the territory of the city of Antwerp, be attached to the Archdiocese of Mechlin.

The Sacred Consistorial Congregation, having heard the favorable opinion of the Reverend Father Ephrem Forni, titular Archbishop of Darnita and Apostolic Nuncio in Belgium, considering that such a change would be beneficial to the souls involved, has deemed it fitting to accept the aforementioned requests. Therefore, with the consent of those who have an inter-

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est in the matter, or are presumed to have such an interest, and by virtue of the special powers granted to it by Our Most Holy Father, Pope Pius XII, by the Divine Providence, in this Consistorial Decree, which shall be valid as if it were issued with an Apostolic letter bearing the seal, the aforementioned parish of Santa Ana is separated from the Diocese of Gand and permanently attached to the Archdiocese of Mechlin – thereby changing the diocesan boundaries – together with its clergy.

[*Latin ed. p. 540*]

Acts of the Apostolic See - Official Commentary. Concerning 540 churches, chapels, houses, pious foundations, and all other ecclesiastical goods. Furthermore, the aforementioned Holy Congregation mandates that the documents and records pertaining to the aforementioned parish of Saint Anne, and its clergy, faithful, and temporal goods, be transmitted from the Gandavensi Curia to the Mechelinian Curia, as soon as it is permissible. To accomplish these matters, the aforementioned Eminent Prelate, Father Ephrem Forni, is granted the necessary and appropriate powers, including the authority to delegate to any person holding an ecclesiastical office, the task of submitting to the aforementioned Holy Congregation, as soon as it is permissible, an authentic copy of the executed act. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 24th day of the month of February, in the year 1958. MARCELLUS Card. MIMMI, Secretary. L. © S. Joseph Ferretto, Third Assistant.

CAMPANIENSIS IN BRASILIA-GUAXUPENSIS DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

For the sake of the spiritual good of the faithful, the Most Reverend Prelates, Innocent Engelke, Bishop of Campanha in Brazil, and Ignatius John Dal Monte, Bishop of Guaxupé, petitioned the Apostolic See to detach the territory of the civil district and parish commonly known as Barranco Alto, belonging to the municipality of Alfenas, from the diocese of Campanha, and to annex it to the diocese of Guaxupé, so that the ecclesiastical boundaries of the dioceses would coincide with the civil boundaries of the aforementioned municipality of Alfenas, up to the river Bio Sapucaí.

This Sacred Congregation Consistorial, having received the favorable opinion of the Most Reverend Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the United States of Brazil, approved this alteration, which is deemed beneficial for the salvation of souls, by special decree.

[*Latin ed. p. 541*]

The Sacred Consistorial Congregation, having considered the faculties granted to it by Our Most Holy Father, Pope Pius XII, by Divine Providence, has decided to approve the aforementioned petitions. Therefore, with the

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consent of those who have an interest in the matter, or are presumed to have such an interest, the present Decree transfers the entire territory of the aforementioned civil district, and the parish of Barranco Alto, from the diocese of Campanha in Brazil, and permanently assigns them to the diocese of Guaxupé, together with all their houses, ecclesiastical goods, and pious foundations, with the boundaries being those of the diocese of Campanha in Brazil or the diocese of Guaxupé, as the case may be. Furthermore, the Sacred Congregation decrees that priests legitimately holding a benefice or ecclesiastical office in the aforementioned parish of Barranco Alto, and clerics having a legitimate domicile there, shall be considered incardinated in the diocese of Guaxupé as soon as the present Decree has been put into effect. All acts and documents pertaining to the aforementioned territory shall be transmitted from the archives of the Campanha Curia in Brazil to the archives of the Guaxupé Curia as soon as possible. To carry out all of these matters, the aforementioned Most Reverend Monsignor Arman Lombardi is appointed by the same Sacred Consistorial Congregation, and is granted the necessary and appropriate faculties, including the power to delegate to any person holding an ecclesiastical office, the task of carrying out the aforementioned purpose, with the obligation to report to the Sacred Consistorial Congregation, as soon as it is permissible, a true copy of the completed execution. Concerning the matters above, the present Consistorial Decree shall be valid as if it were issued with Apostolic Letters sealed with lead. Contrary provisions notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 3rd of March, 1958. MARCELLUS Card. MIMMI, Secretary. © S. Joseph Ferretto, Assistant.

[*Latin ed. p. 542*]

Acts of the Apostolic See - Official Commentary 542. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. PROVISIONS REGARDING CHURCHES. His Most Holy Lord Pope Pius, by Divine Providence XII, has deemed it fitting to provide new pastors for the following churches, namely: on May 7, 1958. — To the Cathedral archiepiscopal metropolitan Church of Karachi, he appointed Joseph Mary Anthony da Conceiçao Cordeiro, from the secular clergy of the same archdiocese. — To the Cathedral episcopal Church of Hyderabad in Pakistan, recently established, he appointed James Cornelius van Miltenburg, formerly the Archbishop of Karachi, retaining the title of Archbishop *ad personam*. — To the Cathedral episcopal Church of Tanga, recently established, he appointed Reverend Father Eugene Arthurs, from the Society of Maryknoll for foreign missions, formerly the Apostolic Prefect of the apostolic prefecture of the same name. — To the titular episcopal Church of Mastaure in Asia, he appointed Reverend Father Nicholas Kinsch, from the Congregation of Priests of the Sacred Heart of Jesus, whom he appointed Apostolic Vicar of the apostolic vicariate of Stanley. On

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June 11th. — To the Cathedral episcopal Church of Willemstad, recently established, he appointed Reverend Father John Mary Michael Holterman, of the Order of the Friars Preachers, formerly the titular Bishop of Vagada and Apostolic Vicar of the apostolic vicariate of Curacao. — To the Cathedral episcopal Church of Paramaribo, recently established, he appointed Reverend Father Stephen Kuijpers, from the Congregation of the Most Holy Redeemer, formerly the Bishop of Termessus and Apostolic Vicar of the apostolic vicariate of Guyana in Holland. II. APPOINTMENTS. By decree, as stated below, the Sacred Congregation of Propaganda Fide has announced, to its satisfaction: on April 15, 1958. — Reverend Father John Giordani, from the Congregation of the Sons of the Sacred Heart of Jesus, Apostolic Prefect of the recently established apostolic prefecture of Paciencia in California.

[*Latin ed. p. 543*]

The Sacred Congregation for the Propagation of the Faith, 543, III, LIKUNIENSIS (LILONGWENSIS), DECREE CONCERNING THE CHANGE OF NAME OF THE APOSTOLIC VICARIATE.

Since the Apostolic Vicariate of Likuniensis, entrusted to the Fathers of the Society of African Missions, is located in the region commonly known as Nyasaland, and is, as they say, subject to British protection, and since the seat of this Apostolic Vicariate has, in these recent times, been transferred to the principal city of "Lilongwe," the Sacred Congregation for the Propagation of the Faith has decided to change the name of this same Vicariate.

Therefore, after mature deliberation and in accordance with the custom of this Sacred Congregation of calling missions by the name of the residence of their respective Ordinary, the aforementioned Apostolic Vicariate of Likuniensis, which habitually resides in the city of Lilongwe, has been judged to be henceforth called the Lilongwense, and the present Decree has been issued concerning this matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 20th day of the month of June, in the year of Our Lord 1958.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f

P. Sigismondi, Archbishop, titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 544*]

Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO RITUUM

ROMANA, SEU VICTORIEN, SEU CONCHEN.

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DE BEATIFICATIONIS ET CANONIZATIONIS

SERVI DEI DOMINICI A SACRAMENTO,

SACERDOTIS ORDINIS SSMAE TRINITATIS.

SUPER DUBIO:

An signanda sit commissio introductionis causae in casu et ad effectum de quo agitur.

Animum commovent verba regis Ezecbiae conquerentis sibi immatura morte in dimidia aetate esse moriendum, veluti residuo annorum suorum privato (cfr. Is. 38, 10).

Pius namque ille princeps, prophetarum monita secutus, eversis idolorum altaribus et Dei templo expiato, summi Numinis cultum sollicite iam instauraverat; cumque per longum vitae tempus preces in domo Domini fundere laudibusque Altissimum extollere vehementer cuperet, ecce, nondum senex, insperato lethali morbo corripitur, atque vitam sibi abrumpi lacrimis fletibusque lamentatur.

Haec menti facile obversantur cum Servi Dei Dominici Ssmo Sacramento vitae cursum ob oculos nobis ponimus.

Equidem assiduus hic divinae Trinitatis cultor, priusquam ad sacerdotii dignitatem eveheretur, diuturna, indefessa ac sollerti cura se totum disposuit, quo aptius digniusque sacro ministerio fungeretur.

A t, sacerdotio initiatus, divini amoris ignem, quo intus aestuabat, circumquaque diffundere vix inceperat, cum, ecce, praematura mors eum e vivis sustulit.

Quam magna affulserat spes virum Dei, gloriae summae Triadis animarumque zelo flagrantem, grandia praestantiaque opera praestaturum!

Deus vero satius duxit illius vitam in aetatis flore succisam tamquam sacrificium suavis odoris excipere et odorari.

Oppidum vulgo Dima, dioecesis tunc Victoriensis nunc Flaviobrigensis in Hispania, fertile viridarium iuvenum ad sacra capessenda munia vel religiosam vitam amplectendam divinitus vocatorum, natalia Dominico dedisse congaudet.

Hic, die 11 Maii anno 1901 ortus, postridie baptizatus, primus fuit ex undecim filiis, quos parentes Simon Iturrate et Martha Zubero, ruricolae integra fide optimisque moribus praestantes, in Dei timore enutriverunt.

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Domesticis exemplis adlectus et religionis fideique...

[*Latin ed. p. 545*]

The Sacred Congregation of Rites, imbued with the fundamental principles of the Christian faith, and having from his earliest years demonstrated a true love for Christ and His Most Holy Mother, has given clear evidence of singular docility, modesty, purity of spirit, and charity. Following the customs of the time, he received the Sacrament of Penance around the year 1911; and on August 26, 1913, he received the Sacrament of Confirmation. Heeding more and more clearly the call to the religious life, on September 30, 1914, he entered the community of the Most Holy Trinity, established for postulants in the town of Algorta, and there he made considerable progress in humility, observance of discipline, fervor of spirit, and the acquisition of knowledge, especially after, due to a certain illness, he returned to the parental home for a time, and then returned to the house of the postulants. Admitted to receive the habit of the aforementioned Order, he began his novitiate on December 11, 1917, in the place called La Bien-Aparecida, retaining the name given to him at baptism. During his novitiate, he restrained his natural appetites, mortified his flesh, and cultivated virtues, so that he might serve as an example to others. In the same house, on December 14, 1918, he pronounced his simple vows as a Servant of God. Subsequently, in October of 1919, he was sent to Rome, where he completed his studies in philosophy and theology with great distinction at the Gregorian University; and in the meantime, on October 23, 1922, he made his solemn profession. While engaged in his studies in the city, he constantly nourished his fervor through prayer, pious exercises, mortification of the flesh, and regular observance, and he demonstrated prudence, charity, and gravity of conduct in his work as a zealous prefect of students, a position he held for four years. He always appeared with a serene and sweet countenance, and he was always ready to offer help or assistance to those who were in need. On August 9, 1925, he received the dignity of the priesthood, and, burning with a desire to promote the glory of the Most Holy Trinity and the salvation of souls, he contracted a serious lung disease, which could not be overcome by human remedies. Aware of the impending approach of death, the Servant of God repeatedly offered prayers to God, until, properly fortified with the sacraments of the Church, he peacefully breathed his last in the convent of Bellomontano in Spain, on April 7, 1927, at the age of twenty-six years. The reputation for holiness that Dominic enjoyed during his life has become even more evident after his death; and there have been no signs from heaven lacking to confirm this opinion. Therefore, the superiors and members of the Order of the Most Holy Trinity, and others of considerable authority, have considered

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it fitting to initiate the cause of beatification and

[*Latin ed. p. 546*]

Acts of the Apostolic See - Official Commentary 546, diligently promoting the canonization of this Servant of God. Hence, the ordinary processes were conducted, first in the Victoressin Vicariate from September 22, 1928, to April 7, 1931, then in the Cuencan Vicariate from September 21 to October 21, 1931, and finally in Rome through petitionary letters from August 3, 1932, to January 15, 1935. With these preliminaries completed, petitionary letters were presented to the Supreme Pontiff by numerous Cardinals of the Holy Roman Church, Archbishops, Bishops, the highest Superiors of Orders and Congregations, and other men of standing, as well as by religious and civil bodies, urging the introduction of the cause by the Vicar of Christ. Therefore, having observed all that must be observed by law, the Congregation of Sacred Rites, having considered the writings pertaining to this Servant of God, decreed on November 18, 1936, that it could proceed further. Consequently, at the request of the Reverend Father Theodore of the Holy Family, General Postulator of the Order of the Most Holy Trinity, and the Most Reverend and Venerable Lord Benedict, Cardinal Aloisi Masella, Bishop of Praenestinus and Promoter of the Cause, a question was proposed for discussion at the ordinary meetings of the Congregation of Sacred Rites held on January 14 of this year, 1958, in the Vatican buildings, namely: Whether a commission for the introduction of the cause should be appointed in this case and for the purpose in question. The Most Reverend Fathers present, entrusted with safeguarding the sacred rites, having heard the report of the Cardinal Promoter and the votes of the Official Prelates, especially the Reverend Father D. Sylvius Romanus, General Promoter of the Faith, having carefully considered all matters, it was decided to respond: Affirmative, that is, that a commission for the introduction of the cause should be appointed in this case and for the purpose in question, if it pleases the Most Holy [Pope]. Regarding the foregoing, a report was subsequently made by the aforementioned Cardinal to His Holiness Pope Pius XII, and His Holiness approved the judgment of the Congregation of Sacred Rites, and with his own hand, he deigned to sign the commission for the introduction of the cause of the Servant of God Dominica. Given in Rome, on May 29, 1958. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop, of the Secretariat.

[*Latin ed. p. 547*]

Sacred Penitentiary Apostolic. 547 ACTS OF THE TRIBUNALS. SACRED PENITENTIARY APOSTOLIC (OFFICE OF INDULGENCES). PRAYER ISSUED BY THE SUPREME PONTIFF PIUS XII, ON THE OCCASION OF THE NATIONAL EUCHARISTIC CONGRESS HELD IN THE CITY OF CATANENSI, AND BESTOWED WITH INDULGENCES.

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O Bread of the angels, descended from heaven, which You deigned to become the nourishment of our souls, that they may not fail during their journey, receive the tribute of love, veneration, and public adoration, which the Italian nation, so greatly favored by You, wishes to offer to You at this National Eucharistic Congress, for which we ask for Your protection and aid. May the fire which You came to bring into the world reach even the furthest corners of this Italian land, so that all its children may know the greatness and depth of Your love, and may be kindled with the most intimate gratitude for Your most precious gift, and may burn with the desire to receive You frequently, in order to be united with You in that ineffable union, which is the prelude and pledge of the indestructible possession that will be their eternal happiness. Oh yes, You are the longing and the center of all souls! Draw them to Yourself and nourish them with Your flesh and Your blood, that they may remain steadfast in the daily spiritual struggle and not lose the right path amidst so many deceptions and snares. Thus, youth will grow up healthy and pure, the family will remain firm and united, and all social classes will feel themselves as one body, called to a common destiny, which they must achieve also in this land through fraternal collaboration. Brightest Light, splendor of the eternal sun, illuminate all the children of this most beloved Italy, so that before the encroaching materialism, they may understand the necessity of the spiritual order and of help from above, the only satisfying enlightenment for all the sorrows of this life. Invincible and omnipotent force, come from heaven, grant them also the ability to bear serenely the blows of misunderstanding and hostility from a world that not only is content to ignore You, but wishes to fight against You obstinately.

[*Latin ed. p. 548*]

Acts of the Apostolic See - Official Commentary 548. With divine ardor, which elevates, unites, and purifies all things, do not allow that which has always been a fertile land of saints to become barren, but rather may industrious charity always flourish within it, healing the impurities and dross that would seek to obscure this flourishing garden with their presence. And since you are Father and Brother, Protector and Friend, deign finally to turn a look of particular benevolence towards those among us who still strive, that they may not lack their daily bread. Grant it to them abundantly, and to us remit our debts, as we remit them to our debtors; and lead us not into temptation, but deliver us from evil. So be it! On June 24, 1958, Our Lord Pius, by the Divine Providence Pope XII, deigned graciously to grant a partial Indulgence of three years, to be obtained by the Christian faithful, at least with a contrite heart, if, during the National Eucharistic Congress, they shall recite the aforementioned prayer devoutly next year, 1959, in the archiepiscopal city of Catania. Notwithstanding any obstacles whatsoever. N. Card. CANALI, Major Penitentiary. L. % S. S. Luzio, Regent of the

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VICARIATE TRIBUNAL. Citation and edict concerning the NULLITY OF MARRIAGE (PAOLOZZI-CAROSIO). Since the actual place of residence of the Lord Aloysius Carosio is unknown, in the matter of which we have spoken above, we summon him to appear, either in person or through a lawfully appointed procurator, at the Seat of the Vicariate Tribunal (Rome, Via della Pigna, 13 a) on October 21, 1958.

[*Latin ed. p. 549*]

The Vicariate Tribunal of Rome, number 549, at 12 o'clock, for the purpose of discussing a doubt, or for signing the following document. Whether there exists a nullity of marriage, in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Aloysius Carosio, must take care to inform him of this edictal citation.

* B. Prévôt, Judge Instructor. From the Chancery of the Vicariate Tribunal of Rome, on July 17, 1958. V. Erazzano, Chancellor.

* Since the current place of residence of Mr. Louis Carosio, the defendant in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted attorney, at the seat of the Tribunal of the Vicariate of Rome (Rome, Via della Pigna, 13 a) on October 21, 1958, at 12 o'clock, to resolve the doubt mentioned below, and to set the date for the hearing before the Tribunal. Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Louis Carosio, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 550*]

Acts of the Apostolic See - Official Commentary 550

ACTS OF THE OFFICES

PONTIFICIAL COMMISSION FOR THE REVISION OF THE ORIENTAL CANON LAW

AUTHENTIC INTERPRETATION

CAN. 215, § 2

OF THE APOSTOLIC LETTERS ISSUED *MORE MAIORUM* ENTITLED "CLERI SANCTITATI" (in the month of June, in the year 1957).

RESPONSE TO A QUESTION PROPOSED

D. A n, according to can. 215 § 2: "Although lacking the episcopal char-

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acter (Legates), they nevertheless precede all Hierarchs who are not distinguished by the dignity of Cardinal, and these Legates precede Patriarchs."

R. Negatively, because when the name of a Hierarch is not Patriarch, according to the Apostolic Letters entitled "Postquam Apostolicis Litteris" of February 9, 1952, can. 306 §§ 2, 4.

Our Most Holy Lord Pope Pius XII, by Divine Providence, deemed it fitting to approve a special norm proposed by this Pontifical Commission, to be inserted in can. 215 § 2, and to order that this norm be immediately put into effect.

This norm is as follows: "Although lacking the episcopal character, they nevertheless precede all Hierarchs who are not distinguished by the dignity of Cardinal, or Patriarchal, provided that the Patriarch resides within his own territory and presides over the ceremonies or offices of his own rite; but also in this case, Legates precede Patriarchs if an explicit mandate has been given to them by the Supreme Pontiff with precedence for particular acts."

Given in Rome, on the 23rd day of the month of June, in the year 1958.

By special mandate of the Most Holy,

GREGORY P. Card. AGAGIANIAN, President.

L. © S. A. Coussa, Secretary.

[*Latin ed. p. 551*]

Diarium Romanae Curiae 551

DIARIUM ROMANAE CURIAE

S. CONGREGAZIONE «DE PROPAGANDA FIDE»

NOMINA

The Holy Congregation «de Propaganda Fide» with its Decree nominated:

February 25, 1958.

— The Most Reverend Monsignor Maurizio Lacroix, Domestic Prelate of His Holiness, General Vicar of Lyons, National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle, in France.

SACRA CONGREGAZIONE DEI RITI

Tuesday, May 13, 1958, in the Palace of Congregations at Saint Callisto, in the presence of the Most Reverend Cardinal Clemente Micara, Bishop of Velletri, Advocate or Relator of the Cause of the Servant of God Maria

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Enrica Dominici, of the Institute of the Sisters of Saint Anne of Providence, the preparatory Congregation was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, May 20, 1958, in the Apostolic Palace of the Vatican, the preparatory S. Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Blessed Bertilla Boscardin, Virgin, of the Institute of the Sisters Teachers of Saint Dorothy, Daughters of the Sacred Hearts.

The Most Reverend and Reverend Lords Cardinals and the Reverend Prelates Officials also examined, in an ordinary Congregation, the report of the Theological Revisers concerning the writings of the Servants of God:

1. Giuseppe di Gesù e Maria, professed priest of the Congregation of the Passionists.

2. Bernarda Heimgartner, co-foundress of the Sisters Teachers of the Holy Cross of Mentzingen, of the 3rd Order of Saint Francis.

Tuesday, May 27, 1958, in the Apostolic Palace of the Vatican, the preparatory S. Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Venerable Servant of God Maria Margherita Dufrost de Lajemmerais, widow of Youville, foundress of the Sisters of Charity, called the Grey Sisters.

In an ordinary Congregation, moreover, the same Most Reverend and Reverend Lords Cardinals and the Reverend Prelates Officials examined the report of the Theological Revisers concerning the writings of the Servants of God:

1. Luigi Amigó Ferrer, Bishop of Segovia, founder of the Congregation of the Tertiary Capuchins of the Sorrowful Mother and of the Tertiary Capuchin Sisters of the Sorrowful Mother, of the Order of the Friars Minor Capuchins.

2. Agnello Gustavo Adolfo De Sousa, Priest.

[*Latin ed. p. 552*]

Acts of the Apostolic See - Official Commentary 552. On Tuesday, June 24, 1958, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials discussed the confirmation of the cult of the Blessed Hermann Joseph, a professed priest of the Order of the Premonstratensians. They also examined the report of the theological revisers regarding the writings of the Servants of

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God: 1. Anselm Polanco, Bishop of Teruel, and Philip Ripoll, a priest, who were killed, as it is asserted, out of hatred for the Faith. 2. Raphael Guizar Valencia, Bishop of Vera Cruz (Mexico). On Tuesday, July 22, 1958, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Most Reverend Lord Cardinal Gaetano Cicognani, Prefect of the Holy Congregation of Rites and Promoter of the Cause of the Servant of God Clement Marchisio, a priest, parish priest of Rivalba, founder of the Institute of the Daughters of Saint Joseph, the Preliminary Session of the Holy Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultants discussed the heroic nature of the virtues of the aforementioned Servant of God. On Tuesday, July 29, 1958, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Reverend Lord Cardinal Frederick Tedeschini, Bishop of Frascati, Promoter of the Cause of the Servant of God Emmanuel Domingo y Sol, a priest, founder of the Congregation of Diocesan Priests, the Preliminary Session of the Holy Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultants discussed the heroic nature of the virtues of the aforementioned Servant of God.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father Pius XII, may He reign happily, deigned to appoint:

April 11, 1958: The Most Eminent and Reverend Lord Cardinal Gaetano Cicognani, Protector of the Franciscan Tertiary Nuns of Saint Onuphrius (Rimini).

May 13, 1958: The Most Eminent and Reverend Lord Cardinal Angelo Giuseppe Roncalli, Protector of the Dominican Nuns of the Blessed Imelda (Venice).

May 29, 1958: The Most Eminent and Reverend Lord Cardinal Marcello Mimmi, Protector of the Missionary Sisters of Saint Charles Borromeo (São Paulo, Brazil).

June 16, 1958: The Most Eminent and Reverend Lord Cardinal Gaetano Cicognani, Protector of the Religious Handmaids of Mary, Ministers of the Sick (Rome).

The Most Eminent and Reverend Lord Cardinal Benedetto Aloisi Masella, Protector of the Congregation of Saint Teresa of Jesus (Barcelona, Spain).

[*Latin ed. p. 553*]

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- No. 12. ACTA APOSOLICAE SEDIS, Official Commentary. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION RIVIBAMBENSIS (GUARANDENSIS). A CERTAIN REGION DETACHED FROM THE DIOCESE OF RIVIBAMBENSIS, A NEW CHURCH IS ESTABLISHED, TO BE CALLED (GUARANDENSIS). PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. Since, following the example of Peter, the Prince of the Apostles, we are commanded to pasture the flock of Christians and to safeguard it with paternal care, we consider it to be among the most important duties of our pontifical office to establish and define the boundaries of individual dioceses in a suitable manner, so that the people who glory in the Christian faith and the Christian name may obtain greater benefits and advantages. Therefore, when the venerable Brother Opilius Rossi, Archbishop with the title of Ancyra, and also Apostolic Nuncio in the Republic of Ecuador, judged it to be fitting to establish a new diocese in that place, which would certainly be for the good of the people, We, having explored the opinion of the venerable Brother Leonidas E. Proaño Villalba, Bishop of Rivibambens, having carefully considered the matter, and with the consent of those who have some right in this matter, by Our supreme and apostolic authority, We decree and order the following: We separate a territory from the diocese of Rivibambens, within the province of Bolivar, and We reduce it to the form of a new diocese, to be called Guarandens, whose boundaries are the limits of the province of Bolivar, as they are now defined by civil law. This Church, therefore...

[*Latin ed. p. 554*]

554 Acta Apostolicae Sedis - Official Commentary: To the north, the Archdiocese of Quito; to the east, the dioceses of Ambato and Riobamba; to the south, the Archdiocese of Cuenca in the Equator; and finally, to the west, the Archdiocese of Guayaquil, and the "nullius" Prefecture of Fluminum. The seat of the diocese will be in the city commonly called Guaranda, and there the Bishop will establish his residence, with the episcopal chair of jurisdiction and authority located in the church of St. Peter the Apostle, which, of course, we will elevate to the honor of a cathedral with all due rights; and to the Bishop, to whom the governance is entrusted, we will grant, according to his dignity or rights, insignia, privileges, or impose obligations, as is fitting. The Guaranda See will be subject to the metropolitan See of Cuanc in the Equator as a suffragan; we also decree that the Prelate of that diocese shall be subject to the authority and power of the Archbishop of that same Church. A College of Canons will be established, according to the norms to be set forth in other documents to be issued. In the meantime, however, so that the Bishop is not lacking in the counsel of prudent men, diocesan Consultors will be chosen, who will cease from their duties once the Canons are established.

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Furthermore, the Bishop of Guaranda will take care to establish at least an elementary seminary in his diocese, to receive boys of good hope, called by the inspiration of God to the priesthood; this will be done according to the laws of common law, and of the Holy Congregation for Seminaries and Universities. In due time, he will send chosen young men to Rome, to be instructed in theology and philosophy at the Pontifical Institute for Latin American Youth. The means to support this will be provided from: the revenues of the Curia, money freely given by the people, and a suitable portion of the goods that, according to Canon 1500 of the Code of Canon Law, will accrue to the Guaranda See. The governance and administration of the diocese, the election of the Capitular Vicar when the See is vacant, and other matters of this kind will be regulated by Canon Law; and the new Church being established, those clerics who hold a benefice or office within its territory will be considered as belonging to its own clergy; the others will be assigned to the See, where they have a legitimate domicile. Finally, all documents and records pertaining to the Guaranda diocese should be promptly sent to its episcopal Curia, and carefully preserved there in the archives. Furthermore, the venerable Brother Opilius Rossi, or whoever presides over the Apostolic Nunciature in the Ecuadorian Republic at the time of execution, will strive to carry out all of these things, using all the powers that he may have, which may also be delegated, provided that the person is of ecclesiastical standing. He will also order the drafting of documents, examples of sincere faith, which he will promptly send to the Holy Congregation of the Consistory. We intend these documents to be effective now and in the future, so that those things which are decreed by them will be religiously observed by those to whom they pertain.

[*Latin ed. p. 555*]

The acts of Pope Pius XII, page 555, must be observed, and therefore, they must have full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person holding a position of ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were the original documents. Whoever disregards Our decrees in any way, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-ninth day of the month of December, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our

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pontificate.

CELSUS Card. COSTANTINI S. B. B.

Chancellor

MARCELLUS Card. MIMMI

Secretary

8. Congregation of the Consistory

Hamletus Tondini, Apostolic Chancellor

Bernardus De Felicis, Protonotary Apostolic

Caesar Federici, Protonotary Apostolic

In Ap. Cane, tab., vol. LXXXXVII, n. 5.

APOSTOLIC LETTERS GRANTING THE TITLE AND PRIVILEGES OF A BASILICA MINOR TO THE ECCLESIASTICAL AND PAROCHIAL CHURCH DEDICATED TO THE BLESSED VIRGIN MARY (*DE BEAUNE*), WITHIN THE DIOCESE OF *DIVIONENSIS*, IN *FINES*.

PIUS PP. XII

For the perpetual memory of this event.

— There still exist, not without divine providence, ancient and venerable temples of God, which, despite the adversities and fierce attacks of men, nevertheless shine brightly.

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - The enduring monuments of a refined and cultivated life, and especially those of Christian faith and devout piety, are to be commended. Among these, the collegiate and parish church, dedicated to the Blessed Virgin Mary, known as "Notre Dame de Beaune," located within the boundaries of the Diocese of Dijon in France, deserves to be included, justly and deservedly. For, besides its size and height, the church itself, built before the thousandth year, consecrated in the year 1255, and constructed in the Romanesque-Burgundian style, inspires great admiration in the faithful of all Burgundy, as well as those from afar, due to its dignity, its works of art, and its sacred furnishings. Moreover, if the sculptures of the fifteenth century, and the magnificent musical organ of the sixteenth century, embellish it, and if numerous relics of the Saints make it more venerable, so that the Roman Pontiffs, the Kings of France, and the Dukes of Burgundy sought to enrich it with indulgences, the most generous privileges, and splendid gifts, it is also true that the clergy are devoted to it, numbering two dignitaries, and with the greatest care they perform the liturgical functions and ceremonies, so that countless faithful flock there, as if on pilgrimage. Those who come to venerate the venerable

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and ancient image of the Virgin Mary, sculpted in the twelfth century, known as "Maiestatis Virgo," which, as is said, was brought from Syria by crusading soldiers, and which is now displayed above the main altar, beautifully adorned with marble, are filled with reverence. After carefully considering all these things, the Venerable Brother William Sembel, Bishop of Dijon, together with the representatives of the clergy, the parish council, and the leaders of the "Action Catholique," approached Us in prayer, so that, just as the temple of Autun, its closest counterpart, we might deign to honor the praised Marian church of the town of "Beaune," with the title and dignity of a Minor Basilica, especially in these difficult times, and in this age of great upheaval in France, preserving it safely and happily. We, considering the antiquity and beauty of this church, and also the Catholic works contained within it, have readily decided to accept such prayers. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, We raise the collegiate and parish church, dedicated to God in honor of the Blessed Virgin Mary, known as "Notre Dame de Beaune," and located within the boundaries of the Diocese of Dijon, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to that title.

[*Latin ed. p. 557*]

Acta Pii PP. XII 557, notwithstanding any objections whatsoever. These things we decree, establish, and ordain, so that these present Letters shall forever remain valid and effective; and shall produce and obtain their full and complete effects; and shall fully apply to those to whom they apply, or may apply, now and in the future; and shall be rightly judged and defined; and shall be rendered null and void from this moment, if anything to the contrary should happen concerning these matters, knowingly or unknowingly, by anyone, through any authority whatsoever. Given from the Palace of Gandulfi, under the Fisherman's seal, on the tenth day of the month of August, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Prugnola, from Apostolic Briefs II, to the Most Holy Joseph, Bridegroom of the Virgin Mary, as the Principal Heavenly Patron for the entire Diocese of Tamatave. PIUS PP. XII, for the perpetual memory of the matter. — Since the Diocese of Tamatave was recently erected by Us, all the faithful, through the effort of the Ordinary and the clergy, have chosen Saint Joseph, Bridegroom of the Virgin Mary, as their heavenly patron. In order that this devotion to the Holy Patriarch may be increased and strengthened among the faithful, the Venerable Prelate Alan Le Breton, now Bishop in the titular See of Salon, and also Apostolic Administrator of the Diocese of Tamatave, who, until a few months ago, was the first Bishop, earnestly requested Us to deign to confirm this

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patronage with Our Apostolic authority. And We, moved by Our piety towards the Holy Patriarch, whose splendor of worship We have sought to increase, considered such requests to be most readily acceptable. Therefore, after consultation with the Congregation for the Sacred Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the force of these present Letters and in perpetuity, We declare Saint Joseph, Bridegroom of the Virgin Mary, and Nurse of the Infant Jesus, as the principal patron of the entire Diocese of Tamatave.

[*Latin ed. p. 558*]

Acts of the Apostolic See - Official Commentary 558, before God, the Patron, to all and each, with all liturgical privileges and honors pertaining, we confirm or declare anew, we make and establish. Contrary things notwithstanding. These decrees we issue, we establish, we determine that these present Letters shall forever remain and be valid and effective; that they shall have and obtain their full and complete effects; and that they shall fully avail those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should happen. Given from the Palace of Gandulf, under the Seal of the Fisherman, on the eighth day of the month of September, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, Gildo Brugnola, the Apostolic Brief concerning the Collegiate Church « of Our Lady of Ocotlan » in the city of Tlaxcala, within the Archdiocese of Angelorum, in the territory of Fismes, in Mexico, is adorned with the title of Minor Basilica. Pope Pius XII. For the perpetual memory of the matter. — In order to increase and amplify the piety of the faithful, the Roman Pontiff was accustomed to add splendor to temples and more religious and frequented places. The Collegiate Church dedicated to the honor of the Blessed Virgin Mary, commonly called « of Ocotlan », located near the city of Tlaxcala, within the territory of the Archdiocese of Angelorum, is not a little ennobled. In this sacred edifice, above the main altar, there is an ancient wooden image of the Blessed Virgin Mary, from which, as tradition has it, She herself appeared to a humble native woman in the 16th century, and it obtains such veneration that crowds of people, trusting in her, come there in public and private misfortunes. The same Marian Church, adorned with two sacred towers and richly decorated with artistic works, is also distinguished by—

[*Latin ed. p. 559*]

The acts of the Most Holy Fathers, Pope XII, number 559, concerning the diocese, stand out among the most beautiful within the entire Mexican territory. It is certainly worthy of mention the chapel, commonly called

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"Oamarin," which, with its eight columns and dome, shines with remarkable artistry. The fiftieth anniversary of the founding of the Canon Regular College, and also the solemn coronation of the image of the Most Holy Virgin, provided a propitious occasion. The Venerable Brother Octavianus Marquez Toriz, Archbishop of Angelorum, having heard of this, earnestly requested that we, with our authority, elevate the aforementioned Church of the Most Holy Virgin "of Ocotlan" to the dignity and honor of a Minor Basilica. We, in order to foster devotion to the Most Holy Virgin, readily deemed it fitting to grant such requests. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, perpetually and in every respect, we elevate the Church, dedicated to God in honor of the Most Holy Virgin "of Ocotlan," which is located within the boundaries of the Archdiocese of Angelorum, within the city of Tlaxcallensem, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully pertain to that title. Contrary opinions notwithstanding. These things we decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth, fully observe them; and that they shall be duly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of November, in the year 1957, in the nineteenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal, Prefect of the Congregation for the Affairs of the Church, Gildo Brugnola, by Apostolic Brief.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Official Commentary IV

BEATA MARIA, Patroness of the Diocese of Guayeguaychén, together with Saint Joseph, her Divine Spouse, are instituted as the heavenly and principal patrons of the same diocese.

PIUS PP. XII. For the perpetual memory of this event.

These recently established dioceses are to be specially protected by heavenly patronage, so that their growth may be more joyful and the Catholic cause may progress in every way. Therefore, it is fitting to approve the proposal of the Venerable Brother George Chalup, Bishop of Guayeguaychén, who requested the patronage of the Blessed Virgin Mary and Saint Joseph, her Divine Spouse, so that the diocese entrusted to them may enjoy their benefits. We have also learned from him that the cult of both heavenly patrons is deeply rooted in the hearts of the Christians of that region.

With these prayers gladly received, We, after consultation with the Con-

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gregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity, declare the Blessed Virgin Mary, of the Most Holy Rosary, to be the principal heavenly patron, and Saint Joseph to be the equally principal patron, of the diocese of Guayeguaychén, granting them all the honors and liturgical privileges that properly belong to the principal patrons of dioceses, and adding the faculty of solemnly celebrating the feast of Saint Joseph, the Spouse of the Blessed Virgin Mary, on the first day of May, on the feast of Saint Joseph the Worker, each year.

Notwithstanding any contrary provisions.

We decree, establish, and ordain that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be declared void and of no effect from this moment forward.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the thirtieth day of the month of November, in the year 1957, in the nineteenth year of Our pontificate.

By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Church.

[*Latin ed. p. 561*]

ACT. PU Pp. XII. EPISTLE TO THE MOST REVEREND FATHER JOSEPH TITUS, BISHOP OF S. MARIA DE VICTORIA, S. R. E., CARDINAL, ARCHBISHOP OF GENUA, WHOM WE SEND AS OUR LEGATE TO THE SACRED CELEBRATIONS AT THE UNIVERSAL EXPOSITION BEING HELD IN BRUSSELS.

PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing.

It has not escaped Us, and We have confirmed it with clear signs of Our will, how opportune and beneficial it would be for the Apostolic See to be present at the Universal Exposition held in Brussels. For, as the Catholic Church diligently cares for the salvation of all nations, it is entirely fitting that it should occupy a prominent place in such a magnificent exposition, to which people from all over the world flock, eager to admire the wonders and achievements of the modern age. Therefore, We have endeavored with all diligence to ensure that, in this vast theater of human ingenuity and innovation, the Roman Chair of Truth not only has a suitable building in which all the technical arts that the Church uses to expand the Kingdom of God may be displayed, or in which countless works of charity and the ardent studies of Christian humanism, which it itself fosters, may be presented; but also, and this is far more important, that a noble temple may be

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erected there, in which Christ, the Son of God, "through whom all things were made," may be present under the eucharistic species, and may invite the faithful with His sweet voice to draw from the fountains of salvation. For He it is, "through whom all of humanity was united to and joined with the Divine" (St. Gregory of Nyscia, Or. in illud: Quando sibi subiecerit omnia..., PG, column and line numbers), who is the Creator of all nature, who brings true splendor to the inventions of mankind and turns them to the eternal glory of the Father. Therefore, the building of the Apostolic See, erected with great expense at the Brussels Exposition, is fittingly called "Civitas Dei," which, among all the other structures there representing the various nations, is raised above all others as a herald of the eternal God and as His dwelling place. While other nations, by exhibiting the achievements of their peoples, seek to show their own merits and to illuminate their homelands with due splendor, it is entirely proper and fitting that this same Roman See should, through Christian works—

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis – An official record, so that nothing may be lacking from accounts received from all regions; and so that the sacred ceremonies, to be performed there, may fully and absolutely express and signify their Catholic nature. These celebrations, as We have been informed, will be held with greater splendor and magnificence in the temple "of the City of God," on the eve and on the feast day of the glorious Virgin Mary, assumed into heaven. Therefore, beloved Son, who, adorned with the Roman purple, governs the ancient See of Genuensi, We choose and appoint you as Our Legate for these celebrations, as We have already announced, so that, acting as Our representative, you may preside over the sacred ceremonies. Furthermore, so that this celebration may bring a richer harvest of benefits to the Christian people, We freely grant you the power, after the sacred pontifical rite has been completed, in the presence of the faithful, to bless them in Our name and with Our authority, and to grant them a plenary indulgence, for the benefit of the Church. Meanwhile, as a pledge of Our singular charity and as a sign of heavenly gifts, We impart the Apostolic Blessing to you, beloved Son, and to your companions in this mission. Given at Rome, near Saint Peter, on the twenty-fourth day of the month of July, in the twentieth year of Our pontificate. PIUS PP. XII

A RADIO MESSAGE TO ALL NUNS WHO ARE STRICTLY ENCLOSED.

*Let them willingly yield to your requests. We are happy, dear daughters, to address today all the nuns of the Catholic world and to speak to them about the subject that is most dear to them: their vocation to the contemplative life. So often, perhaps, you have envied the happiness of the pilgrims,

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who thronged the vast ship of St. Peter's Basilica or the halls of the Vatican, to express to Us their pride in belonging to the Roman Catholic Church and their joy in hearing the words of its Head. Now, We recall your three thousand two hundred monasteries, dis* I. July 19, 1958. II. July 25, 1958. III. August 2, 1958.

[*Latin ed. p. 563*]

Acts, Pius PP. XII, 563, spread throughout the world, and in each of them, your groups gathered, an invisible and silent audience, yet all vibrant with the charity that unites you. How could you not be present in Our thoughts and in Our heart, you who constitute within the Church a chosen part, called to participate more closely in the mystery of Redemption? Therefore, with all Our paternal affection, We would like to speak with you about your religious life, identical for all in its essential elements, but taking on varied aspects in the different Orders, according to the inspiration of the founders and the historical circumstances that their work has traversed. The canonical contemplative life is a path to God, an ascent often austere and arduous, but where the daily labor, supported by divine promises, is already illuminated by the obscure, yet certain, possession of Him to whom you strive with all your strength, God. To better respond to your vocation, you await from Us the words that will help you to understand it more deeply, to love it with a purer and more generous love, and to realize it more perfectly in the details of your activities. This ascent to God is not merely the movement of inanimate creation, nor the sole impulse of beings endowed with reason, who recognize Him as their Creator and adore Him as the infinite Being, who transcends without measure all that exists of great, true, beautiful, and good. It is more than the ascent of ordinary Christian life, or even the general tendency towards perfection; it is an ideal of life established by the laws of the Church, and for this reason it is called the canonical contemplative life. However, far from realizing only a rigidly determined type, it takes on varied forms according to the character and traits proper to the various contemplative families, such as, among the female Orders, the Carmelites, the Poor Clares, the Cistercians, the Charterhouses, the Benedictines, the Dominicans, the Ursulines, the Visitandines... This contemplative life, diversified according to the religious families – and even, within each of them, according to the individuals – is a path that leads to God; it is God, who constitutes its principle and its end, who sustains its impulse, and who fills it entirely. 1 Cf. Council of Trent, Session III, Chapter 1; Denzinger, n. 1782.

[*Latin ed. p. 564*]

Acts of the Apostolic See - Official Commentary 564 I. Understanding the Contemplative Life. The knowledge of the contemplative life as a path leading to God. We wish first to speak to you about the knowledge of the

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contemplative life, as a path leading to God. In order to fully live up to the ideal you have set for yourselves, it is important that you know who you are and what you are pursuing. The Apostolic Constitution "Sponsa Christi," of November 1, 1950, contains in its first part an exposition of the state of "virgins consecrated to God" from the origins of Christianity to the most recent forms of the institution of nuns. Without repeating what We wrote then, We draw your attention to the importance, at least in a general way, of understanding the evolution of religious life for women and the various aspects it took on over time. In this way, you will be better able to appreciate the dignity of your state, the originality of the Order to which you belong, and its connection to the entire Catholic tradition. Some general principles regarding the nature of the contemplative life. We will limit ourselves here to the general principles, which allow us to clarify, in relation to other forms of life, the nature of the life you lead. For this purpose, let us turn to the sober and firm doctrine of Saint Thomas. According to this Master of Catholic theology, human activity can be distinguished into active life and contemplative life, just as intelligence, which is the characteristic of man, can be considered under two aspects, active or passive. Indeed, it is ordered either to the knowledge of truth, which is the work of contemplative intelligence, or to external action, which belongs to practical intellect, or active intellect. But for Saint Thomas, the contemplative life, far from being confined to a soulless intellectualism and limited to abstract speculation, also involves affectivity, the heart. And he sees the reason for this in the very nature of man; for it is the will that moves the other human faculties; therefore, it is the will that will drive intelligence to pursue its...

[*Latin ed. p. 565*]

Acta Pii PP. XII 565 actes. The will belongs to the realm of affectivity; therefore, it is love that moves the intellect in its exercise, whether it be love of knowledge itself, or love of the thing known. Citing a text from Saint Gregory, Saint Thomas shows the role of the love of God in contemplative life: "in quantum scilicet aliquis ex dilectione Dei inardescit ad eius pulchritudinem conspiciendam": "insofar as someone, through love of God, is inflamed with the desire to contemplate His beauty." The love of God, which Saint Thomas places at the beginning of contemplation, He also places at its end: it culminates in the joy and peace that it tastes when it possesses the beloved object. Thus, contemplative life is entirely permeated by divine charity, which inspires its endeavors and rewards its efforts. For Saint Thomas, the object of contemplation is primarily divine truth, the ultimate end of all human life; as preparatory dispositions, it requires in the subject the exercise of moral virtues; in its progress, it makes use of other acts of the intellect; before reaching the end of its inquiries, it relies on the visible works of creation, a reflection of the invisible realities; but its ultimate perfection, it finds only in the contemplation of divine truth,

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the supreme beatitude of the human spirit. How much misunderstanding, narrow-mindedness, and erroneous judgment would be avoided if, when speaking of contemplative life, one took care to recall the teaching of the Angelic Doctor, whose essential features we have just evoked. The nature of contemplative life according to the Constitution *Sponsa Christi*. We must now determine what constitutes the canonical contemplative life, which you practice. We take its definition from the Apostolic Constitution *Sponsa Christi*, article 2, § 2, of the "general statutes of nuns": "<Under the name of canonical contemplative life, we understand not that interior and theological life, to which all souls living in religious life, and even in the world, are called, and which each can pursue everywhere within themselves; but the external profession of religious life, which, either through enclosure, or through the exercises of piety, prayer, and mortification, or finally through the works to which Nuns must dedicate themselves, is ordered to interior contemplation."

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Commentarium, officially, so that the entire life and activity may easily and effectively be permeated by its pursuit." 7 The following articles enumerate a series of other elements of the monastic state of women: the solemn vows of religion, the papal enclosure, the divine office, the autonomy of monasteries of women, the federation and confederation of monasteries, monastic work, and finally, the apostolate. Our intention is not to detail each of these points, but to offer a brief exposition of the definition cited above. What the contemplative life is not Let us first clarify what the canonical contemplative life is not. It is not, the text says, "that interior and theological life, to which all souls living in religion, and even in the world, are called, and which each can pursue within themselves." 8 The Constitution *Sponsa Christi* adds no further distinction to this negative statement: it makes it clear that it will not treat this aspect of religious life, and therefore it is not addressed to those who practice it exclusively. It also specifies that all are invited to it by Christ, even those who live in the world, therefore, whatever their state, even if they are married. But, because it does not speak of it, We wish to point out the existence of a form of contemplative life practiced in secret by a small number of people who live in the world. In Our Allocution of December 9, 1957, to the 11th International Congress of Perfect Orders, 9 We said that there are today Christians who "are committed to the practice of the evangelical counsels through private and secret vows, known only to God, and who are guided, with regard to obedience and poverty, by persons whom the Church has judged fit for this purpose, and to whom she has entrusted the task of guiding others in the exercise of perfection." They lead an authentic Christian life of perfection, but outside of any canonical form of the "States of Perfection." And We formulated Our conclusion in

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these terms: "None of the constitutive elements of Christian perfection and a genuine tendency towards its acquisition are lacking in these men and women; therefore, they truly participate in it, although they are not..."

[*Latin ed. p. 567*]

Acta Pii PP. XII 567, "in statu juridico vel canonico perfectionis." 10 Hoc, nunc etiam de genere vitae, ubi ad perfectionem tenditur per tres vota, et privato modo, absque formis canonicis praescriptis in Constitutione Apostolica "Sponsa Christi," sed in vita contemplativa, renovare possumus. Conditiones exteriores necessarii huius generis vitae, fortasse, difficiliora sunt ad implendas quam pro vita activa, sed tamen possunt inveniri. Hae personae ab ulla clausura canonica proteguntur et solitudinem et quietem heroice observant. In Evangelio Sancti Lucae, exemplum pulchrum invenimus: illud prophetissae Annae, vidua post septem annos matrimonium, quae se in templo retraxit, ubi Dominum nocte et die serviebat, in oratione et jejunio. 11

Hic privatus modis vitae contemplativae non ignoratur ab Ecclesia, quae ei, ex principio, approbationem suam tribuit.

Primatus contemplationis in vita contemplativa canonica.

Pars positiva paragraphi 2 Constitutionis "Sponsa Christi" vitam contemplativam canonicam definit sicut "professionem externam vitae religiosae quae... ad contemplationem interiorem ordinatur, ita ut tota vita et omnis activitas facile et efficaciter perfundantur eius quaerendi." Inter praescriptiones disciplinae religiosa, textus enumerat clausuram, exercitia pietatis, orationis, mortificationis, et tandem opera manualia, quibus hae moniae operam dare debent. Sed haec puncta particularia tantummodo inveniuntur ut instrumenta ad servitium realitatis essentialis: contemplationis interioris. Quod primum requiritur, est ut monia, per orationem, meditationem, contemplationem, Deo se coniungat, ut omnes cogitationes et actiones eius praesentia Dei perfundantur et ad eius cultum ordinentur. Si hoc desit, anima vitae contemplativae deficere videtur, et nulla praescriptio canonica hoc supplere potest. Certo, vita contemplativa non solum contemplationem comprehendit; sed etiam alios elementa continet; sed contemplatio ibi primum locum occupat; dicamus etiam quod totam illam implet; non quod aliter cogitare aut agere non liceat; sed quia ipsa, in ultima analysi, illam implet.

10 Ibid., p. 36.

11 Luc. 2, 37.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Commentarium Officiale: This [passage] gives its meaning, its value, its orientation. The preeminence of meditation, and of contemplation of God and divine truths, over all other means of perfection, over all practices, over all forms of organization and federation;

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this is what We wish to emphasize and support with all Our authority. If your being is not rooted in God, if your spirit does not constantly return to Him as to an irresistible pole of attraction, then it would be necessary to say of your contemplative life what Saint Paul, in his First Epistle to the Corinthians, said of certain Christians, who wrongly valued spiritual gifts and neglected to place charity first: "If I have not charity, I am nothing more than a sounding brass, or a tinkling cymbal... If I have not charity, it profits me nothing." 1 2 Without a doubt, a "contemplative life" without true contemplation would also deserve to have it said of it: "it profits me nothing." Just as the human body, equipped with all its organs, but deprived of a soul, is not a man, so all the rules and all the exercises of a religious order do not constitute the contemplative life, when contemplation itself is lacking, which is its vital principle.

Formation of Religious Women in the Contemplative Life: If theoretical commentaries, such as the one We have just outlined, can contribute to enriching your knowledge of the contemplative life, the daily practice of your vocation, on the other hand, brings you varied and abundant teachings. For centuries, holy women have, through faithful observance of their rules and constitutions – whether they were Carmelites, Cistercians, Carthusians, Benedictines, Poor Clares, Dominicans, Ursulines, Visitandines... – attained a profound understanding of the nature and requirements of canonical contemplative life. From the moment they enter the cloister, the candidates are instructed in the rules and customs proper to their Order, and this formation of the mind and will, begun in the novitiate, continues throughout their religious life. This is the purpose of the instructions and spiritual direction, which are given by the Superiors of the Order or by priests, confessors, spiritual directors, and retreat preachers. The nuns, who live a spirituality of their own, most often receive direction and counsel from priests belonging to the male branch of the Order and who possess the same spirituality. Moreover, for centuries, the Church... 1 2 1 Corinthians 13, 1. 3.

[*Latin ed. p. 569*]

The Acts of Pope Pius XII, 569, state that one should cultivate, in particular, mystical theology, which proves not only useful, but necessary for the direction of contemplative religious; it provides them with sure guidance and renders great service in detecting illusions and discerning genuine supernatural experiences from pathological states. In this delicate area, even women have rendered services noted by theology and directors of souls. It suffices here to mention the writings of the great Saint Teresa of Avila, who, as is well known, in order to resolve difficult questions of contemplative life, preferred the opinions of an experienced theologian to those of a mystic lacking a clear and certain theological knowledge. To deepen, through daily practice, the meaning of contemplative life, it is important to remain open

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to the teachings given, to receive them with attention and with the desire to understand them, each according to her previous training and abilities. It would also be erroneous to seek to aim too high or too low in this regard, to claim to follow only one path, identical for all, and to demand the same efforts from all. Superiors responsible for the formation of their subjects will know how to maintain a just balance; they will not demand too much of simple natures, nor will they force them to exceed the limits of their abilities. Likewise, one will not oblige an Asian or an African to adopt religious attitudes in every respect similar to those that a European would naturally adopt. A young woman with a refined education and possessing a broad culture will not be held to a form of contemplation suitable for those who do not possess the same gifts. Sometimes, the invectives of Saint Paul against the wisdom of the world, in his First Epistle to the Corinthians, are cited to counteract the legitimate desire of nuns to attain a degree of contemplative life in accordance with their aptitudes. They are reminded of the words of the Apostle: "We preach a Christ crucified," (1 Corinthians 1:23), and this other: "I determined not to know anything among you except Jesus Christ, and Jesus Christ crucified." (1 Corinthians 2:2). But this is a misunderstanding of the intentions of Saint Paul, who denounces the vain pretensions of human knowledge. The desire to possess an adequate spiritual formation has nothing reprehensible about it, and it opposes nothing to the spirit of humility and renunciation, which is required by a sincere love of the cross of Christ. 13 1 Corinthians 1:23. " Ibid., 2:2. 3 7 - ACTA, vol. XXV, n. 12. — 19-9-1958.

[*Latin ed. p. 570*]

Acta Apostolicae Sedis - Commentarium Officiale 570. Nos concludimus hic, carissimae filiae, primam partem expositionis Nostrae, et invocamus super vos lucem Sancti Spiritus, ut adjuvet Vos ut comprehendatis splendorem vocationis Vestrae et eam vivatis in plenitudine. In signum harum gratificationum, largimur Vos, ex animo, Nostram paternam Benedictionem Apostolicam.

II. Amare vitam contemplativam. Si primam partem allocutionis Nostrae potuimus resumere dicendo vobis: "Scitote quid estis!", secundam partem hanc intitulabimus: "Amate quid estis!". Hoc amor vos ducet, per viam quae vobis propria est, ad Deum qui vobis vocem personalem dirigit. Examen superabimus successive principales rationes quae habetis ad amandum vitam contemplativam, actitudinem quae habebatis erga eam, et notissima quae distinguunt hunc affectum.

1. Rationes et fontes amoris pro vita contemplativa. Amor nihil valet, nisi si obiectum eius amabile sit in pleno sensu verbi, id est, si sit bonum per se et capax communicandi hoc bonum. Numquid Deus non est summum bonum, tam in Seipso, quam in opere creationis, et praesertim in opere Redemptionis quod amorem Patris erga homines revelat? "Hic est modus quo

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Deus manifestavit amorem Suum erga nos," dicit Sanctus Ioannes, "Deus Filium Suum unicum in mundo mittens, ut per Ipsum viveremus." 15 Quomodo homo potest respondere ad hanc incredibilem probationem amoris divini, nisi accipiens eam humiliter, totaliter? "Cognovimus amorem quem Deus habet erga nos," dicit iterum Sanctus Ioannes, "et in eo credidimus. Deus est amor: qui in amore manet, in Deo manet, et Deus in eo manet." 16 Haec est essentia vitae contemplativae: manere in Deo per caritatem, ut Deus maneat in vobis. Et labores vestri quotidianae non aliud habent finem, quam ut spiritum et cor vestrum semper arctius in contactum cum Domino mittatis, qui se revelat et qui vos invitat ad participandum in opere Suo redemptionis, in cruce Sua, et in extensione Ecclesiae Suae. Hoc valet pro quolibet Christiano, sed, prae omnino, pro illis qui sunt in...

15 1 Io. 4, 9.

16 1 Io. 4, 16.

[*Latin ed. p. 571*]

Acta Pii PP. XII 571: perfect in statu perfectionis. Et hic etiam vias Dei diversas inveniemus: vestra professio religiosa et vita contemplativa, quae electae estis, vos plus exclusive ad quaerendum unionem divinam dedicant, secundum spiritum particularis ordinis vestri et secundum gratias personales quas Dominus vobis concedit. Amate ergo vitam contemplativam sicut ea vobis praebetur cum propriis exigentiis, et inquantum ea vos ad perfectionem divinae caritatis ducit et sub eius lumine servat. Hoc est vestrum principale motivum ad amandum vitam contemplativam. Alii motivi, quamquam non eadem significatione praediti, tamen ad iustificandam et confirmandam conscientiam vestram contribuere possunt. Hi in Scriptura Sancta, in attitude Ecclesiae erga vitam contemplativam, et in fructibus quae ea producit inveniuntur. Sine dubio, indicationes textuum et facta quae alligemus, amplam significationem habent quae ultra ambitum vitae contemplativae se extendit: sed ea ad eam modo speciali valent, et certamente ad purificandum et consolandum amorem vestrum ad vocationem vestram contribuunt. Scriptura Sancta multa texta continet quae de consecratione hominis Deo et Christo loquuntur. Haec verba, tam plena significationis, secreta sua revelabunt tantum illis qui diligentiam habebunt ad ea meditando et in oratione profundiendo. Per ea, Sanctus Spiritus ipse, qui ea inspiravit, continuat ad singulis Monialis sentire intensitatem vocis ad vitam contemplativam et divitias quas ea continet. "Amabis Dominum Deum tuum...: hoc est praecipuum et primum mandatum." 17 "Mulier quae non est marita et virgo, res Domini curant." 18 "Sequuntur Agnum ubi foris it." 19 "Vita aeterna ut te cognoscant, te solum verum Deum, et Iesum Christum, tuum missum." 20 Alibi, Scriptura divitias occultas in Iesu Christo, nostro Deo et Domino, evoca, divitias amoris eius pro nobis, quae assidua contemplatio paulatim revelat. 17 Matth. 18; 1 Cor. 7, 34; 13;

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20, 22, 37-38; Apoc. 1, 4; Io. 17, 3.

[*Latin ed. p. 572*]

Acta Apostolicae Sedis - Official Commentary 572 "The Word was God... the Word became flesh... and we have seen his glory." 21 "You are the Christ, the Son of the living God." "My Lord and my God." 22 The contemplative nun knows well the Lord crucified and the meaning of the cross, which she holds between her fingers each day. She will often recall the exclamations of Saint Paul: "I am crucified with Christ... Christ lives in me... who loved me and delivered himself for me." 24 "What shall separate us from the love of Christ?... I am certain that neither death, nor life, nor any other creature, shall be able to separate us from the love of God, manifested in Christ Jesus our Lord." 25 The works of penance and mortification, which are part of the contemplative life, verify the words of Saint Paul: "I complete in my flesh that which is lacking in the sufferings of Christ for his Body, which is the Church." 26 These few passages from Scripture fill the contemplative soul, who meditates upon them, with profound joy, and bind her more closely to God and to Christ. They invite her to understand and to practice with love a vocation, which leads her directly to the love of God and of his incarnate Son. When the Church declares that the contemplative life is eminently worthy of esteem, when she approves of it with all her authority and confers privileges upon it, when she inaugurates it with a solemn liturgy, and surrounds its realization with abundant measures of protection, one can certainly see in all of this a proof of the esteem she holds for it, and therefore a serious reason for dedicating oneself to it. Among the many ecclesiastical documents that speak of it, We shall choose three: the Apostolic Constitution "Sponsa Christi," the Blessing and Solemn Consecration of Virgins in the Roman Pontifical (whose ancient solemn formulas are reserved for nuns by Article III § 3 of the Apostolic Constitution "Sponsa Christi"), and the Encyclical "Sacra Virginitas," of March 25, 1954. 27 The Apostolic Constitution "Sponsa Christi," in its historical section...

[*Latin ed. p. 573*]

The document *Acta Pontificiorum* of Pope Pius XII, page 573, demonstrates the high regard that the Church holds for the institution of virgins and nuns. It recalls "the sentiments of esteem and maternal love that the Church held for virgins consecrated to God," from the very beginning of their existence. It then emphasizes, as We have shown, the importance of contemplation, to which all other monastic exercises are subordinate. From the consecration of virgins, let us retain the words that the Bishop addresses to them when he presents them with the habit and the insignia of their state: "I unite you as a bride to Jesus Christ, Son of the Father Almighty, that He may keep you without fault! Receive, therefore, the ring of faith, the seal of the Holy Spirit, that you may be called the

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Bride of God, and, if you serve Him faithfully, be crowned for eternity."

The Encyclical *Sacra Virginitas* in its first part, treats of the excellence of virginity. It proves this excellence first through the texts of the Gospel and the very words of Christ; then through the declarations of the Apostle of the Gentiles concerning virginity chosen for God; it cites Saint Cyprian and Saint Augustine, who highlight the power of its effects; it emphasizes the importance of the vow which confers upon virginity the firmness of virtue; it demonstrates its superiority over marriage; it illustrates all the divine blessings that it attracts and the admirable fruits that it produces. This last point, also treated in the Apostolic Constitution *Sponsa Christi*, deserves particular consideration, because it will inspire in you an even deeper and more convinced adherence to your contemplative life. We could elaborate on the details of the lives of great contemplative saints, such as Saint Teresa of Avila, or Saint Teresa of the Child Jesus, both Carmelites; but We prefer to appeal to your personal experience and to that of your community life. The nun, who gives herself entirely and sincerely to her task, does not fail to taste within herself the fruits of her efforts and to appreciate them. Her life unfolds outwardly within a framework set by the timetable and the exercises of the rule; inwardly, she matures and deepens, traversing phases of consolation and trial, of light and darkness, which leave intact the intimate adherence to God. Thus, despite the obstacles from within and from without, and despite shortcomings and weaknesses, she progresses, certain of divine help, until the hour.

Pontif. Rom. De bened. et consecr. Virginum.

[*Latin ed. p. 574*]

Acta Apostolicae Sedis - Official Commentary, unexpectedly, 574 times, where it is said to her: "Behold, the Bridegroom cometh; go forth to meet Him."

29 We exhort you, each one in particular, to apply yourselves with all your strength to the duties of your state as contemplatives; then you will always experience more and more of its effects, and you will find in this a new reason to be attached to it. Thus, We wish to warn you against discouragement and pusillanimity. Certainly, you must bring about complete cooperation with grace, combat your defects, and practice virtue; but leave it to God to make it grow and bear fruit. It is He who, at the opportune moment, "will make you firm, strengthen you, and make you unshakeable."

30 If such are your dispositions, you will progress, supported by divine strength and filled with the joy of having been chosen for this life. This personal experience will be enriched by the observations you make in your community. If, instead of focusing on the inevitable human faults and weaknesses, you consider above all the sincere efforts of others not to fail in their religious ideal, you will easily experience the radiance of their inner life and their union with God; you will also admire, in the smallest

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details of common life, the delicacy of fraternal charity, which immediately flows from their love of Christ, seen in His members. The splendor of this charity, often veiled during life itself, is sometimes revealed suddenly and brightly, as soon as death sets its seal upon it; then you will repeat with the Psalmist: "Surely the righteous shall find reward."

31 2. The attitude to be taken towards contemplative life. Having considered the reasons that lead you to love the contemplative life, We will speak to you of the attitude that you must adopt out of fidelity to this love. Already in the first part of this discourse, We have emphasized the importance of "interior contemplation," and its superiority over the other elements that surround it, such as the necessary means: enclosure, exercises of piety, prayer, mortification, and work. We now consider how a nun behaves before this whole set of obligations.

29 Matthew 25:6.

30 1 Peter 5:10.

31 Psalm 57:12.

[*Latin ed. p. 575*]

Acta Pii Pp. XII 575 D: "Ab initio, patet quod adhaesio sincera ad vitam religiosam omne 'legalismum' excludit, id est, temptationem ad litteram legis adhaerendi, sine eius spiritu pleno accipiendi: hoc indignum esset illis quae nomen 'Sponsa Christi' gerunt et quae Christum servire volunt prae omni amore disinteressato. Paene tam inacceptabile esset quoddam 'eclecticismus', electio subiectiva inter quaedam officia quae admittuntur et alia quae non admittuntur. Nullus Ordo serius candidatam accipiet quae asserere vult solum partem Regulae et Constitutionum observare. Vita contemplativa est austera; sensitivitas eam non accipit sine resistentia, sed desiderium se Deo dari libenter amplectitur opera poenitentiae et renuntiationem continuam sibi ipsi. Monialis ardens amore vocationis suae ad se ipsam applicare potest verba quae Apostolus Gentium de communitate Christiana dicebat: 'Eos enim unioni matrimonii unius finavi, quasi virginem puram ad Christum parandam' (2 Cor 11, 2)."

"Addebamus: 'Ad Christum crucifixum'. Monialis ad vocationem suam adnexae semper accipiet ut regulam vitae interioris verbum Sancti Pauli: 'Impleo in carne mea quod desit passionibus Christi pro corpore eius, quod est Ecclesia' (Col. 1, 24)."

"Hic est lex amoris veri, cui adhibetur etiam textus Sancti Augustini: 'Qui amat, non sentit laborem; sed omnis labor durus est ei qui non amat' (In IOANN. EVANG. Tract. 48 cap. X n. 1 - Migne PL, L. 35 col. 1741)."

"Labor pars est vitae contemplativae. Lex antiqui monachismi: 'Ora et labora', 'ora et labora', nihil de sapientia et necessitate sua amissit. Labor est, praeterea, imperativus naturae ipsius, quae homini vires corporis et mentis dedit, eum ad providendum ad subsistentiariam suam obstringit, eum

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incitat ad emendandas condiciones vitae suae et ad augendas facultates cognitionis et actionis. Dominus, triginta annos, vitam laboris in Nazareth gessit, et ministerium apostolicum eius labores graves ei imposuit. Sanctus Paulus, modo suo incisivo, ad Thessalonicenses scribit: 'Si quis non vult laborare, nec edat' (2 Thess. 3, 10-11). 'Et nos, cum apud vos eramus, haec mandavimus vobis: si quis non laborare vult, nec edat' (Act. 20, 34, 18, 3)."

"Et ipse affirmavit se de manibus suis laboravisse, ut panem suum mereret et non esset oneros Christianis (Act. 20, 34)."

[*Latin ed. p. 576*]

Acta Apostolicae Sedis: - Official Commentary 576. The Apostolic Constitution "Sponsa Christi" emphasizes several times the duty of nuns to work to earn their living; it follows that anyone who dedicates themselves to the contemplative life and embraces it without reservation also fully accepts the law of work. There are many positive determinations of ecclesiastical law concerning the canonical contemplative life; even if some of them do not have great importance, all of them must nevertheless be observed. The Lord said clearly: "He who shall not observe one of these least commandments, and shall teach men to do so, shall be called least in the Kingdom of the Heavens; but he who shall do and teach them, shall be called great in the Kingdom of the Heavens." 37 "I am not come to abolish the law, but to fulfill it." 38 Whoever loves the contemplative life will consider this delicacy of conscience and this fidelity in the smallest details as one of their most cherished duties. But, on the other hand, one must, in no way, fall into narrowness of mind and heart. The freedom of the inner man is willed and given by God: "You have been called to liberty; only let not this liberty become an occasion for the flesh." 39 "That the liberty of Christ, which the Apostle describes here, consists in being able to accomplish the works of the Spirit, opposed to those of the flesh: charity, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control: against these there is no law." 40 Already before Saint Paul, Christ had, with even greater emphasis, clarified the meaning of Christian freedom, concerning the observance of the Sabbath: "The Sabbath was made for man, and not man for the Sabbath." 41 Since the Lord was not hesitant to express Himself in this way, it can be affirmed in a general way that the law is for man, and not man for the law. This does not abolish the obligation to observe the law, but safeguards the freedom and ease of the inner man. The scope of each law must be assessed exactly, according to whether it is of divine or human law, essential or not. To place the law above man, as an absolute...

37 MATTH. 5, 19.

Ibid. 11.
Gal. 5, 13.

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Ibid. 5, 1.
Gal. 5, 23.

MARC. 2, 28.

[*Latin ed. p. 577*]

Acta Pontificii, Pius XII, 577, et non ut medium ad peragendos fines. Iesus dixit Pharisaeis: "Illi onera magna et insupportabilia imposunt hominibus, et eas imposuerunt super dorsa eorum." (Matthaeum 23:4)

Nos persuadet quod monacha, sinceriter ad vitam contemplativam devota, nullam difficultatem inveniet ad conciliandum delicatissimum conscientiae, in observatione deberum et praeceptorum regulae, cum pace quae ex facilitas et libertate hominis interioris fluit. Regulas observabitis, sed, viventes unitae Spiritui Dei et amore eius, super eas eritis.

3. Physionomia characteristica huius attitude.

Denique, aliquid addere volumus de physionomia, de characteristica impressione, quae vestram attitudinem interiorem designare debet. Primum, in monacha, simplicitatem et humilitatem exspectamus; amor vitae contemplativae omnem desiderium notari, admirari, in lucem editum, auferre debet. Videri ab aliis, hoc desiderium erat Pharisaeorum, quod Dominus noster in Monte Sermonum vehementer reprehendit. (Matthaeum 6:1-6; 16-18)

Manentes occultae, deviationes psychologicas quasdam, quae apud feminam frequentiores sunt et temperamentum eius adnexae sunt, vitabitis. V idealem vitam contemplativam, sicut ascensum ad Deum, ad illud offerendum animum et cor vestrum. Hoc donum, inspiratum ab causis supernaturalibus, virtutibus theologicis fidei, spei et caritatis nutritur. Amor contemplationis autenticus non erit nisi si semper super eas fundabitur. Tunc characterem Christianum habebit, et non solum apparebit ut phenomenon psychologicum ordinis religiosi, sicut historia comparata religionum in omnibus aevis et apud populos diversos demonstrat.

Ad probandam sinceritatem et puritatem caritatis vestrae, satis vobis erit si memineritis descriptionem celeberrimam, quam Sanctus Paulus in capite 13 epistulae suae ad Corinthios primae dat, quam saepe iam meditabamini. Ut conductus cotidianus vestrus semper magis et magis ad idealem descripsum in hac pagina celebri accedat!

Devotio generosa non commode se habet cum tensione continua, coactu, cum pugna perpetua cum obligationibus difficile sustineis, quas, si possetis, repudnabitis. Fieri potest ut Deus...

(Matthaeum 23:4; Matthaeum 6:1-6; 16-18)

[*Latin ed. p. 578*]

The official commentary of *Acta Apostolicae Sedis* 578 permits, for a

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time, a trial of this kind to purify the soul; but it also happens that it leads to collapse, to an interior or exterior catastrophe. We do not consider cases in which factors of neurosis or psychosis are involved. We only consider those of normal individuals, of nuns, in whom this collapse is being prepared or has already occurred. It is not possible to enter into the study of the diagnosis, the therapy, and the prognosis of these cases. But We have just indicated a psychic factor, a characteristic trait of the fervent practice of contemplation, which is capable of preventing such catastrophes. It is the conscious, constantly repeated, and joyful acceptance by the nun of the life of each day. It is the indestructible optimism, not exalted, but tranquil and firm, of Our Lord, who said: "I am not alone, for the Father is with me," (John 16:32). It is the unwavering trust of the nun in Him who said: "Come to me, all you who labor and are burdened, and I will give you rest" (Matthew 11:28). These considerations and sentiments determine her interior attitude. She knows, through experience, what she must bear, but she wishes to order her life according to the words of the Apostle: "God loves the cheerful giver" (2 Corinthians 9:7). What Paul wrote to the Corinthians concerning the material gifts destined for the poor of Jerusalem, she understands and wishes to understand in something much vaster: the gift of her entire being and of all her external actions. Joy and constant cheerfulness are characteristic traits of a sincere offering of oneself. They are also felt at the beginning of the First Epistle of Saint Peter; he presupposes them and observes them in the Christians to whom he addresses himself, who are already turned towards Christ: "Though you have not seen him, you love him; and though you do not yet see him, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls" (1 Peter 1:8-9). To each of you, We say: May the faith, hope, and love of Christ give you something of the jubilation that Peter perceives in the Christians to whom he writes. At the end of his letter, he returns to the same thought; he exhorts the Christians to consider the sorrows of this world as inseparable from the earthly condition and as a means of arriving at glory: "Cast all your cares on him," he says (1 Peter 5:7).

[*Latin ed. p. 579*]

Acta Pontificii Pauli XII, 579: « Cum parumper passuros estis, ipse vos firmabit, confirmabit, et stabilia faciet. » 49 Hoc est idem quod Sanctus Augustinus exprimit circa finem suae « Civitatis Dei »: vita terrena cum omnibus amariis suis ad finem perveniet, et tunc ad Deum ibimus, et gaudium nostrum in possedendo illum numquam finiet! « Ibi vacabimus, et videbimus; videbimus, et amabimus; amabimus, et laudabimus. Ecce quod erit in fine sine fine. » 50 Hoc est principium quod vitam vestram sustinere debet et vobis vim dare ad eam cum fortitudine usque ad finem ducere, sine lassitudine, sine retractatione, et ita pro Deo oblationem

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perfectam facere. III Vivere vitam contemplativam 1. Realizatio vitae contemplativae in relatione ad cognitionem et amorem contemplationis. Cum de cognitione et amore vitae contemplativae locuti sumus, in primis duabus partibus huius Allocutionis, non negleximus puncta applicationis practicae principiorum quae dicebamus. Ad faciliorem intellectum expositionis Nostrae, enim, oportebat non solum ad aspectus theoricos et abstractos limitari, sed etiam ad repercussionem concretam quae maiorem cognitionem et amorem puriore et ardentiore vitae contemplativae in ipsam eius praxim habere possent. Ergo, in hac tertia parte, non necesse erit repetere quod iam explicavimus. Postquam necessitatem translationis in actum rei quae melius cognoscuntur et quae plus amantur commemoravimus, realitationem vitae contemplativae, tam in elemento essentiali, contemplatione ipsa, quam in elementis secundariis, praesertim opere monasticorum, considerabimus. Sicut in prima parte Nostrae Allocutionis notavimus, cognitio vitae contemplativae augetur et profundior fit per praxim cotidianam obligationum eius. Amor vitae contemplativae necessario ducit ad attitudines, per quas se exprimit, et sine quibus non esset nisi vanitas. In hac interactione incessante, quae normalmente progressum regularem condicionat, 49 50 1 Pet. 5, 7-10. August., De Civitate Dei, lib. 22, cap. 30, n. 5 – Migne, PL, vol. 41, col. 80.

[*Latin ed. p. 580*]

Acta Apostolicae Sedis - Official Commentary 580: Religious life, the predominant element will always be interior life, which confers meaning and value to external actions. It is from the heart of man that good or bad intentions arise; it is the intention that explains his actions and gives them moral value. But this intention alone is not sufficient; it must also be truly carried out. "He who has My commandments, and keeps them, he it is that loves Me," said Jesus. And again: "You shall be My friends, if you do what I command." On the other hand, he who neglects the actual fulfillment of divine precepts is excluded from the Kingdom: "Not everyone who says to Me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he who does the will of My Father."

2. The realization of the essential element of contemplative life, that is, interior contemplation. These principles also apply to contemplative life; it is not enough to desire it, even ardently; it is also necessary to put it into practice, and for this, to consent to all necessary renunciations. Contemplation, understood as the adherence of the mind and heart to God, is the essential element of contemplative life; We established this in the first part of Our Allocution and cited the principal texts that prove it. Let us mention two more, taken from the Instruction "Inter caetera" of March 25, 1956, which recall, regarding a practical point, the preeminence of contemplation in your life. "Minor cloister does not permit any ministry, but only those that are compatible with contemplative life, either for the entire community

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or for each of the nuns." "These ministries should be undertaken with discernment and moderation, respecting the character and spirit of each Order, so that, instead of disturbing and hindering authentic contemplative life, they rather sustain and strengthen it."

51 Cf. Jn. 14:21, 23. Jn. 15:14.

52 Mark 7:21.

53 Matt. 7:21.

54 A.A.S., vol. 48, 1956, p. 520, n. 41a.

55 Ibid., n. 41b.

[*Latin ed. p. 581*]

"Acta Pii PP. XII de malades, des pauvres." 5 7 581 La vie contemplative ne consiste pas essentiellement dans la profession extérieure d'une discipline religieuse; celle-ci, en effet, n'est qu'un cadre de la contemplation, elle la soutient, l'encourage, la préserve, mais ne la constitue pas. Aussi, répétant ce que Nous avons dit plus haut, Nous vous exhortons avec instance à vous adonner de tout cœur à la prière contemplative, votre tâche essentielle pour laquelle vous avez renoncé au monde. Qu'on ne confonde point cette position de principe avec la question de la fréquence et de la durée des exercices de piété. L'intensité d'un exercice n'est pas nécessairement proportionnelle à sa durée. Les ministères permis aux moniales ne leur permettent pas de consacrer chaque jour de longues heures à la prière contemplative; il leur reste toutefois assez de temps libre pour satisfaire à cette obligation essentielle. 3. La réalisation des éléments accessoires qui la complètent, Outre les "éléments propres et nécessaires, qui affectent directement la vie contemplative canonique des moniales comme leur fin première et principale", la Constitution Apostolique "Sponsa Christi" en distingue d'autres non nécessaires, mais qui la complètent et concourent à l'assurer, comme la clôture, les exercices de piété, d'oraison, de mortification. 58 Dans les articles VI et VII, la même Constitution s'occupe de la nature et de la structure juridique des monastères de moniales, de leur autonomie et de la possibilité de former des Fédérations et des Confédérations. 59 Sur certains de ces points, l'Église pose des exigences précises qu'il faut satisfaire; sur d'autres elle n'exprime qu'une invitation et désire qu'on y réfléchisse et qu'on les considère avec bienveillance. Que les monastères et les Ordres de moniales estiment leur caractère propre, le protègent et y restent fidèles; c'est leur droit, et il serait injuste de ne pas en tenir compte; mais ils doivent le défendre sans étroitesse d'esprit ni raideur, pour ne dire sans un certain entêtement qui s'opposerait à toute évolution opportune et ne se prêterait à aucune adaptation, même lorsque le bien commun l'exige. Il peut arriver qu'on invite une moniale à quitter son monastère et à s'établir ailleurs, dans l'intérêt d'un bien supérieur ou pour un motif sérieux. Personne certes ne peut imposer à une Religieuse, contre sa 57 5 8 59 Ibid. n.

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41 c. Cfr. A. A. S. a. 43, 1951, p. 10. Ibid. pag. 17-19.

[*Latin ed. p. 582*]

Acta Apostolicae Sedis - Commentarium Officiale 582: Voluntas, obligationes quae obligationes votorum superant; sed accurate interrogari potest in quanta parte stabilitas sit punctum essentiale iuris monialium. Sedes Sancta ius habet Constitutiones Ordinis et praescriptiones eorum de stabilitate mutare; sed si huius modi mutationes puncta essentialia iuris praesentis attingunt, membra, per vota sua, novis Constitutionibus non sunt obnoxiae: illis facultas dari debet de Ordiniis separandi, quae huius modi mutationes patiuntur. Tamen monialis sponte iura sua relinquere et petitioni consentire potest, quae ei facta est et quae a Sede Sancta approbatur. 60 Non ignoramus quid talis progressus representat et quid illi Religiosae costat; sed hortamur eam sacrificium accipere, nisi rationes graviores adhuc obstat. Cum de punctis secundariis agatur, quae in vita religiosa tantum munus complementare habent, monasteria et moniales parati esse debent ad receptionem opinionum et collaborationem, quae a Sede Sancta proposita est. Praesertim, relationes tam reverentes quam fiduciales cum Sacra Congregatio Religiosarum constituere studebunt, tanto magis quanto haec nullatenus iura acquisita transgrederi velit, sed desiderat sententiam monasteriorum et Ordinis monialium adhibere. Haec collaboratio maxime desideratur, cum res est de formandis Federationibus monasteriorum vel Ordinis, vel etiam Confœderatione Federationum. Textus "Sponsa Christi" ostendunt non esse intentum in his questionibus viam iustae libertatis singularum imponere, sed eam protegere et firmare. Ergo, conamini cum Authoritate ecclesiastica competenti collaborare, ut adaptationem et evolutionem salutarem promoveatis, quae Ecclesia desiderat. 4. Realizatio elementum particulare, labor: Applicationem normarum de labore valde ad cor nostram tenemus, quia res est de interesse monasteriorum contemplativorum et omnium Ordinis contemplativorum feminarum, sicut etiam totius Ecclesiae, quae, in multis locis, auxilium omnium virium praesto exspectat. Quoniam de necessitate laboris supra locuti sum, 60 Cfr. "Sponsa Christi" art. VII, § 8, n. 3 - A. A. S. a. 43, 1951, p. 19.

[*Latin ed. p. 583*]

Acta Pii PP. XII 583, in general, and regarding its suitability for contemplative Orders, We shall now consider the application of the dispositions of the Constitution "Sponsa Christi."

• In the first part of the Constitution, We stated: "We are led, and indeed compelled, to introduce these reasonable adjustments to the institution of religious women, by the information We receive from all parts of the world, which makes Us aware of the distress in which religious women often find themselves. Indeed, there are monasteries, which, alas!, are almost

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dying of hunger, poverty, and deprivation; and there are others which, due to material difficulties, lead a very arduous life. Furthermore, there are monasteries, which, without living in need, often languish because they are separated and isolated from all others. Moreover, laws that are sometimes too strict regarding enclosure often cause great difficulties."

61 To remedy this distress, the normal and most immediate means is the work of the religious women themselves. Therefore, We invite them to engage in it, so that they may provide for their own livelihood and not first resort to the kindness and assistance of others. This appeal is even addressed to those who are not in need and are therefore not obliged to obtain their daily bread through the work of their hands. In this way, you can also acquire the resources necessary to fulfill the precept of Christian charity towards the poor. We also encourage you to develop and perfect your manual skills, and to adapt to current circumstances, as is stated in article 8, § 3, n. 2 of the Constitution "Sponsa Christi." The same article, moreover, summarizes the norms regarding work, stating first that "the monastic work, to which religious women of contemplative life must also dedicate themselves, should, as far as possible, be in accordance with the Rule, the Constitutions, and the traditions of each Order."

63 Some Constitutions provide for specific tasks, mostly of an apostolic nature; others, on the contrary, do not specify anything on this subject. This work "must be organized in such a way that, in addition to other sources of income, it ensures the religious women a certain and suitable livelihood."

64 The Ordinary of the diocese and the Superiors are obliged to ensure "that the necessary, suitable, and..."

[*Latin ed. p. 584*]

Acta Apostolicae Sedis - Commentarium Officiale 584: "Nul ne soit jamais marié aux Moniales." 65. Enfin, l'article souligne l'obligation de conscience que les moniales ont non seulement de gagner leur pain par la sueur de leur front, mais encore de se perfectionner chaque jour davantage, comme les circonstances l'exigent, pour les divers travaux. 66. Ne laissez pas que Notre appel au travail reste vain, mais utilisez tous les moyens mis à votre disposition et toutes les possibilités de vous former davantage, pour votre profit d'abord, ou du moins, si vous n'en avez pas un besoin immédiat, pour soulager la détresse d'autrui. D'ailleurs, une occupation sérieuse, adaptée à vos forces, est un moyen efficace pour conserver l'équilibre intérieur ou pour le rétablir, s'il avait subi quelque dommage. Ainsi, vous éviterez les effets nuisibles que pourraient exercer sur certains tempéraments la réclusion totale et la monotonie relative de la vie quotidienne du cloître. Conclusion. Nous achevons Notre Allocution, en vous renouvelant l'invitation à l'apostolat, qui termine aussi la Constitution "Sponsa Christi" et qui se fonde sur le grand commandement de l'amour de Dieu et du prochain et sur la volonté

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de l'Église. La charité envers le prochain embrasse tous les hommes, tous leurs besoins, toutes leurs souffrances, et s'occupe spécialement d'assurer leur salut éternel. Cet apostolat, dont elles sont chargées par l'Église, les moniales l'exercent de trois manières: par l'exemple de la perfection chrétienne, qui, sans paroles, attire les fidèles au Christ; par la prière publique et privée; par le zèle à assumer, outre les pénitences prescrites par la Règle, celles que suggère l'amour généreux du Seigneur. Dans sa partie dispositive, la Constitution "Sponsa Christi" distingue diverses formes d'apostolat suivant les diverses formes de vie contemplative. Certaines moniales, en vertu de leurs Constitutions, s'adonnent à des œuvres d'apostolat extérieur; cet apostolat elles le continueront; d'autres ne sont destinées par leur Constitutions qu'à la seule vie contemplative, mais exercent en fait certaines formes d'apostolat extérieur ou les exerçaient anciennement; elles les continueront ou les reprendront, en les adaptant aux circonstances actuelles; d'autres encore, ne vivent, en droit et en fait, que la vie contemplative. Elles s'y tiendront, à moins 65. Ibid. § 3, n. 1. Ibid. § 3, n. 2.

[*Latin ed. p. 585*]

Acta, Pontificium, XII, 585, wherein it is stated that, out of necessity and for a limited time, they must accept certain apostolic activities. It is clear that these nuns, who are exclusively contemplative, participate in the apostolate of love for their neighbor in its three forms: through example, prayer, and penance. We would, however, like to conclude by mentioning an even broader and higher apostolate, that of the Church, the Bride of Christ, in the sense of the Apostle of the Gentiles (2 Corinthians 11:2) and of Saint John (John 20:21-23; 21:16-17; Revelation 21). The apostolate of the Church is founded on its mission towards the entire world, that is, towards all men of all peoples and of all times, both Christians and pagans, believers and unbelievers. This mission comes from the Father: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent his Son into the world, not to judge the world, but that the world might be saved through him" (John 3:16-17). The mission is transmitted by Christ: "As my Father hath sent me, so I send you" (John 20:21). "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, and baptize them... and lo, I am with you always, even unto the end of the world" (Matthew 28:18-20). The mission is carried out in the Holy Spirit: "But you shall be baptized with the Holy Ghost and with fire... and you shall be my witnesses... unto the uttermost parts of the earth" (Acts 1:8). This apostolic mission of the Church therefore primarily proceeds from the Holy Trinity, Father, Son, and Holy Spirit, and no one can conceive of one that is higher, more holy, or more universal, in its origin as in its object. What, indeed, is the object of this mission, if not to make known to men the true God, one in the Trinity

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of Persons, the plan of Redemption which He accomplished through His Son, and the Church founded by Christ to continue His work? The Church has received in its entirety the deposit of faith and that of grace, all revealed truth and all the means of salvation bequeathed by the Redeemer: baptism ("Do this in remembrance of me," Luke 22:19; Acts 8:17), the Eucharist, and the communication of the Holy Spirit through the laying on of hands of the Apostles (Acts 28:19).

[*Latin ed. p. 586*]

Acta Apostolicae Sedis - Commentarium Officiale 586: "Accipite Spiritum Sanctum. Quos remitteritis peccata, eis remittentur." 76: Gubernatio fidelium per potestatem jurisdictionis, exercita nomine Christi et cum perpetua assistance Spiritus Sancti. 77: Hoc breviter commemorantur divinitates, quibus Dominus Ecclesiam suam dotavit, ut ea perficiat sua officia apostolica inter vicissitudines vitae terrestris et sic transiit saecula, sine eo ut umquam portae inferi contra illam praevalerent. 78: Permittamus vim invinciblem, quae animat apostolatum Ecclesiae, ut se inpinguet in animo et corde vestro! Illa vos implebit pace et gaudio! "Confirmatis, ego vicimus mundum." 79: Ascendendo semper plus, semper propior Deo, extenditis horizontes vestros et eo magis apti ficitis vos ad vos dirigendum in hac terra. Longe ab eo ut vos implicetis vosmet ipsos inter muros monasterii, communio vestra cum Deo amplificat mentem et cor vestrum ad dimensiones mundi et operis redemptoris Christi, quod peragitur in Ecclesia; hoc est quod vos ducit, sustinet labores vestros et reddit ea fructifera in omni bono. Oramus Dominum ut dignetur vos implere donis suis et finire opus quod in vobis coepit ad gloriam suam magnam; ut signum beneficii eius, corde nostro paternam Benedictionem Apostolicam vobis tribui.

IIS QUI INTERFUERUNT CONVENTUI UNIVERSALI FOEDERATIONUM CATHOLICARUM "DE SANITATE" IN URBE BRUXELLES.

* Salutem nostram cordialissimam vobis tribui, carissimi filii et carissimae filiae, congregati in Bruxellis ad tenendum "primam Conferentiam mundi Catholici de Salute." Missa sollemnis, ad quam recens participasti in Basilica Sacri Cordis, intentiones vestras et preces in unam supplicationem coegit, ex caelo invocans gratiam quae transformat et vivificat, ut opera, quibus participabimini, manifestent cum splendore, ad oculos vestros et ad oculos omnium, audaciam et magnitudinem idealis qui vos ducit.

76 Io. 20, 23. Cfr. Io. 21, 16-17. Cfr. Matth. 16, 18. Io. 16, 33.

* Datum die 27 Julii mensis anno 1958.

77 78 79

[*Latin ed. p. 587*]

Acta Pii PP. XII 587 En: In truth, this first "World Catholic Conference on Health" appears as a significant event concerning the role that falls to you in today's society. Already, its magnificent setting, this display of

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material and cultural resources from the nations in a spirit of emulation, where each strives to showcase what it possesses of best and most original, suggests and symbolizes, in a certain way, the main lines of your reflections. In recent years, the medical profession and all those who, with it, are engaged in the protection of health, have benefited from the rapid progress of science and its applications, and have participated in the evolution of social institutions. The founding and development of your various Federations respond to the need to combine the efforts of Catholics in such an important sector. It is not surprising that, within the general theme of the Conference: "Christianity and Health," there is included the study of collaboration within the healthcare team and within the community of those responsible for health. We wish the best success to the 8th Congress of Catholic Physicians, the 5th Congress of the International Federation of Catholic Pharmacists, the 6th Congress of the International Catholic Committee of Nurses and Medical Social Assistants, the 1st Congress of the International Federation of Hospital Institutions, as well as the 4th International Congress of Hospital Chaplains. Even if your work only covers a portion of the vast subject matter that you propose to examine, the very fact of having attempted this undertaking will mark an important stage in the healthcare activities of Catholics. You are indeed now becoming aware of the true dimensions of your community and the extent of its responsibilities, both on the human and the religious levels. Formerly, the study of medical ethics could be undertaken by giving only a cursory glance to everything that goes beyond the individual relationship of the patient with the doctor or with the nurse. The considerable development of hospital services, the increasing specialization of care techniques, the existence of powerful social assistance institutions, the call of developing countries; these are all factors that have greatly broadened the old perspectives and require a clarification and deepening of the meaning of "human relationships" between the patient and his family, on the one hand, and those responsible for health and social organizations, on the other. We would like, as an introduction to your work, to briefly mention first the obstacles to collaboration, and then the conditions for a...

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - Commentarium Officiale: Collaboration efficace, et enfin, les objectifs qu'elle doit se proposer, en particulier, chez les catholiques. Les défauts qui empêchent une collaboration harmonieuse dans l'équipe sanitaire peuvent venir, soit de ses membres eux-mêmes, soit du malade et de sa famille, soit des institutions dont dépendent les uns et les autres. Nous n'avons pas l'intention d'analyser en détail les situations concrètes, dans lesquelles ces inconvénients apparaissent; vos Congrès furent préparés par des enquêtes destinées précisément à les relever. Mais, nous bornant aux causes qui entravent la collaboration

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chez le personnel sanitaire lui-même, nous voudrions en signaler deux principales, l'une d'ordre intellectuel, l'autre d'ordre moral. Le plus souvent, une certaine étroitesse du jugement, qui, volontairement ou non, refuse d'élargir ses horizons, de tenir compte de tous les éléments d'une situation, empêche l'intéressé d'apercevoir les insuffisances de son action personnelle et la nécessité d'accepter l'intervention d'autrui. Il est difficile en général d'adopter le point de vue des autres, de regarder les événements comme ils les regardent, de ressentir comme eux les inconvénients de tel procédé, de telle attitude, le poids de certaines prestations; il n'est pas aisé non plus d'admettre qu'un plus jeune, malgré sa moindre expérience, puisse avoir des idées plus fécondes. En outre, les habitudes de travail et les routines rendent pénible toute tentative de changement, toute révision de méthode. Vous signalez, par exemple, qu'une infirmière sera tentée de marquer des réserves, lorsqu'elle voit appliquer dans un hôpital un traitement différent de celui qu'elle a vu pratiquer au cours de ses études par tel grand spécialiste. A côté des obstacles intellectuels, les obstacles moraux tiennent aussi une large place. L'esprit de dévouement et de sacrifice dans l'équipe sanitaire constitue l'un de ses plus beaux titres à la reconnaissance et à l'admiration de tous. Mais qui oserait prétendre que, dans le détail des allées et venues de chaque jour, n'interviennent jamais des mobiles, qui trahissent les faiblesses communes de l'humanité: susceptibilité, impatience, désir de prévaloir, intolérance de la discipline, bref, l'affirmation exagérée de l'individu et de ses commodités au détriment des exigences posées par la cohésion du groupe et des intérêts de la communauté. Ainsi sommes-nous amenés à considérer les conditions positives d'une collaboration efficace. Puisque certains défauts d'appréciation, peut-être inaperçus d'ailleurs, proviennent de l'ignorance au moins pratique des principes essentiels de la collaboration, il importe de mettre ceux-ci en lumière et d'en faire une étude plus approfondie. C'est l'objet de vos...

[*Latin ed. p. 589*]

Acts of the International Congress of Nurses. 589. The increasing complexity of the healthcare system, a consequence of incessant progress, necessitates that each of its members more clearly define its role within the whole of which it is a part. Thus, we find among the preliminary works of the technical commission of the congress of nurses and medical-social assistants, a detailed elaboration of the concept of a "healthcare team," following four plans: that of care for the sick, in a hospital setting or at home; that of local or central medical-social services; that of the nation and the administration of public health; and finally, the sector specialized in the fight against certain diseases specific to a country or region. For each of these cases, it is necessary to determine what forms of healthcare teams actually exist, their purpose, their means of action, their authority, and

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their composition. This framework, thus defined, allows for a better clarification of the place that the nurse will occupy, and the conditions to which she must conform in order to properly fulfill her role. The physicians, for their part, will address the problems of collaboration encountered in daily practice and in healthcare institutions, where they come into contact not only with the sick and the nurses, but also with chaplains, administrative services, subordinate personnel, the families of the sick, social security organizations, and public authorities. You will have the constant concern to resolve each of these questions, never forgetting the overall perspective that governs particular solutions, that is, the therapeutic goal, both individual and social, inseparable from the moral and religious imperatives of which the Church is the interpreter. The work of reflection and examination of problems will bear little fruit if it does not, on a practical level, lead to a better organization of the healthcare team, creating among its members a true unity, regarding the principles to be followed and the concrete means of applying them. For this, it is not enough to meet at the bedside of the sick; it is also necessary to find ways to meet with each other, to foster frequent and cordial exchanges of ideas, and to share technical or psychological difficulties. It is also important that a hierarchy of functions determine the authority and responsibility of each person. A form of group discipline appears indispensable—whatever the manner in which it is understood—but it will only be accepted and will bear fruit to the extent that it is supported by a common fervor, in which it will guide the energies of each person towards the realization of an ideal, which isolated efforts would vainly pursue.

[*Latin ed. p. 590*]

Acta Apostolicae Sedis - Commentarium Officiale 590. C'est pourquoi, Nous voulons encore rappeler les objectifs essentiels que les responsables de la santé se proposent d'atteindre par leur collaboration. Le but qui unifie leur activité est, évidemment, la préservation ou le rétablissement de la santé des individus et des groupes sociaux. Toutefois, il n'est pas rare que d'autres fins secondaires, plus proches, plus attirantes, plus utiles immédiatement, sollicitent leur intérêt et fassent s'estomper pour quelque temps la prépondérance de la fin principale. Vous ne pouvez ignorer la possibilité de voir le malade traité, non comme une personne, mais comme un cas, qu'on étudie ou sur lequel on expérimente. Il arrive que des investigations dangereuses soient entreprises pour parfaire le diagnostic, alors qu'elles n'auront pas d'utilité réelle pour l'application du traitement, ou que le malade subisse les conséquences fâcheuses de mesures administratives visant à assurer d'abord la commodité des services. Dans ces cas, l'élément humain, personnel, est relégué au second plan, malgré son importance déterminante. Ces écueils vous sont suffisamment connus, et Nous-mêmes les avons évoqués ailleurs. Nous

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n'insisterons donc pas, mais voudrions souligner encore la caractéristique la plus haute, la plus noble de votre action thérapeutique, celle que manifeste votre Conférence actuelle par son titre de « catholique ». N'y voyez point une simple dénomination extérieure, sans influence sur l'objet propre de vos travaux, comme si le catholicisme n'avait à proposer à ses adhérents qu'un code de déontologie perfectionné, une liste minutieuse d'actions permises ou défendues. Il s'agit en réalité de bien autre chose. Les chrétiens, en effet, sont porteurs d'un message et d'une vie, qui confèrent à chacune de leurs démarches un sens particulier. Leur caractère de baptisés les fait disciples du Christ et fils de l'Église dans l'œuvre de laquelle ils sont engagés. C'est pourquoi votre travail quotidien, le plus routinier en apparence, ne prend tout son sens que dans la perspective ouverte par le Seigneur aux jours de son existence terrestre : « Le soir venu », raconte saint Marc, « après le coucher du soleil, on lui amenait tous les malades et les possédés, et la ville entière était rassemblée devant la porte. Et il guérit beaucoup de malades affligés de divers maux et il chassa beaucoup de démons » - 1. À l'imitation du Christ, qui soulageait tant de misères physiques et morales pour inviter les hommes à reconnaître en Lui « la résurrection ». 1 MARC. 1, 32.

[*Latin ed. p. 591*]

"Acta Pii PP. XII et la vie," 2591, may the Pope discern through your actions the inspiration from which they proceed, your attachment to the visible Church and to the Holy Spirit, which animates it as a "fountain of living water springing forth for eternal life." 3 Imbued with the spirit of the Gospel, your activity will also acquire a wider and truly universal scope. This must be emphasized, since your Congress takes place within the framework of a gathering that seeks to express the noblest aspirations of the modern world and that invites stimulating collaborations. No one possesses the spirit of Christ without sharing the concerns of all his brothers, wherever they may dwell, of whatever race they may be, nor without ardently desiring to bestow upon them, to the greatest extent possible, the benefits that are still reserved for certain privileged countries. Alongside acute economic needs, underdeveloped countries often present, from a health perspective, cruel deficiencies. You know with what zeal, wherever they are present, and especially in the most deprived territories, Catholics strive to care for the sick in hospitals, clinics, dispensaries, and maternity homes; but as there is still much to be done before the problems of public health are completely overcome, your international organizations find here a wide field for their efforts; among other things, they must foster collaboration among members of the medical staff, individuals, private organizations, and the state, in order to halt, as soon as possible, the epidemic and endemic diseases that strike so many helpless victims each year. We wish you, dear sons and daughters, to experience, during these days of study,

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reflection, and friendly exchange, the feeling of forming within the Catholic Church a single family united by a common interest in health issues, and even more so by the awareness of having a significant mission to fulfill in service to the Church: that of perfecting the building of the Body of Christ, 4 by protecting the health of its members, so that they may fully carry out the tasks that the Lord entrusts to them and discover through you one of the most consoling aspects of Redemption. As a testament to Our esteem and affection, and as a pledge of the divine favors that We invoke upon you, upon your families, and upon the sick, to whom you offer your care and devotion, We wholeheartedly grant you Our Apostolic Blessing. 2 3 4 John 11:25. Cf. John 4:14. Cf. Ephesians 4:12.

[*Latin ed. p. 592*]

Acta Apostolicae Sedis - Official Commentary 592 MESSAGE WRITTEN AND GIVEN TO THE WORKERS BY THE CATHOLIC ACTION, TO THE SHRINE OF LAPURDENSE FROM FRANCE AND OTHER NATIONS UNITED.

Beloved sons and beloved daughters, Catholic workers gathered in thousands at Lourdes on the feast of the Assumption of the Blessed Virgin Mary, you have responded from all regions of France to the call of the Catholic Workers' Action; you have come in large numbers also from various countries of Europe, and some even from farther away. Be congratulated! We know the deeply religious and apostolic significance that you give to your international pilgrimage: it was prepared for a long time in working-class families, at the cost of great sacrifices and thanks to generous assistance; it was encouraged by your bishops, several of whom were eager to preside over it; and, in your parishes, prayers are offered for its spiritual success. Through this personal message, We Ourselves are present among you all to express Our confidence and Our hope. Since the time when the Immaculate Virgin appeared to Bernadette, a poor child of the people of France, great progress has been made in the path of social justice. And recently, We observed "the happy changes that have taken place during the last hundred years within the world of work for the obvious benefit of the workers themselves and of all society" (1).

At Lourdes, you will give thanks to God, and, thinking of the tasks of the future, you will contemplate them as Christians. Above all, take from your pilgrimage the great lesson of fraternity that is given by the sight of so many men of all social conditions united as sons around the same Mother. What possibilities would not be offered today by a loyal and sincere collaboration between Catholics, whose professional tasks, diverse but complementary, bring them into constant contact in the life of work? For a century, apostolic efforts have been pursued with perseverance so that, in working-class circles, Jesus may be known and loved more as the only Savior, the true hope of those who suffer and are bowed down by burdens (2), the source

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of truth and life, present and...

1 Discourse of May 12, 1958. A. A. S., vol. 50, p. 365.

2 Cf. MATTH. 11, 28.

[*Latin ed. p. 593*]

Acting in accordance with the decrees of the Most Holy Council of Vatican II, paragraph 593, concerning the Church which He animates, the task is immense, but how beautiful! Thanks to your elders, thanks to you, Catholic militants, thanks to so many deeply Christian popular families, the bonds that some would have wished to break between the working class and the Church of Jesus Christ remain strong and firm. On this feast of the Assumption, the eyes of Christians turn to the Mother of God, immaculate and ever-virgin, who was raised into heaven in body and soul. And you yourselves, setting aside for a moment the worries of your work or of daily bread, lift up your eyes and repeat with the Apostle these words of faith: "We also believe; and therefore we speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus... Yes, a light tribulation, for a moment, prepares for us, beyond all measure, a mass of eternal glory."

Dear sons and daughters of the working class, they have sought to hide from your eyes this supreme goal of your Christian life; they have falsely claimed that it is nothing but a vain illusion, diverting you from the immediate goals of action. And We say to you: Look to Mary; contemplate her in the glory that she receives from her Divine Son, and of which He has willed to reveal the heavenly splendors to the favored child of Massabielle. Embark on the path that she traces for you. Bring your brothers and sisters to your hope. And you will be stronger to build the more just and more fraternal world that you legitimately desire. Have confidence: you have for yourselves the truth guaranteed by God Himself; you have as your master and model He who, by giving His life, conquered the world; you have a social doctrine which you will appreciate all the more as you come to know it more deeply. Apostles of the Holy Church in the world of work, you will overcome evil with good!

May your gathering at Lourdes increase your faith, renew your hope, and extend your charity to all: We ask this of God with you all, dear sons and daughters, and We grant you, as a pledge, Our paternal Apostolic Blessing.

From the Vatican, July 21, 1958.

PIUS PP. XII

3 2 Corinthians 4:13-14-17.

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4 Cf. John 16:33.

5 Cf. Romans 12:21.

[*Latin ed. p. 594*]

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR RITES

REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, EMMANUEL DULZÓN, PRIEST, FOUNDER OF THE PIOUS SOCIETY OF PRIESTS OF THE ASSUMPTION AND THE CONGREGATION OF SISTERS OBLATES OF THE ASSUMPTION.

ON A QUESTION: Whether a commission should be appointed for the introduction of the cause, and for the purpose of what is being discussed.

The Kingdom of God, foreshadowed in the Old Covenant, promised in the prophecies, and finally established by Christ the Lord, that it may increase more and more each day, may escape unharmed from the snares of its enemies, and may be amplified in our hearts, this is what Christ taught us, the Son of God made man, when He daily prays: "Thy kingdom come" (cf. Mt. 6:10), a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace" (Preface from the Mass of Christ the King).

Among the number of men for whom there was nothing more ancient than to dedicate all their strength, all their cares and concerns, indeed, their very selves, to the propagation, expansion, and flourishing of this Kingdom of God, Emmanuel D'Alzon can rightly and deservedly be counted, since he established this great and distinguished characteristic of his life and of the Congregation founded by him: "Thy kingdom come."

This Servant of God was born in the place commonly called Le Vigan, within the Diocese of Nîmes in France, on the 30th day of August in the year 1810, to parents of noble birth and wealth, but more especially distinguished by their piety and religious generosity, namely, Henry D'Alzon and Joanna Clementina de Faven tine de Mondredon.

Regenerated by the salutary waters of Baptism on the third day, he received the names Emmanuel Joseph Mary Mauritius.

[*Latin ed. p. 595*]

The Sacred Congregation of Rites. The father, who, through prayers and pious works, had implored God for four years to grant him a son, received him into his arms, giving thanks to God and greeting him with the evangelical words, "Blessed be he that cometh in the name of the Lord. We have

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blessed you out of the house of the Lord." The parents then diligently cared for him, striving to form him in the Christian religion, with the best morals, letters, and education; under their guidance, Emmanuel, endowed with an ardent and lively nature, sought to moderate the movements of his soul through constant restraint of the senses and will. He attended the schools of the superior order in Lutetiae, Paris, where he first received the Eucharist and the sacrament of Confirmation, and in the year 1828, he completed his studies with commendable success. He then desired to pursue a military career, but, yielding to the advice of his father, he began to devote himself to legal studies. Soon, however, he began to experience an attraction to Christian service; hence, he joined various societies, which promoted both letters and religion, among which were those with the names "Conférence religieuse" and "Association pour la défense de la religion catholique," and he resolved to defend the full liberty and rights of the Catholic Church and to strive daily with increasing zeal for the evangelical form of life. Through prayer and meditation, he became aware that self-denial and much labor were necessary in order to devote oneself to the defense of the religion; therefore, he realized that the priesthood was necessary in order to serve God and His Church more perfectly and effectively. Having therefore carefully considered matters, this son, of a noble and wealthy family, the sole hope of which was placed entirely in him for future glory and posterity, demonstrated his firm will to embrace the ecclesiastical state. With the consent of his parents, on March 15th of the year 1832, he entered the Seminary of Montis Pessulani, where he won the esteem and goodwill of all, and was promoted to the lower orders. In the following year, desiring a richer nourishment for his studies, he went to Rome and attended the schools of illustrious masters in philosophy, theology, canon law, and history. He lived almost a solitary life among the Brothers Minor, and he was happy to live so close to the See of Peter, as if under the eyes of the Supreme Pontiff, to whom he had already then professed complete submission regarding the Lamenist doctrines, which had been condemned, and he always showed singular obedience to the Petrine See, both in word and deed. He frequently visited the catacombs in the venerable city, remembering the martyrs, and from there he drew, as from a source, the rules of a holy life and conduct, to which he conformed his manners until the very end of his life, in a truly remarkable way. Ordained to the priesthood on December 26th of the year 1834, he returned to his diocese, and immediately offered his services to his bishop, who, knowing his...

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis. A priest, adorned with solid piety and doctrine, chose his honorary, and then effective, General Vicar; in this office he served for forty years under three other bishops. Having set aside the title of vice-comte and the comforts of private life, inflamed by the flame of the

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apostolate, the Servant of God undertook an active ministry, which bore abundant and salutary fruits. He generously poured forth the treasures of his generous soul, sparing no labor, into works of every kind, so that he might provide for the needs of the many restored dioceses of Nîmes: he established associations and works for gathering and raising orphans, for assembling penitent girls, for instructing young people and adults in Christian doctrine, and he gave names to other Catholic works. He diligently devoted himself to hearing confessions and to the spiritual direction of the faithful, so that they might be led more fervently to virtue; he applied his singular skill to preaching, which won over the hearts of his listeners, regardless of their social condition. In order to bring Protestants to the unity of the faith, he founded a sodality named after St. Francis de Sales. He published books, daily readings, and commentaries for the common people, so that he might combat the errors then rampant in France, such as rationalism, naturalism, and liberalism, with which the enemies of the Church were imbued, undermining the rights of God and the sense of Christian life. Whatever could contribute to the Catholicity of the Church, to its greater holiness, and to its greater usefulness, he undertook. The Servant of God can be called a pioneer and forerunner in his diocese of the aid of lay people, which we today call the Catholic Action. But he increasingly desired greater sacrifices and dedication in the service of God. Hence, in the year 1844, in the Shrine of the B.V.M. of Consolation, in Turin, he made a vow never to accept ecclesiastical honors and dignities, and steadfast in his purpose, he thrice refused the episcopate offered to him. A few months later, in Paris, in the church of B.V.M. of Victories, he made a private religious vow. At that time, while fulfilling the duties of the College of the Assumption, he seized the opportunity to found a new religious Congregation, which would better respond to the growing needs of our times, re-establishing the Augustinian religious life in France, a Society of Priests of the Assumption, which was definitively approved by the Apostolic See in the year 1864. This was the principal work of the second part of the life of the Servant of God, instructing his disciples with threefold love, namely, in Jesus, the Mother of God, and the Church, yet he himself did nothing in the aposto-

[*Latin ed. p. 597*]

The Sacred Congregation of Rites, mindful of his long and devoted service and of the struggles he undertook to defend the rights and liberties of Catholic schools, has decided to grant him this honor. He was accompanied to the Vatican Council by his own bishop, and he worked diligently throughout the Council to ensure that some Catholics would more readily and enthusiastically embrace the dogma of the infallibility of the Supreme Pontiff. Moved by the study and efforts of Pope Pius IX to restore the separated Eastern Christians to Catholic unity, a Mission to the Orient was established, and Pope Leo XIII had already begun to reap extraordinary

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benefits for the Catholic cause from this Mission (cf. Acta Leonis XIII, vol. XVIII, p. 49). In order that priests from the Congregation of the Assumption might provide assistance and support to these Missions in the Orient, especially in the education of girls and other social works, the Servant of God founded the Congregation of the Sisters of the Assumption, who, through manifold acts of charity, have endeared themselves to the hearts of these peoples. While enduring persecution against the rights of the Church, the Servant of God, while writing the latest articles for the publications entitled "La Croix," which foreshadowed the present-day newspaper of the same name, was overcome by labor. In Nîmes, having received the sacraments with fervor and piety, he peacefully fell asleep in the Lord on November 21, 1880, among his beloved companions and children, with a firm hope that the Congregation he had founded would spread rapidly, a hope that was indeed confirmed: The Augustinians of the Assumption, zealously devoted to the Catholic faith and most devoted to Christ's representative on earth and to the See of Peter, are working to extend the Kingdom of Christ in nearly thirty nations. The fame of his sanctity, which the Servant of God had already acquired during his lifetime, was enhanced after his death, and, as was said, was confirmed by miracles, brought about by the intercession of his servant. From May 20, 1931, to December 18, 1934, an ordinary process was conducted in the Nîmes diocese, and three other investigative processes were initiated in the dioceses of Jerusalem, Paris, and Arras (Boulogne-Saint-Omer), and the reports were submitted to and opened by the Sacred Congregation of Rites. Subsequently, in accordance with the established order of law, the writings of the Servant of God were examined, revised, and approved, and since nothing hindered further proceedings, at the urgent request of the Reverend Father Albano Colette, an Augustinian of the Assumption and legitimately appointed promoter of this cause, and with the attention given to the letters of numerous Cardinals, Archbishops, and Bishops of the Holy Roman Church, and also...

[*Latin ed. p. 598*]

Acts of the Apostolic See - Official Commentary 598. Concerning the Orders and Congregations, the Eminent and Reverend Lord Benedict, Cardinal Aloisi Masella, Bishop of Praenestinus, of the same cause, proposed, in the Ordinary meetings of the Congregation of Holy Rites held in Vatican on April 29th, 1958, a question for discussion: Whether a commission should be signed for the introduction of the cause, in the case and to the effect of which we are speaking. The Eminent and Reverend Fathers, entrusted with the safeguarding of the sacred rites, after the report of the aforementioned Cardinal, having also heard the vote of the Official Prelates, especially the Reverend Father Sylvius Romani, General Promoter of the Faith, having considered all things diligently, judged it fitting to respond: Affirmative, that is to say, that the commission should be signed, if it pleases the Most

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Holy. Subsequently, a report was made on these matters to His Holiness Pope Pius XII by the aforementioned Cardinal, and His Holiness approved the response of the aforementioned Congregation of Holy Rites, and with His own hand graciously deigned to sign the commission for the introduction of the cause of the Servant of God, Emmanuel d'Alzon. Given in Rome, on the 29th day of the month of May, in the year of Our Lord 1958. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleuc, from the Secretariat.

[*Latin ed. p. 599*]

Sacred Penitentiary Apostolic 599. ACTS OF THE TRIBUNALS. SACRED PENITENTIARY APOSTOLIC (OFFICE OF INDULGENCES). PRAYER TO THE BLESSED VIRGIN MARY, QUEEN, ISSUED BY THE SUPREME PONTIFF PIUS XII, TO BE RECITED BY CHRISTIAN WOMEN, AND GRANTING INDULGENCES. "O full of grace and blessed among women" (Luke 1:28, 42), Mary, we implore you, extend the hand of your maternal protection over us, your daughters, who gather around your throne as Queen, like soldiers obedient to your commands and resolved, with your help, to realize within ourselves and in our sisters the ideal of truth and Christian perfection. In you, our gaze is fixed with admiration, O Immaculate Maiden, beloved by the Father! O Virgin Spouse of the Holy Spirit! O most tender Mother of Jesus! Obtain for us from your divine Son that we may reflect your excellent virtues in every age and condition. May we be immaculate and pure in our sentiments and customs; towards our spouses, companions who are sweet, affectionate, and understanding; towards our children, mothers who are diligent, vigilant, and wise; prudent administrators of our domestic hearths; exemplary citizens of our beloved homeland; faithful daughters of the Church, ready to be guided by her in thought and action. Help us, O our most loving Mother, to truly observe the duties of our state and to make our homes centers of spiritual life and active charity, schools of the formation of consciences and gardens of all virtues; assist us, that even in social and public life, we may be examples of profound faith, of constant and lovable Christian practice, of incorrupt integrity, and of just balance founded on the most solid religious principles.

[*Latin ed. p. 600*]

Acts 600 of the Apostolic See - Official Commentary. May He bless our endeavors and our labors, and as we are inspired by You to undertake them, may we also, with Your help, be granted to see their abundant fruits in time and in eternity. So be it! August 2, 1957. The Most Holy Pope Pius XII, having deigned to grant a partial Indulgence of three years to Christian women, who devoutly recite the aforementioned prayer, notwithstanding any objections to the contrary. N. Card. CANALI, Major Penitentiary. L. ©

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S. S. Luzio, Regent.

[*Latin ed. p. 601*]

Year and Volume L, September 22, 1958 (Series II, Volume XXV), No. 13. ACTA APOSOLICAE SEDIS, Official Commentary. ACTS OF POPE PIUS XII, Encyclical Letter to Venerable Brothers and Beloved Sons, Archbishops, Bishops, and other Ordinary Authorities, and to the Clergy and People of China, who maintain peace and communion with the Apostolic See: GUIDANCE AND NORMS ARE PROVIDED IN THE PRESENT DIFFICULTIES.

PIUS XII, To Venerable Brothers and Beloved Sons, Greetings and Apostolic Benediction.

Near the tomb of the Prince of the Apostles, in the majesty of the Vatican Basilica, Our Predecessor of blessed memory, Pius X, twenty-three years ago, as you well know, consecrated the "flourishing and new seedlings" of the Chinese episcopate and raised them to the fullness of the priesthood; and at that solemn and momentous hour, with paternal affection, He spoke these words: "Indeed, Venerable Brothers, you have come to see Peter, and you have even received a kiss from his feet, that you may use this for the apostolic endeavors and to gather the flock."

1. A.A., Ibid., 2, XVIII (1926), page 432.

2. ACTA, Volume XXV, No. 13. - September 22, 1958.

[*Latin ed. p. 602*]

Acts of the Apostolic See - Official Commentary 602. Today, Venerable Brothers and beloved sons, we are reminded of this, and we say that the Catholic Church in your land is suffering under difficult conditions. The hopes of that great Predecessor of ours were certainly not in vain, nor were they misplaced; for new bands of pastors and heralds of the Gospel have been added to the first group of bishops, whom Peter, living in his Successor, had sent to pasture those most excellent flocks of God; and new works and undertakings of religion have flourished among you, although not a few difficulties have arisen. We, however, when we unexpectedly established the ecclesiastical hierarchy in China with great joy, shared in that hope and increased it, and we saw wider paths opening for the propagation of the Kingdom of our Lord Jesus Christ. But, alas, a few years later, the sky was darkened by stormy clouds; and sad times, full of sorrow, have befallen your Christian communities, some of which have flourished for a long time. We have seen missionaries, among whom were many archbishops and bishops distinguished by their apostolic zeal, and our own messengers, forced to leave the land of China; sacred prelates, priests, religious brothers and sisters, and many faithful Christians, either imprisoned or afflicted by hardships and every kind of tribulation. Then we could not help but, raising our lamenting voice, condemn this unjust persecution, as we did in the Encyclical Letter of January 18, 1952, which begins with the

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words: "We desire above all..." (A. A. S., XLIV (1952), page 153 sq.).

[*Latin ed. p. 603*]

The Acts of the Holy See seek to win over the hearts of all citizens, striving to the best of their ability to achieve this. Furthermore, we observed that the missionaries do not concern themselves with the affairs of any particular nation, but, since they come from all parts of the world and are united by divine charity, they desire and seek nothing other than to extend the boundaries of the Kingdom of God; therefore, it is clear that their work is not superfluous, nor harmful, but beneficial and necessary, as they provide helpful assistance to the Chinese clergy in the field of Christian apostolate. And approximately two years later, that is, on the seventh day of the month of October, in the year 1954, another Encyclical Letter was sent to you, which begins with the words *Ad Sinarum gentem*, in which we openly declared that Christians must not, and cannot, yield in their fidelity and charity towards their earthly homeland. And since a deceptive doctrine, called the "Three Autonomous," was being spread among you, We, exercising the universal office which We hold by divine right, warned that this doctrine, whether considered in its theoretical meaning or in the consequences that flow from it, cannot be approved by any Catholic, since it turns minds away from the necessary unity of the Church. At the present time, however, it must be noted that the Church among you has been brought to even worse conditions in these past years. Indeed, you—and this offers Us great consolation amidst so much sorrow—have not lacked intrepid faith in the long trials in which you have been involved, nor has the most ardent charity towards the Divine Redeemer and His Church diminished; and you have testified to this intrepid faith and most ardent charity in almost countless ways, and if only a small part of it has become known to men, you will nevertheless receive an eternal reward from God. Nevertheless, We consider it Our duty to openly declare, 4 A. A. 8., XLVII (1955), page 5 and following.

[*Latin ed. p. 604*]

With the greatest sorrow and concern, We observe that affairs among you continue to deteriorate, to the point that that false doctrine, which We have already condemned, seems to be leading to extreme consequences and irreparable harm. Indeed, under the guise of a clever method of action, a certain association has been established among you, to which the name "Patriotic" has been given, and to which Catholics are urged to participate with all their strength. This association, as has been stated on several occasions, aims to unite the clergy and the faithful with the love of country, in order that they may promote love of country, foster peace among peoples, and also confirm and expand the socialist order already established among you, and assist those who govern the state in preserving the political and re-

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ligious freedom, as they call it, through their actions. However, it is clearly evident that an association of this kind, under the general pretense of peace and the protection of the country, seeks to put into practice certain plans that are harmful and detrimental. Indeed, under the guise of love of country, which in reality proves to be deceitful, this type of association primarily aims to lead Catholics to gradually embrace the tenets of "materialism" and atheism, which deny God Himself, and to despise the principles of religion. Under the guise of preserving peace, this association receives and spreads false suspicions and accusations, by which many members of the clergy, and even venerable prelates, and even the Apostolic See itself, are accused of harboring insane plans to dominate worldly affairs, of acting with a willing or acquiescent spirit to enrich themselves from the people, and finally, of acting hostilely against the nation of Sinensium due to preconceived opinions. While they assert that freedom in religious matters must in all respects prevail, and that it must be made easier to foster mutual understanding between

[*Latin ed. p. 605*]

Acta Pii PP. XII 605: "Ecclesiastical and civil authority." However, this association pertains entirely to the point that, with sacred Church rights set aside and neglected, the Church itself is subjected to civil authorities. Therefore, all members are urged to approve those unjust decrees by which missionaries are expelled, and by which bishops, priests, religious men, sacred virgins, and many faithful are driven into prisons; and to agree with those reasons by which the jurisdiction of so many legitimate pastors is stubbornly obstructed; and furthermore, to defend those principles which are entirely contrary to the unity, catholicity, and hierarchical constitution of the Church; and to embrace those undertakings by which the obedience of clergy and the faithful, the due respect owed to legitimate superiors, is undermined, and Catholic communities are separated from the Apostolic See. In order that these nefarious principles may be spread more quickly and instilled in the minds of all, this association, which, as we have said, boasts the name of the "Patria of Charity," employs various means, even resorting to force and oppression: this is done through the publication of numerous and very talkative writings; through assemblies and congresses, in which even those who are unwilling are compelled to participate, through incentives, threats, and deceptions; and in which, if anyone dares to defend the truth, his voice is easily overwhelmed and silenced, and he is branded with the stigma of being an enemy of the new homeland and society. Furthermore, there are noteworthy courses of instruction, by which students are compelled to imbibe and embrace this deceptive doctrine; and to which priests, religious men and women, students of seminaries, and faithful of every order and every age are drawn; and in which, through almost endless and continuous lectures and discussions, held for weeks and months, the

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strength of mind and will is so weakened and confused, that a kind of psychic force is used to extract an assent that is almost entirely devoid of human agency, rather than, as is proper, freely sought. To this are added those methods of action..."

[*Latin ed. p. 606*]

Acts of the Apostolic See - Official Commentary. Concerning those matters by which, in every way, privately, openly, through deceit, through trickery, and through great disturbance of the mind, citizens are troubled; concerning those "confessions" which are extracted; concerning those places of custody, in which citizens are compelled to embrace "new teachings"; and concerning those "popular tribunals," to which even venerable Bishops are shamefully dragged to judge. Against these methods of action, which violate the fundamental rights of the human person and trample upon the sacred freedom of the children of God, all the faithful, indeed all men of good will, cannot help but shudder, and they raise their voice with us, lamenting the wounded conscience of citizens. And since these deeds are perpetrated in the name of prestige, We consider it Our duty to remind once again the entire Church, through its teaching, to exhort and admonish Catholics to love their own nation with sincere and fervent love, to observe those who hold public authority, with due regard for divine law, both natural and positive, and to provide active and effective assistance, so that all endeavors may be promoted whereby the nation, as a community, may daily increase its peace, order, and prosperity, and may attain true growth. The Church has never failed to impress upon the minds of its children that saying which the Divine Redeemer uttered: "They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's." We say this, because it establishes and affirms that the precepts of the Christian religion can never be contrary to the true interests and advantages of the nation, nor can they ever stand in the way. However, it must also be asserted that, just as Christians, by the conscience of their duty, must render to Caesar, that is, to human authorities, what is due to them, so also Caesar – that is, those who govern the public affairs – cannot command citizens to do anything that pertains to God, not to man.

[*Latin ed. p. 607*]

607 The acts of Pope Pius XII pertain to these matters, and therefore, obedience cannot be demanded when it is a question of usurping the rights of God, or when the faithful are compelled to deviate from the duties of their religion, and to separate themselves from the unity of the Church and its legitimate hierarchy. Then, without a doubt, let each Christian, with a serene countenance and the firmest will, repeat those words which Peter and the other Apostles addressed to those who persecuted the early Church: "It is

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necessary to obey God rather than men." 6 Those who foster and promote this association, which has appropriated the name of "charity" as its own, speak repeatedly of peace, and earnestly urge Catholics to strive with all their might to establish it. These words, indeed, are of the best and most just kind: for who can be more praised than he who seeks to restore and establish peace? However, peace – as you, Venerable Brothers and beloved sons, know well – does not consist merely of words, of fleeting phrases suggested by the opportunities of the times, of formulas from which actions and deeds diverge, which are not in conformity with the very sentiments and reasons of peace, but of hatred, discord, and the animosity of souls. True peace must be animated by the principles of justice and charity, which He, the "Prince of Peace," bestowed, who adorned Himself with this title as a royal insignia; that is the peace which the Church desires to establish, a peace that is truly stable, just, equitable, and composed of right order, which unites all citizens, households, and peoples – respecting the rights of each and, above all, the rights of the Supreme God – by bonds of mutual love and helpful assistance. With a peaceful and expectant heart, the Church seeks this concord of all nations, so that each may attain the degree of dignity that befits them. The Church, which has never had anything but a friendly intention. 6 7 Acts V, 29. Is. IX, 6.

[*Latin ed. p. 608*]

The Acts of the Apostolic See – Official Commentary 608, concerning events and circumstances in your homeland, which were previously addressed by Our blessed predecessor, expressed the hope that "the legitimate desires and rights of this people, the largest of all, whose human and civil development has been repeated from ancient times, which, in past centuries, flourished greatly with its increasing prosperity, and which it is reasonable to believe will be very important in future times, provided that it pursues justice and honesty, should be fully recognized." 8 Conversely, as has been reported through radio and in printed writings, there are, alas, even among sacred ministers, those who dare to harbor suspicion towards the Apostolic See, and to insinuate that it is hostile to your homeland. These individuals, falsely and unjustly asserting this, do not fear to restrict, at their own discretion, the authority of the supreme Magisterium of the Church, dictating that certain questions, such as those concerning social and economic matters, in which Catholics are permitted to disregard the doctrines and norms imparted by this Apostolic See. This opinion – and it seems superfluous to confirm it – is entirely false and full of error, because, as we said some years ago to the most venerable assembly of Bishops, "the power of the Church is not limited to the 'strictly religious' matters, as they are wont to say, but also extends to the entire subject matter of natural law, its institution, interpretation, and application, insofar as its moral reasoning is considered. For the observance of natural law, by

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God's ordinance, pertains to the path by which man must strive to reach his supernatural end. Indeed, the Church is, in this path, the guide and guardian of men, with regard to their supernatural end." 9 This truth has wisely been explained previously: * Cf. the message from Pope Pius XI to the Apostolic Delegate in Sinis, dated August 1, 1928; A. A. S., XX (1928), page 245. Address to the College of Cardinals and the Episcopate, given on November 2, 1954; cf. A. A. S., XLVI (1954), pages 671-672. 9.

[*Latin ed. p. 609*]

Acts of Pope Pius XII, 609. Saint Pius X, Our Predecessor, through a certain Encyclical Letter, dated September 24th of the year 1912, declared that "all... actions of a Christian, insofar as they are good or bad in terms of morals, that is to say, insofar as they are in accordance with or contrary to natural and divine law, are subject to the judgment and jurisdiction of the Church." Furthermore, having established and declared these limits of artistic freedom, they, while professing to wish to obey the Roman Pontiff in matters of faith and in observing what they call "ecclesiastical norms," proceed with audacity, refusing to obey certain and defined prescriptions and ordinances of the Apostolic See, which they falsely claim are intended to address political matters, as if originating from some hidden conspiracy against their nation. It is necessary for Us to mention here a sign of this defection from the Church, a truly grave matter which fills Our heart, as Father and universal Pastor of the faithful, with unspeakable and immense sadness. For those who claim to be most devoted to their country are already spending considerable time trying to introduce a false law among the Catholics, by which they might freely elect Bishops, aiming at such elections with a haste that is contrary to the good of souls, and entrusting the governance of dioceses to pastors who, because they are acceptable to civil authorities, do not oppose the tenets of the Communists and their political machinations. Indeed, we have learned of not a few such elections that have already been held, contrary to law and justice, and furthermore, with open and severe warnings having been given to those to whom they applied, certain ecclesiastical men have temerariously administered episcopal consecrations. Therefore, when such grave actions are committed against the discipline and unity of the Church, all...

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis - The official commentary should remind us that this [passage] completely differs from the doctrine and principles upon which the Society of Jesus Christ, our Lord, is divinely founded. For the sacred canons clearly and expressly state that it pertains to the one Apostolic See to judge whether someone is suitable for the dignity and office of Bishop, and that the Pope freely names Bishops. 12 11 Furthermore, in Rome: If, as sometimes happens, other persons or colleges are permitted

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to intervene in some way in the election of a certain episcopal candidate, this is legitimate only if the Apostolic See has expressly granted this to specific and clearly defined persons or colleges, with conditions and circumstances meticulously established. Given this, those Bishops who have not been nominated nor confirmed by the Apostolic See, but rather, contrary to its express ordinances, have been elected and consecrated, do not possess any power of teaching or jurisdiction, since the jurisdiction of Bishops extends to the one Roman Pontiff, as we warned in the Encyclical Letters Mystici Corporis with these words: "The sacred pastors... with regard to their own dioceses, as true pastors assigned to them, feed and govern their flocks individually and collectively in the name of Christ; yet, while they do this, they are not entirely of their own jurisdiction, but are placed under the due authority of the Roman Pontiff, although they enjoy the ordinary power of jurisdiction immediately granted to them by the same Supreme Pontiff." This doctrine, we recalled again in the letters subsequently sent to you, addressed to the people of China: "The power of jurisdiction, which is directly conferred upon the Supreme Pontiff by divine law, originates in the same way in the Bishops, but only through the Successor of Peter, to whom not only the faithful, but also all Bishops, 1 1 Can. 331 § 3. Can. 329 § 2. Litt. Enc. Mystici Corporis, June 29, 1943; A. A. S., XXXV (1943), pages 211-212. 1 2 13

[*Latin ed. p. 611*]

611 "The acts of Pope Pius XII, and those who steadfastly submit to and adhere to the bond of obedience and unity, are held to be valid." 14 However, acts pertaining to the authority of the sacred Order, performed by such ecclesiastical persons, even if valid, are nevertheless gravely illicit, that is, scandalous and sacrilegious, provided that the consecration conferred upon them was valid. In this matter, the opportune words of the Lord are fitting: "Amen, amen, I say to you: He that entereth not by the door into the sheepfold but climbeth up another way, the same is a thief and a robber." 15 Truly, the shepherd knows his sheep, "but they will not follow a stranger; but they will flee from him, because they know not the voice of strangers." 16 It is not unknown to Us that those who so despise obedience, and, for their own sake, unjustly retain offices that have been taken from them, introduce a practice that has been valid in former centuries; nevertheless, it is clear that ecclesiastical discipline is rapidly declining, if anyone is permitted to revive ordinances that are no longer in force, when the supreme authority of the Church has long since decreed otherwise. Moreover, in that they challenge discipline, they do not excuse their own manner of acting, but they provide an argument by which it becomes clear that they seek to evade the discipline that is now in force, and to which they alone ought to submit; we speak of that discipline which is not only illuminated by the light of the Gospel for China and other regions, but is

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established for the entire Church; which is sanctioned by the power of that universal and supreme authority of governing, ruling, and guiding, which Our Lord bestowed upon the Successors of the Apostle Peter. It is well known what the Council of Vatican solemnly defined: "Having approached the testimonies of the sacred Scriptures with open and open minds, and adhering to both Our predecessors, the Roman Pontiffs, and the general councils..." 11 Ep. Ene. Ad Sinarum Gentem, diei 7 mensis octobris 1954; A. A. S., XLVII (1955), pag. 9. John 10:1. Jude 1:5. 15 18

[*Latin ed. p. 612*]

Acts of the Apostolic See - With clear and evident decrees, we renew the definition of the œcumenical Council of Florentia, which all the faithful of Christ must believe, "that the Holy Apostolic See, and the Roman Pontiff, hold primacy over the entire world, and that the Roman Pontiff is the successor of the blessed Peter, the prince of the Apostles, and the true vicar of Christ, the head of the whole Church, and the father and teacher of all Christians; and that to him has been entrusted by our Lord Jesus Christ the full power to feed, govern, and direct the universal Church." ... We teach... and declare, that the Church of Rome, by the will of God, holds a primacy of ordinary power over all other churches, and that this power of the Roman Pontiff's jurisdiction, which is truly episcopal, is immediate: towards which all pastors and the faithful, of whatever rite and dignity, both individually and together, are bound by the duty of true hierarchical subordination and obedience, not only in matters pertaining to faith and morals, but also in those pertaining to discipline and the governance of the Church throughout the world; so that, maintaining unity with the Roman Pontiff in communion and in the profession of the same faith, the Church of Christ may be one flock under one supreme pastor. This is the doctrine of the Catholic truth, from which no one can deviate while preserving faith and salvation."

17. From what we have explained, it follows that no authority whatsoever, other than that which belongs to the Supreme Pastor, can render invalid any canonical institution granted to a Bishop; that no person or group, whether of clergy or laity, can claim the right to appoint Bishops; that no one can legitimately confer the episcopal consecration, unless it has first been done by the mandate of the Pontiff.

18. Therefore, if a consecration of this kind is conferred contrary to law and justice, by which act the very unity of the Church is gravely endangered, it is declared to be excommunication.

[*Latin ed. p. 613*]

Acta of Pope Pius XII, 613, expressly reserves this matter in a most special way to the Apostolic See, to which it pertains by the very fact that he who receives a consecration conferred at his own discretion is subject to it, and

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also the consecrator himself.

19. Finally, what should be thought of the case brought forth by members of an association, falsely claiming to love their country, who assert that they must act in a certain way because of the necessity of attending to souls in dioceses which have been deprived of their bishop? It is evident that the spiritual welfare of the Christian faithful is by no means served when the laws of the Church are violated; furthermore, it is not a matter of vacant dioceses, as they would have it, but often of episcopal sees, of which the legitimate prelates have either been deposed, or are languishing in prison, or are hindered in various ways from freely exercising their jurisdiction; moreover, those ecclesiastical men, whom the legitimate pastors had designated, according to the prescriptions of canon law and the special mandates of the Apostolic See, to serve in place of them in governing the dioceses, have been imprisoned, expelled, or removed in some other way. It is a lamentable thing that, while the sacred pastors, striving for the good of souls, endure so many hardships, an opportunity is taken from their suffering to replace them with false pastors, so that the hierarchical order of the Church may be overturned, and seditious resistance may be offered to the authority of the Roman Pontiff. And some have gone so far in their arrogance as to place the blame for these very miserable and grievous things, which have arisen from a certain conspiracy against the Church, upon the Apostolic See itself, when no one can deny that this See has been, and still is, unable to freely and safely communicate with the dioceses of China, and that, whenever the circumstances require it, it has been unable to obtain, and still cannot obtain, adequate information regarding the selection of suitable candidates for the episcopal dignity; this knowledge is absolutely necessary.

[*Latin ed. p. 614*]

Acts of the Apostolic See - Official Commentary 614, which is necessary, whether it pertains to your nation or to any other people. Venerable Brothers and beloved sons! Thus far, we have declared to you how greatly we are concerned by the errors which certain individuals are attempting to introduce among you, and by the discord which is stirred up, so that, enlightened and strengthened by the common exhortation of the Father, you may remain steadfast in faith, by which we are all united, and by which we attain salvation. Now, however, following the impetuous outburst of spirits, we are permitted to declare to you how deeply and singularly we are bound to you. The sufferings that are brought to our attention, by which either your bodies or your souls are afflicted, especially those which the strongest witnesses of Christ endure; among whom are not lacking some of our Venerable Brothers in the Episcopate. We offer these sufferings daily to the Divine Redeemer on the altar, together with the prayers and sorrows of the entire Church. Be firm and faithful to Him, according to that which

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is written: "Casting all your care upon him, for he hath care of you." He foresees your anxieties and torments; He Himself receives the sorrow of your minds and the tears which many of you, both pastors and priests, religious brethren, and faithful of the laity, secretly shed, as they contemplate the efforts of those who seek to subvert your Christian communities. These tears, these afflictions, together with the torments and blood of the martyrs who were and are now, will act as precious pledges, so that the Church in your homeland, under the most powerful intercession of the Virgin Mary, Queen of China, may one day flourish again, and that happier days may dawn there as the world softens. With this hope raised, we impart to you, and to the flocks entrusted to your care, the Apostolic Blessing, the auspice of higher graces, and a witness of our special benevolence, earnestly in the Lord. Given at Rome, at St. Peter's, on the twenty-ninth day of the month of June, in the year 1958, the twentieth year of Our Pontificate. PIUS PP. XII.

1 Pet. V, 7.

[*Latin ed. p. 615*]

Acta Pii PP. XII 615 CONSTITUTIONES APOSTOLICAE I S. IOSEPHI DE GBAJAÜ (CAROLINA in Brasilia) A PRAELATURA ((NULLIUS)) S. IOSEPHI DE GRAJAÚ QUAEDAM TERRITORIA DETRAHUNTUR, QUIBUS NOVA PRAELATURA EFFICITUR, ((CAROLINENSIS in Brasilia)) APPELLANDA. PIUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM.

As Peter, we are called, just as he was, to the highest office in the Holy Church, that we might feed the flock of the faithful and minister to their needs. For this purpose, we also deem it necessary that the boundaries of individual churches be clearly defined, so that a greater opportunity may be afforded to the people to practice the Christian faith and perform acts of piety.

Therefore, the Most Reverend Prater Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in the Republic of Brazil, having requested from this Roman See that a new "nullius" prelatura be established in the region, or state, as they call it, of Maranhão, We, after consulting with Our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and after considering the opinion of the Venerable Brothers Joseph de Medeiros Delgado, Archbishop of São Luís in Maranhão, and Emiliano Joseph Lonati, Bishop with the title of Epiphania in Cilicia, and of the aforementioned "nullius" Prelature of São José de Grajaú, deeming it fitting to be done, and after offering prayers, We judge it proper to grant this.

Therefore, supplementing the consent of those who have some right in this matter, We, by Our supreme and apostolic authority, decree and order the following:

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From the "nullius" Prelature of São José de Grajaú, We separate the following municipalities, commonly known by these names: Carolina, Amarante, Imperatriz, Montes Altos, Porto Franco, Presidente Vargas; from which We establish a new "nullius" Prelature, to be called Carolina in Brasilia; which shall have the same boundaries and include the aforementioned municipalities, as determined by civil law.

[*Latin ed. p. 616*]

The Acts of the Apostolic See, Official Commentary, conclude at page 616. We establish the metropolitan See of Saint Louis in Marignano as a suffragan See. The head of the new Prefecture and the seat of the sacred Bishop will be the city of Carolina; and the church dedicated to Saint Peter of Alcantara, in the same city, we elevate to the dignity of a collegiate church, granting it the rights that belong to others of the same order. To the Prelate, in addition to these rights, we also impose obligations, as are customary for Bishops of his rank. In the first place, we impose upon him the burden of constructing, within his territory, at least an elementary seminary, according to the norms of common law and of the Holy Congregation for Seminaries and Universities, for the reception and education of boys. And when the time comes, he will send the best of them to Rome, so that they may be properly instructed in sacred theology and philosophy at the Pontifical College of Piane-Brazil. He will provide the means: the revenues of the Curia, the money offered by the faithful, a suitable portion of the goods, which, according to canon 1500 of the Code of Canon Law, will be due to the new See. When these Letters have been carried out, priests will be assigned to that jurisdiction, where they will hold a benefice or office; and other clerics will reside there, in a legitimate domicile. The administration and governance of the Prefecture, and similar matters, shall be regulated by the Code of Canon Law; and documents and records pertaining to the new Prefecture shall be sent to its Episcopal Curia, to be religiously preserved. Furthermore, we wish that these Our Letters be carried out by the venerable Brother Armandus Lombardi, or by him who, at the time of execution, presides over the Apostolic Nunciature in Brazil, taking the necessary measures, which may be delegated to any person, provided that he is constituted in an ecclesiastical dignity. He will also cause the documents to be drawn up, and will promptly send them, faithfully recorded, to the Holy Congregation Consistorial. We wish these Letters to be effective now and in the future; in such a way that those things which have been decreed by them will be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to the effectiveness of these Letters, shall be able to take effect, since by these Letters we derogate from all things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We declare that such action is entirely null and void. Furthermore, it is not permitted to

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anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of these Letters, whether printed or handwritten, which bear the seal of a person constituted in an ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Our decrees, in general, if anyone should despise or in any way disregard them...

[*Latin ed. p. 617*]

617 The Acts of Pope Pius XII have decreed that those who do not obey the commands of the Supreme Pontiffs shall incur the penalties established by law. Given in Rome, at St. Peter's, on the fourteenth day of the month of January, in the year of Our Lord nineteen hundred and fifty-eight, in the nineteenth year of Our Pontificate. CELSUS Cardinal COSTANTINI, Secretary of State of the Holy Roman Church. MARCELLUS Cardinal MIMMI, Secretary of the Sacred Congregation of the Consistory. Hamletus Tondini, Regent of the Apostolic Chancery. Alfonsus Carinci, Archbishop titular of Seleucia, Dean of the Protonotaries Apostolic. Bernardus De Felicis, Protonotary Apostolic. *In Ap. Conc. tab., vol. XCVII, n. 2£. n THAKHEKENSIS. APOSTOLIC PREFECTURE OF THAKHEK, IN THE KINGDOM OF LAOS, IS RAISED TO THE RANK OF APOSTOLIC VICARIATE, WITH THE SAME NAME AND BOUNDARIES. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. We, who have been raised by the secret counsel of God to the governance of the Holy Church, who desire all men to be saved and to come to the knowledge of the truth, are greatly and joyfully affected whenever we see the Christian faith making great progress. For this reason, when we learned that in the Apostolic Prefecture of Thakhek, located in the Kingdom of Laos, the Society of Priests of Paris for Foreign Missions has made excellent progress in the Catholic faith, we consider it fitting to raise it to the rank of Apostolic Vicariate. 40 - ACTA, vol. XXV, n. 13. — 22-9-1958. Therefore, confirming.

[*Latin ed. p. 618*]

Acts of the Apostolic See - Official Commentary 618, concerning matters which the Sacred Congregation for the Propagation of the Faith has deemed necessary to be done, after hearing the opinion of the venerable Brother John Dooley, Archbishop with the title of Macrensis and Apostolic Delegate to Indochina, and with the consent of those who have some right in this matter or believe themselves to have it, and after all has been carefully considered, by our supreme authority we establish the following: We elevate the Apostolic Prefecture of Thakhek to the rank and dignity of an Apostolic Vicariate, retaining the same name and boundaries; to it and to its Apostolic Vicar for the time being, we grant the rights and privileges which belong by law to all Apostolic Vicariates and their sacred Prelates;

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and we impose upon the Vicar the duties and obligations which bind other men of the same dignity. Furthermore, we entrust to the care of the Fathers of the Society of Missions of Paris, who have hitherto diligently cultivated this same field and have deserved well of the Holy Church, the newly established Apostolic Vicariate of Thakhek, subject to our guidance and to that of this Apostolic See. Finally, we command that the venerable Brother John Dooley, whom we remember, or he who, at the time when these matters are carried out, presides over the Apostolic Delegation to Indochina, take care that what we have prescribed in these letters be carried out; and we grant him, together with all those necessary powers, even if it should be necessary to delegate them to a worthy ecclesiastic of suitable dignity; moreover, we wish that he report the work accomplished and send, as soon as possible, faithful examples of it to the Sacred Congregation for the Propagation of the Faith. We wish these letters to be effective now and in the future; so that what has been decreed in them may be religiously observed by those to whom it pertains, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since by these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, it is not permitted to anyone to divide or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of the man established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same full force and effect as if they were presented. These Our decrees, if anyone should despise or in any way disregard them,

[*Latin ed. p. 619*]

The Acts of the Sacred Congregation of the Propagation of the Faith, number 619, have decreed that those who do not obey the orders of the Supreme Pontiffs will incur the penalties established by law. Given at Rome, near St. Peter's, on the twenty-fourth day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-eight, in the nineteenth year of Our Pontificate.

CELSUS Cardinal,

COSTANTINI,

Secretary of the Most Holy Roman Church.

PETRUS Cardinal,

FUMASONI BIONDI,

Prefect of the Sacred Congregation of the Propagation of the Faith.

Hamletus Tondini,

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Regent of the Apostolic Chancery.

Francis Hannibal Ferretti,

Albert Serafini,

Protonotaries Apostolic.

In the Apostolic Chancery, in the register of Plumbi, in volume LXXXXVII, number 89.

III. TO THE NIANGARAËNSIS (DORUMAËNSIS) MISSION, AFTER CERTAIN TERRITORIES HAVE BEEN TAKEN FROM THE APOSTOLIC VICARIATE OF NIANGARAËNSIS, A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, TO BE CALLED ((DORUMAËNSIS)).

PIUS,

Bishop,

Servant of the Servants of God,

for everlasting memory.

Those things which daily afflict us with sorrow and grief, because of the immense wars which the enemies of the Church of Christ inflict at no time, fill us with great joy whenever we consider the progress and, as it were, the triumphs of the Catholic religion, which, with the favor of God's grace, extends its boundaries, illuminates peoples with the truth of heaven, and finally strengthens them with the power of communicated grace.

For this reason, when our venerable Brothers, the Most Holy Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having considered the matter and heard the opinion of the venerable Brothers Alfred Bruniera, Archbishop with the title of Claudiopolitan, in Honoré and in the Belgian Congo and Ruanda-Urundi, Apostolic Delegate, and Francis Oddon De Wilde, Bishop with the title of Tadamatensis, and Apostolic...

[*Latin ed. p. 620*]

620 'Acts of the Apostolic See - Official Commentary of the Vicar Apostolic of Niangara, have judged it to be good, if through the division of the Apostolic Vicariate of Niangara, a new local prefecture were established there; We, fully approving of this, and supplementing the consent of those who have some right in this matter, by Our supreme and apostolic authority, We establish and command the following. From the Apostolic Vicariate of Niangara, entrusted to Fathers of the Order of the Friars Preachers, We separate that part which is contained within these limits: to the north, the boundaries of the Apostolic Vicariate of Niangara; to the east, the sun, the course of the Garamba River from its sources to the place where it flows into the Dungu River; to the south, the very Dungu River, which is afterwards called Uele, up to the place where the Naka River flows into it, except for the cities of Dungu and Niangara; also, the course of the Naka River up to its sources; then, a line which, towards the west, approaches the boundaries between the so-called civil districts of Poko and Viadana,

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and reaches the point where the Nakua River flows into the Poko River; finally, the Nakua River up to its sources, and a straight line which, from the sources of the Nakua River towards the west, touches the boundaries between the Apostolic Vicariate of Niangara and the Vicariate of Bata. To this territory, We establish a new Apostolic Prefecture, to be called Doruma, from its principal city; to which, as is fitting, We grant all the rights, honors, and privileges that belong to other prefectures. We also impose upon the Apostolic Prefect the duties that are appropriate to him. We entrust this Prefecture of Doruma to Fathers of the Order of the Eremite Brothers of St. Augustine, whom We earnestly exhort to labor with the greatest zeal for the Kingdom of Christ. Furthermore, this Our mandate will be carried out by the venerable Brother Alfred Bruniera, to whom We grant the necessary powers for this purpose, which may be delegated to others, if it should seem advisable, provided that they are distinguished by the dignity of the priesthood. He will also order that the acts of these matters be written down, and that copies, faithfully recorded, be sent promptly to the Holy Congregation for the Propagation of the Faith. And if, at that time, another person is presiding over the Apostolic Delegation in the Belgian Congo and Ruanda-Urundi, he will carry out these Our instructions. We will and desire that these Letters be effective now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of these Letters will not be hindered by any prescriptions of any kind, since through these Letters We repeal all such prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly, acts to the contrary, and We...

[*Latin ed. p. 621*]

By the Apostolic Constitution, PU, Pp. XII, 621, we decree that this is to be considered entirely invalid and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same full force and effect as if they were presented. Whoever shall disregard or in any way contravene Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiff. Given at Rome, at St. Peter's, on the fourth and twentieth day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-eight, in the nineteenth year of Our Pontificate.

CELSUS Card. COSTANTINI, Secretary of the Holy Roman Church.

PETRUS Card. FUMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

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Hannibal Ferretti, Apostolic Protonotary.

Albertus Serafini, Apostolic Protonotary.

Loco & Plumbi In Ap. Cane, tab., vol. XCVII, n. Al.

APOSTOLIC LETTERS: To the Most Blessed Virgin Mary, invoked as "Auxilium Christianorum" (Help of Christians), Principal Patroness, and to St. Leo the Great, Principal Patron, chosen by the Abbey of the "Nullius" (of no diocese) of the Most Blessed Mary Help of Christians of Belmont.

PIUS PP. XII: For the perpetual memory of this event.

"Refuge in distress and protection, the All-Holy Mother of God is aptly invoked as 'Help of Christians.' This special devotion prevails in the region that belongs to the Abbey of the "Nullius" of the Most Blessed Mary Help of Christians of Belmont, within the boundaries of the United States of America. For to the Mother of God, with this illustrious title, is dedicated the principal temple, from which the Catholic Faith, like a radiant light, has spread to the surrounding area. Therefore, our beloved son, Vincent Taylor, Abbot of the Most Blessed Mary Help of Christians...

[*Latin ed. p. 622*]

Acts of the Apostolic See - Official Commentary 622. The Reverend Mother of Belmont, of the Order of Saint Benedict, humbly requested that We declare the Blessed Virgin Mary, adorned with that sweet appellation, the heavenly Patroness of her jurisdiction; and that We also add Saint Leo I, in honor of a less principal Patron, which We also are petitioned to do. Wishing to fulfill these requests with a willing heart, after consultation with the Sacred Congregation of Rites, having carefully considered all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We establish and declare, by these letters, perpetually, the Blessed Virgin Mary, "Auxilium Christianorum," as the principal heavenly Patroness before God, and Saint Leo I as the less principal heavenly Patron of the entire Abbey of the Diocese of the Blessed Virgin Mary, Auxiliatrix of Belmont, with all the honors and liturgical privileges that rightfully belong to local Patrons, whether principal or secondary. Notwithstanding anything to the contrary, We decree, establish, and ordain that these present letters shall remain valid and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and determined; and that anything to the contrary, concerning these matters, by any authority whatsoever, knowingly or unknowingly, should be attempted, it shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of December, in the year 1957, in the nineteenth year of Our Pontificate.

From a special mandate of the Most Holy Cardinal, entrusted with the

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public affairs of the Church, GILD BRUGNOLA, Apostolic Brief, to those who were present at the Sacred Solemnities celebrated in the city of Brussels for the Universal Exposition.

(("Bless ye the Lord, all his works; praise him, and highly exalt him for ever.")).

[*Latin ed. p. 623*]

These words come to our lips, beloved sons and daughters, when We contemplate in spirit the immense sum of resources spread throughout nature, and the work of man which today brings forth fruit and offers to society happiness. And if it is true that the Universal and International Exposition of Brussels seeks to present to the visitor a brief evocation of these resources and this labor, and thus to open up perspectives of greater happiness, it pleases Us to invite you, through this Message, to raise to God the praise that is due to Him. Is this not, indeed, the profound meaning of the Eucharistic ceremony which, on the occasion of the International Catholic Days of the Exposition, gathers you in large numbers around the altar of the Holy Sacrifice, erected in the spacious Heyzel stadium? In the first rank of your assembly, We are particularly pleased to greet His Majesty the King of the Belgians, accompanied by several members of the royal family. By his presence, for which We are grateful, the Sovereign of the noble nation that welcomes you enhances the splendor of these solemnities, which We Ourselves have wished to preside over in the person of Our very esteemed and beloved Eminence, Our Legate. We also greet with great joy Our beloved Son, the Cardinal Archbishop of Malines, and the members of the episcopate of Belgium, as well as the high ecclesiastical, civil, and military personalities who participate in this impressive ceremony. Yes, bless God for so many cultural and material riches offered to our century, and which, despite their abundance, undoubtedly represent only a small part of the goods generously placed by the Creator at the disposal of men: "Fill the earth and subdue it!" (Genesis 1:28). Within the grand setting of the Exposition, it is enough to survey with the eye these multiple riches to be struck with admiration at the sight of the power acquired by man and the grandeur of his works. Indeed, the various nations, gathered side by side in peaceful emulation, honor themselves by presenting to the visitors, in their respective pavilions, the most suggestive achievements of the country's life, the newest products of industry, the masterpieces of art, the most daring or most generous human initiatives. With what legitimate pride does modern man not contemplate the universe of which he strives to penetrate the secrets! With what boldness does he not envision new progress! With what impatience.

[*Latin ed. p. 624*]

The *Acta Apostolicae Sedis* – Official Commentary 624 – also does not

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expect the fruits of its labor to finally grant it the happiness and peace to which it aspires! Moreover, as peoples become increasingly aware of their mutual dependence, as science discovers new forms of energy, and as technology offers previously unimaginable possibilities for production, thus enabling a more general elevation of the standard of living, it is right to hope that the Brussels Exposition, a meeting place of nations, will foster the necessary collaborations among them for the good of all humanity. Never has it been said enough what a grave duty it is for peoples privileged by the resources of their land and by an authentic culture to work generously and in a spirit of service for the economic and social development of their less fortunate brethren. And yet, dear sons and daughters, what would be the value of this admiration for the achievements of human intelligence, to which the Exposition bears such eloquent witness, if it did not culminate in adoration of God, from whom all good things come, and in respect for His laws? "O Lord, our Lord, how admirable is thy name in the whole earth!" Psalm 8:10. O Lord, our God, how admirable is thy name throughout the earth! Alas, there are even today those who, like the fool condemned by the psalmist, dare to say in their hearts: God does not exist. But the Christian, on the contrary, raises with even greater fervor to God the hymn of his thanksgiving, as he understands and appreciates more fully the gifts of his Creator. In the chapel of the Papal Pavilion, the real presence of Jesus Christ, Son of God and only Savior, hidden under the veils of the Eucharistic species but radiating with grace and love, is a constant reminder of the sovereignty of He to whom all honor and glory rightly belong; it is an invitation to ascend from the beauty of created things to the splendor of divine realities, from the pursuit of ephemeral goods to the discovery of the happiness that the world cannot give. We are pleased that Our Papal Pavilion and its much-visited chapel are thus, in the very heart of this Exposition, a permanent testament to absolute, religious, and moral values, without which all the riches displayed in the various exhibits would find neither their unity nor their ultimate fulfillment. We thank most sincerely all those... Psalm 8, 1. Cf. Psalm 13, 1.

[*Latin ed. p. 625*]

Acts of Pope Pius XII, 625, concerning those of Our sons from Belgium and other countries, who, through their competence and zeal, as well as through their generous offerings, have made possible the construction of this Pavilion. May it reveal to many visitors the true face of the Church, faithful from its origins to the mission of truth, charity, and peace, which it received from its Founder! May it make them discover in the Church this venerable and ever-young Mother, educator of peoples throughout the centuries, welcoming to all true values of culture, respectful of science and all its morally just applications, rejoicing in the authentic progress of humanity, and especially concerned to lead it to the pure sources of true

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happiness, for "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." 5 Following the sublime example of the Most Holy Virgin Mary, whose heavenly triumph the liturgy celebrates today, may you yourselves, dear sons and daughters, hear the word of God and keep it; 6 may you also faithfully echo it around you. Through the intercession of Our Lady, We invoke a copious outpouring of divine graces upon you all, and We grant you, as a pledge, Our paternal Apostolic Blessing. From the Vatican, August 15, 1958.

PIUS PP. XII

FI MATTH. 6

Cf. Loc. 11, 28. 4, 4.

[*Latin ed. p. 626*]

Acts of the Apostolic See - Official Commentary 626. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY. I. PROVISIONS REGARDING CHURCHES. The Most Holy Pope Pius XII, by successive decrees of the Sacred Consistory, has, through Divine Providence, provided for the following churches with new pastors, namely: on April 30, 1958. — He appointed the Reverend Marianum Oblak, priest of the metropolitan Church of Jadrensis, and a teacher in the Seminary of Jadrensis, as titular bishop of the Church of Plaviensis, and designated him as Auxiliary to His Excellency Peter Garkovic, titular bishop of Adrasen, Apostolic Administrator, at the mandate of the Holy See, for the archdiocese of Jadrensis. on May 3rd. — He appointed the Reverend Father Henricum Strakowski, of the diocese of Lublinensis, professor of Sacred Scripture in the Major Seminary of Lublinensis, as titular bishop of the Church of Girbitanae, and designated him as Auxiliary to His Excellency Peter Kalwa, Bishop of Lublinensis. on May 5th. — He appointed the Reverend Joseph Drzazga, canon of the Cathedral Chapter of Lublinensis, and vice-rector of the Major Seminary of Lublinensis, as titular bishop of the Church of Siniandenae, and designated him as Auxiliary to the Most Reverend and Reverend Cardinal Stephen S.R.E. Wyszyński, Archbishop of Gnesen and Warsaw, for the archdiocese of Gnesen. on July 4th. — He appointed the Reverend Gulielmum Pluta, of the diocese of Katovicensis, pastor of the place commonly called "Katowice-Zaleza," as titular bishop of the Church of Leptimagnensi. on July 6th. — He appointed the Reverend Father Carolum Wojtyla, of the archdiocese of Cracoviensis, professor of moral theology at the Catholic University of Lublinensis, as titular bishop of the Church of Ombitanae, and designated him as Auxiliary to His Excellency Eugenius Baziak, Archbishop of Leopoliensis of the Latins and Apostolic Administrator of Cracoviensis. on July 6th. — He appointed the Reverend

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Michael...

[*Latin ed. p. 627*]

The Sacred Consistorial Congregation, 627. Blecharczyk, the parish priest and dean of the place commonly known as "Bochnia," whom the Most Reverend Lord John Step, Bishop of Tarnów, appointed as his Auxiliary. On July 21st. — To the Reverend Father Hugh Poletti, Protonotary Apostolic, acting as a participant, General Vicar of the diocese of Novara, and Canon of the Cathedral Chapter of the same diocese, whom the Most Reverend Lord Gilles Vincent Gremigni, Archbishop-Bishop of Novara, appointed as his Auxiliary. — To the Reverend Father Edward Piana, a Franciscan, Pro-General Vicar of the diocese of Novara, and parish priest of the Main Hospital of the same city, whom the Most Reverend Lord Gilles Vincent Gremigni, Archbishop-Bishop of Novara, appointed as his Auxiliary. On August 8th. — To the Cathedral Church of Miami, recently established, the Most Reverend Father Coleman F. Carroll, formerly the titular Bishop of Pitana. On August 21st. — To the Reverend Father William Tuschen, General Vicar of the archdiocese of Paderborn, whom the Most Reverend Lord Lawrence Jaeger, Archbishop of Paderborn, appointed as his Auxiliary.

II. CONCERNING THE CESSION OF TERRITORY BETWEEN THE DIOCESES OF TRIESTE AND JUSTINOPOLIS, AND OF GORIZIA AND GRADISCA.

The Most Reverend Lord Anthony Santin, Bishop of Trieste and Justinopolis, and the Most Reverend Lord Hyacinth John Ambrose, Archbishop of Gorizia and Gradisca, having, for the better care of the souls entrusted to them, recently petitioned the Apostolic See, that the territory of the village of "S. Croce," belonging to the parish of S. Roch in the town of "Aurisina," and which pertains to the archdiocese of Gorizia and Gradisca, be separated from that archdiocese and incorporated into the diocese of Trieste, specifically into the parish of S. Croce in the city of Trieste, to which it has easier access. The Sacred Consistorial Congregation, having considered the letters of the Ordinaries of both Trieste and Justinopolis, and of Gorizia and Gradisca,

[*Latin ed. p. 628*]

By virtue of special faculties granted to him by Our Most Holy Father, Pope Pius XII, and after due consideration and prayer, it has been deemed fitting to grant the following. Therefore, with the understanding that this action is to be carried out with the consent of those who have an interest in the matter, or are presumed to have such an interest, and with the present Consistorial Decree, which shall have the same validity as if it were issued under the Apostolic Seal, it has been decided that the territory of the parish of "S. Croce" in the town of "Aurisina" shall be separated from the archdio-

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ceses of Gorizia and Gradisca, and shall be added to the diocese of Trieste, so that the parish of S. Croce in the same city of Trieste shall be included. The boundaries of each diocese shall be changed as follows: "Beginning from the sea, the current boundary between the parishes of Aurisina and S. Croce is followed until the national road Aurisina-Prosecco; at the height of the school building of S. Croce di Trieste, the boundary turns to the left in a line perpendicular to the aforementioned road, touching the western boundary of the parcels 2802/1, 2835/1, 2817, 2816, 2820, until it reaches the small road that, touching the parcels 2814, 2811, 2713, 2707, 2701, joins the highway. The boundary then follows in a straight line, touching the eastern boundary of the parcels 2700, 2609/1, until it reaches the parcel 2916. From this point, the boundary, deviating towards the east, surrounds the parcel 2915/1 until it reaches the parcel 2914, joining the road that leads to the toll booth No. 780 of the Trieste-Postumia railway. It then continues along the railway until the boundaries of the parish of Sgonico." The boundaries between the parish of the town of "Sgonico," belonging to the archdioceses of Gorizia and Gradisca, and the neighboring parishes of the diocese of Trieste, shall be delimited as follows: "Beginning from the railway west of Hristie, the municipal boundary is followed until the electrical conduit, which is followed until the junction of the road that comes from Baita towards Gabrovizza; it continues along the same road until the railway, which is followed until kilometer 23. At this point, the railway is left to reach again the electrical conduit at the intersection with the road that goes from Prosecco to Rupinpiccolo; from here, the electrical conduit is followed until the Rupinpiccolo - Borgo Grotta Gigante road. From this intersection, the boundary goes north, reaching the boundary between the municipality of Sgonico and that of Monrupino, which is followed until the Italian-Yugoslav state border." To carry out these matters, the Sacred Consistorial Congregation appoints the Reverend Father Anthony Santin, Bishop of Trieste and Iustinopolitanum, granting him the necessary and appropriate faculties, including the power to delegate, to any person in the ecclesiastical [hierarchy], for the purpose in question.

[*Latin ed. p. 629*]

The Sacred Congregational Congregation, by its authority established, decrees that as soon as possible, an authentic copy of the completed act be sent to the same Sacred Congregational Congregation. All contrary things notwithstanding. Given at Rome, from the offices of the Sacred Congregational Congregation, on the 17th of March, 1958. MARCELLUS Card. MIMMI, Secretary. L. © S. Joseph Ferretto, Assistant.

DECREE CONCERNING THE CHANGE OF NAME AND SEAT

For the purpose of avoiding existing inconveniences and for the better

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administration of the Church entrusted to it, the Reverend Father Anthony Julius Mattioli, titular Bishop of Lacedaemonia and Prelate "nullius" of Saint Peregrine Latiosus in the highlands of Acre and Purus, requested the Apostolic See to change the name and seat of the aforementioned Prefecture ("nullius" of Saint Peregrine Latiosus in the highlands of Acre and Purus).

The Sacred Congregational Congregation, after a favorable opinion from the Most Reverend Father Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the Federated States of Brazil, and exercising the special faculties granted to it by the Most Holy Pope Pius XII, considered it fitting to approve, with the necessary precautions, and with the consent of those who have an interest, or are presumed to have an interest, and therefore establishes by these Letters that the Prefecture "nullius" of Saint Peregrine Latiosus in the highlands of Acre and Purus shall henceforth be called the Prefecture of Acre and Purus, and that its Prelate shall also be called the Prelate of Acre and Purus.

Furthermore, the same Sacred Congregation establishes the seat of the Prelate of Acre and Purus in the city commonly called Rio Branco, and elevates the parish church existing there, dedicated to the honor of the Blessed Virgin Mary of Nazareth, to the rank and dignity of the Church of the Prefecture.

[*Latin ed. p. 630*]

Acts of the Apostolic See - Official Commentary 630. For all these matters to be carried out, the aforementioned Holy Congregation Consistorial assigns the Reverend Father D. Armandum Lombardi, granting him the necessary and appropriate powers, including the power to delegate to any man established in ecclesiastical dignity, the task of carrying out what is being discussed, with the obligation to submit the authentic copy of the completed act to the same Holy Congregation Consistorial as soon as possible. Regarding these matters, the present Decree shall be valid as if Apostolic Letters had been issued under the papal seal. Contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 26th day of the month of April, in the year 1958. MARCELLUS Card. MIMMI, Secretary. L. j$i S. Joseph Ferretto, Assistant. SACRED CONGREGATION INSTRUCTION ON SACRED MUSIC AND SACRED LITURGY ACCORDING TO THE ENCYCLICAL LETTERS OF POPE PIUS XII ((ON SACRED MUSIC)) AND ((MEDIATOR DEI)). Concerning sacred music, three documents of the greatest importance have been published by the Supreme Pontiffs in our time, namely: The Motu proprio of the Holy Pope Pius X, *Tra le sollecitudini*, dated November 22, 1903; the reprint of the same, dated 1928; and finally, the Apostolic Constitution *Divini cultus*, dated December 20, of the Supreme Pontiff Pius XII, in the year of his reign, Pius X; the Encyclical

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Letter *Musicae sacrae disciplina*, dated December 25, 1955; nor were there lacking other pontifical documents and decrees of this Sacred Congregation for Rites, by which various matters pertaining to sacred music were regulated. However, it is not unknown that a very close natural connection exists between sacred music and the sacred liturgy, so that it is difficult to legislate on one without also considering the other, neglecting the other. In truth, in the aforementioned pontifical documents and in those of the Sacred Congregation for Rites,

[*Latin ed. p. 631*]

The Sacred Congregation of Rites, having considered matters pertaining to sacred music and the sacred liturgy itself, and noting that the same Supreme Pontiff, Pius XII, before issuing encyclical letters concerning sacred music, had previously published other, and most important, letters concerning the sacred liturgy, entitled *Mediator Dei*, on November 20, 1947, in which the liturgical doctrine and pastoral necessities are wonderfully coordinated, it seemed highly opportune to collect the most important passages concerning the sacred liturgy and sacred music, and their pastoral efficacy, from the aforementioned documents, and to declare them more clearly in a special instruction, so that those things which are explained in those same documents may be more easily and safely put into practice. Therefore, with the aim of preparing this instruction, experts in sacred music and the Pontifical Commission for the general liturgical restoration collaborated. The entire subject matter of this instruction is arranged in the following order:

Chapter I. General Principles (nn. 1-10).

Chapter II. General Norms (nn. 11-21).

Chapter III. Special Norms.

1. Concerning the principal liturgical actions in which sacred music is employed.

A) Concerning the Mass.

a) Certain general principles concerning the participation of the faithful (nn. 22-23).

b) Concerning the participation of the faithful in the Mass through singing (nn. 24-27).

c) Concerning the participation of the faithful in the Mass through reading (nn. 28-34).

d) Concerning the conventual Mass, also called the Mass in choir (nn. 35-37).

e) Concerning the assistance of priests at the holy sacrifice of the Mass, and concerning the Masses which are called synchronized (nn. 38-39).

B) Concerning the Divine Office (nn. 40-46).

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C) Concerning the eucharistic benediction (n. 47).

2. Concerning certain kinds of sacred music.

A) Concerning sacred polyphony (nn. 48-49).

B) Concerning modern sacred music (n. 50).

C) Concerning religious popular song (nn. 51-53).

D) Concerning religious music (nn. 54-55).

3. Concerning liturgical chant books (nn. 56-59).

[*Latin ed. p. 632*]

Acta Apostolicae Sedis - Official Commentary 632 4. Concerning musical instruments and bells. A) Certain general principles (n. 60). B) Concerning the classical organ and similar instruments (nn. 61-67). C) Concerning sacred instrumental music (nn. 68-69). D) Concerning musical instruments and automatic machines (nn. 70-73). E) Concerning the broadcasting of sacred actions through radio and television (nn. 74-79). F) Concerning the times when the sound of musical instruments is prohibited (nn. 80-85). G) Concerning bells (nn. 86-92). 5. Concerning those who have the principal roles in sacred music and the sacred Liturgy (nn. 93-103). 6. Concerning the promotion of sacred music and the sacred Liturgy. A) Concerning the general instruction of the clergy and the people in sacred music and the sacred Liturgy (nn. 104-112). B) Concerning public and private institutions for the promotion of sacred music (nn. 113-118). Therefore, after certain general notions (chapter I), general norms are also given concerning the use of sacred music in the Liturgy (chapter II); with this foundation established, the entire matter is explained in chapter III; in each paragraph of this chapter, certain fundamental principles are first established, from which special norms then flow. CHAPTER I GENERAL NOTIONS 1. "The sacred Liturgy constitutes the public worship of the mystical Body of Jesus Christ, namely, of its Head and its members." Therefore, "liturgical actions" are those sacred actions which, according to the institution of Jesus Christ or of the Church, and in their name, are performed by those legitimately appointed for this purpose, according to the liturgical books approved by the Holy See, in order to offer due worship to God, to the Saints, and to the Blessed (cf. canon 1256); other sacred actions which are performed, either in the church or outside of it, with a priest present or presiding, are called "pious exercises." 1 From the encyclical letter Mediator Dei, dated November 20, 1947: A. A. S. 39 (1947) 528-529.

[*Latin ed. p. 633*]

The Sacred Congregation of Rites, 633, 2. The Holy Sacrifice of the Mass is an act of public worship, offered in the name of Christ and the Church to God, and is to be celebrated in any place or manner. Therefore, the designation "private Mass" is to be avoided. 3. There are two kinds of Masses: the Mass "in song" and the Mass "read." The Mass is said in song if the

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priest celebrating pronounces the parts that are to be sung according to the rubrics, truly singing them; otherwise, it is said "read." The Mass "in song" is further called a "solemn Mass" if it is celebrated with the assistance of sacred ministers; if it is celebrated without sacred ministers, it is called a "sung Mass." 4. Under the title "Sacred Music" are included: a) Gregorian chant. b) Sacred polyphony. c) Modern sacred music. d) Sacred music for the organ. e) Religious popular song. f) Religious music. 5. The "Gregorian chant" to be used in liturgical actions is the sacred chant of the Roman Church, which, according to the ancient and venerable tradition, has been cultivated and arranged in a holy and faithful manner, or, even in more recent times, has been arranged according to the models of the ancient tradition, and is presented in the respective books, duly approved by the Holy See, for liturgical use. Gregorian chant, by its nature, does not require that it be performed with the sound of an organ or other musical instrument. 6. By the term "sacred polyphony" is meant measured song, which, arising from Gregorian chants, with multiple voices joined together, without any musical instrument accompanying it, began to flourish in the Latin Church in the Middle Ages; in the second half of the 16th century, Peter Aloysius Praenestinus (1525-1594) was its greatest promoter, and it is still cultivated by outstanding masters of that art. 7. "Modern sacred music" is music, which, with multiple voices joined together, and musical instruments not excluded, has been composed in more recent times, according to the progress of the art of music. However, if it is intended for liturgical use, it must be imbued with piety and religious feeling, and on this condition, it is received into the service of the liturgy. 8. "Sacred music for the organ" is music composed for the solo organ, which, from the times when the organ with pipes was more suitable for concerts.

[*Latin ed. p. 634*]

634 The *Acta Apostolicae Sedis* provides an official commentary, which has been diligently studied by renowned masters, and which, if the laws of sacred music are followed closely, can contribute not a little to the decorum of the sacred Liturgy. 9. "Religious popular song" is that song which arises spontaneously from a religious sentiment, with which the human creature has been endowed by the Creator Himself, and therefore is universal, flourishing among all peoples. Since this same song is very suitable for enriching the lives of the faithful, both in their private and social lives, with the Christian spirit, it has been highly cultivated in the Church, from the most ancient times, and in our own age it is strongly recommended for fostering the piety of the faithful and for appropriate devotional exercises; indeed, it can sometimes be admitted in the very liturgical actions. 10. "Religious music" is that which, whether by the author's intention, or by the subject matter and purpose of the work, strives to express and stir up pious and religious sentiments, and therefore

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"greatly benefits religion"; whereas, if it is not intended for divine worship, and bears a more free character, it is not admitted in liturgical actions. CHAPTER II GENERAL NORMS 11. This Instruction has force for all rites of the Latin Church; therefore, what is said about Gregorian chant also applies to the proper liturgical chant, if there is one, of other Latin rites. Furthermore, by the name "sacred music" in this Instruction is sometimes meant "chant and the sound of instruments," and sometimes "the sound of instruments" alone, as can be easily deduced from the context. Finally, by the word "church" is ordinarily understood every "sacred place," that is to say: the church in the strict sense, a public oratory, a semi-public oratory, a private oratory (cf. canons 1154, 1161, 1188), unless the context makes it clear that only churches in the strict sense are being discussed. 12. Liturgical actions must be carried out according to the norms of the liturgical books duly approved by the Apostolic See, either for the entire Church, or for a particular church or religious family (cf. canon 1257); 2 3 Cf. Eph. 5, 18-20; Col. 3, 16. Encyclical Letter *Musicae sacrae disciplina*, December 25, 1955: A. A. S. 48 (1956) 13-14. * Encyclical Letter *Musicae sacrae disciplina*: A. A. S. 48 (1956) 13.

[*Latin ed. p. 635*]

The Sacred Congregation of Rites, 635. Devout exercises are performed according to the customs and traditions of places or groups, provided they have been approved by a competent ecclesiastical authority (cf. canon 1259). Liturgical actions and devout exercises may not be mixed together; but, if circumstances permit, devout exercises may precede or follow liturgical actions.

13. a) The language of liturgical actions is Latin, unless in the aforementioned liturgical books, whether general or particular, another language has been explicitly permitted for certain liturgical actions, and with the exceptions noted below.

b) In liturgical actions celebrated with singing, no liturgical text may be sung in the vernacular language, except for particular concessions.

c) Particular exceptions granted by the Holy See to the law that the Latin language must be used exclusively in liturgical actions retain their force; but it is not permitted to interpret them more broadly or to transfer them to other regions without the authority of the same Holy See.

d) In devout exercises, any language may be used that is more suitable for the faithful.

14. a) In Masses celebrated with singing, not only the celebrating priest and the ministers, but also the choir or the faithful, must use only the Latin language. "However, where a secular or immemorial custom exists whereby, after the sacred liturgical words have been sung in Latin in the solemn Eucharistic Sacrifice [that is, in Masses celebrated with singing],

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certain popular chants in the vernacular are inserted, the Ordinary of the place may permit this to be done, 'if, considering the circumstances of the place and the people, he judges that this custom cannot be prudently removed,' but always observing the law by which it is established that the same liturgical words must not be sung in the vernacular language" (canon 5).

b) In Masses that are read, the celebrating priest, his minister, and the faithful who directly participate in the liturgical action, that is, who recite aloud those parts of the Mass that pertain to them (cf. n. 31), must use only the Latin language. However, if the faithful, in addition to this direct participation in the liturgy, wish to add certain prayers or popular chants, according to the customs of the place, this may be done in the vernacular language as well.

5 *Motu proprio Tra le sollecitudini*, November 22, 1903, n. 7: A. S. S. 36 (1903-1904) 334: Decree auth. S. R. C. 4121. Encyclical Letter *Musicae sacrae disciplina*: A. A. S. 48 (1956) 16-17.

6

[*Latin ed. p. 636*]

Acts of the Apostolic See - Official Commentary 636 c) It is strictly prohibited to recite aloud, along with the celebrating priest, the Proper, Ordinary, and Canon of the Mass in Latin or in any other language, whether by all the faithful or by a particular commentator, except for those things mentioned in n. 31. It is, however, desirable that on Sundays and feast days, during the readings of the Mass, the Gospel and also the Epistle be read aloud by a reader, in the vernacular language for the benefit of the faithful. Furthermore, from the Consecration up to the "Pater noster," silence is recommended.

15. In sacred processions, as described in the liturgical books, the language prescribed or permitted by those same books should be used; in other processions, which are performed in the manner of pious exercises, a language more suitable for the faithful participating may be used.

16. Gregorian chant is sacred chant, proper and principal to the Roman Church; therefore, it can be used in all liturgical actions, and, all other things being equal, it should be preferred to other forms of sacred music. Therefore:

a) The language of Gregorian chant, being liturgical chant, is uniquely the Latin language.

b) Those parts of liturgical actions which, according to the rubrics, are to be sung by the celebrating priest and by his ministers, must be sung uniquely according to the Gregorian modes, arranged in the typical editions, with any accompanying instrument prohibited. The choir and the people, when responding with singing to the priest and ministers accord-

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ing to the rubrics, must also use only these same Gregorian modes.

c) Finally, where, through particular indults, it has been permitted that, in Masses sung, the celebrating priest, deacon, or subdeacon, or the reader, may proclaim the texts of the Epistle or Lesson, and of the Gospel, which have been chanted in Gregorian modes, these texts must also be proclaimed in the vernacular language, this being done by reading aloud in a clear and distinct voice, excluding any Gregorian chanting, whether authentic or imitated (cf. n. 96 e).

17. Sacred polyphony can be used in all liturgical actions, provided that there is a choir capable of performing it according to the norms of the art. This type of sacred music is more suitable for celebrating liturgical actions with a more solemn splendor.

[*Latin ed. p. 637*]

Sacred Congregation of Rites 18. Furthermore, modern sacred music may be admitted in all liturgical actions, provided that it truly corresponds to the dignity, gravity, and sanctity of the Liturgy, and that a choir is available to perform it according to the standards of the art. 19. Religious popular songs may freely be used in pious exercises; in liturgical actions, however, those regulations mentioned above, nos. 13-15, must be strictly observed. 20. Sacred music, however, must be entirely excluded from all liturgical actions; it may be admitted in pious exercises; as for concerts in sacred places, the norms set forth below, nos. 54 and 55, must be observed. 21. All those things which are to be sung according to the norms of the liturgical books, whether by the priest and his ministers, or by the choir or the people, are fully part of the sacred Liturgy itself. Therefore: a) It is strictly forbidden to alter the order of the text to be sung in any way, to change or omit words, or to repeat them inappropriately. Furthermore, in compositions of the sacred polyphonic style and of modern sacred music, each word of the text must be clearly and distinctly perceived. b) For the same reason, in any liturgical action, it is expressly forbidden to omit any liturgical text, either entirely or in part, unless otherwise provided by the rubrics. c) However, if for a reasonable reason, for example, due to a lack of singers, or because of their lack of skill in singing, or even sometimes, because of the length of a particular rite or chant, one or more liturgical texts which belong to the choir cannot be sung as shown in the notations of the liturgical books, it is permitted that those texts be sung entirely, either in a straightforward tone, or in the manner of psalms, with the organ accompanying, if desired. CHAPTER III SPECIAL NORMS 1. Concerning the principal liturgical actions in which sacred music is used A) REGARDING THE MASS a) Certain general principles concerning the participation of the faithful 22. The Mass, by its very nature, requires that all those present participate in it, in their

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own way. a) This participation must, above all, be internal, namely,

[*Latin ed. p. 638*]

With pious attention of the soul and affections of the heart exercised, so that the faithful may be most closely united "with the Supreme Priest... and may offer [the Sacrifice] together with Him and through Him, and may dedicate themselves together with Him." 7 b) The participation of those present becomes fuller, if internal attention is accompanied by external participation, that is, by external actions, such as the position of the body (kneeling, standing, sitting), ritual gestures, and especially responses, prayers, and singing. Regarding this participation, the Supreme Pontiff Pius XI, in the encyclical letters *Mediator Dei* concerning the sacred Liturgy, commends it in a more general way as follows: "Those are to be praised who strive to make the Liturgy a sacred action in every way, in which all those present may participate. This, indeed, can happen in no other way; for when the entire people, according to the norms of the sacred rites, either respond in due order to the words of the priest, or offer hymns that are appropriate to the various parts of the Sacrifice, or do both, or finally, when in the sacred ceremonies they join their voices in alternating prayers with the ministrations of Jesus Christ and sing together in a liturgical manner." 8 These documents intend a harmonious participation, when they speak of "active participation," 9 of which the most perfect example is found in the priest celebrating and his ministers, who, with due internal piety and with careful observance of the rubrics and ceremonies, serve at the altar. c) Perfect active participation is finally attained, when sacramental participation is also added, by which, that is, "those present communicate not only with spiritual affection, but also with the sacramental perception of the Eucharist, so that the most blessed fruits of this Sacrifice may abound for them." 10 d) Since conscious and active participation of the faithful cannot be obtained without their sufficient instruction, it is helpful to recall that wise law established by the Fathers of Trent, by which it is prescribed: "The Holy Synod commands pastors and all who care for souls, that frequently during the celebration of the Mass [that is, in the homily]..."

7 *Litterae encyclicae Mediator Dei*, November 20, 1947: *A. A. S.* 39 (1947) 552. 8 *A. A. S.* 39 (1947) 560. *Litterae encyclicae Mediator Dei*: *A. A. S.* 39 (1947) 530-537. 9 *Si.* Council of Trent, Session 22, chapter 6. Cf. also the encyclical letters *Mediator Dei* (*A. A. S.* 39 [1947] 565): "It is very fitting that, as the Liturgy itself establishes, the people should approach the Holy Synaxis after the priest has offered the Divine Gift from the altar." 9 10

[*Latin ed. p. 639*]

The Sacred Congregation of Rites, 639 after the Gospel, or "when catechesis is imparted to the Christian people," or through themselves or others, explain something from what is read in the Mass, and among other things,

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declare some mystery of this most holy Sacrifice, especially on Sundays and feast days."

23. However, various ways in which the faithful can actively participate in the sacred Mass must be regulated so that the danger of any abuse is removed, and the principal purpose of such participation is attained, namely, a fuller worship of God and the edification of the faithful.

b) Concerning the participation of the faithful in Masses with singing.

24. A more noble form of the eucharistic solemnity is that in which the ceremonies of the celebration, the ministrations, and sacred music are combined, revealing the magnificence of the divine mysteries and leading the minds of those present to a pious contemplation of these same mysteries. Therefore, it is to be admitted that the faithful should esteem and follow this form of celebration appropriately, as will be explained below.

25. Therefore, in the solemn Mass, the active participation of the faithful can be perfected in three ways:

a) The first degree is attained when all the faithful recite the liturgical responses in song: Amen; And with thy spirit; Glory to Thee, O Lord; We have here the Lord; It is worthy and right; But deliver us from evil; Thanks be to God. Every effort must be made to ensure that all the faithful, everywhere in the world, are able to recite these liturgical responses in song.

b) The second degree is attained when all the faithful also chant the parts from the Ordinary of the Mass, namely: Kyrie, eleison; Glory to God in the highest; Creed; Holy, Holy, Holy; Lamb of God. It is certainly to be admitted that the faithful should know how to chant these same parts from the Ordinary of the Mass, especially in simpler Gregorian melodies. If, however, all the parts cannot be sung, nothing prevents the easier ones, such as Kyrie, eleison; Holy, Holy, Holy; Lamb of God, from being chosen to be sung by all the faithful, while the Glory to God in the highest and the Creed are sung by the "choir." Furthermore, it is to be ensured that everywhere in the world, the faithful learn the following simpler Gregorian melodies: Kyrie, eleison; Holy, Holy, Holy, and Lamb of God, according to No. XVI of the Roman Gradual; 11, Glory, Council of Trent, Session 22, chapter 8; Encyclical Letter on Sacred Music, A. A. S. 48 (1956) 17.

[*Latin ed. p. 640*]

Acta Apostolicae Sedis - Official Commentary 640: "In excelsis Deo, una cum Ite, missa est" – "Deo gratias," according to form XV; I believe according to number I or III. By this method, it can most desirably be achieved that the faithful, wherever they may be on earth, may be able to manifest a common faith in the active participation in the holy Sacrifice of the Mass, and also in a common and joyful manner.

12 c) Finally, a third degree is attained if all those present are so trained in Gregorian chant that they are able to sing even the parts from the Proper

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of the Mass. This full participation in song is to be especially encouraged in religious communities and in seminaries.

26. The sung Mass is also to be highly valued, which, although it may lack sacred ministers and the full magnificence of ceremonies, is nevertheless adorned with the beauty of song and sacred music. It is to be hoped that on Sundays and feast days, the parish or principal Mass will be sung. Those things which were said above concerning the participation of the faithful in the solemn Mass apply entirely also to the sung Mass.

27. In sung Masses, the following should also be noted:

a) If the priest, together with the ministers, enters the church by a longer route, nothing prevents several other verses of the same psalm from being sung after the antiphonal introit with its verse has been sung; in this case, the antiphonal refrain can be repeated after each or every two verses, and when the celebrant has arrived before the altar, the Gloria Patri can be sung, if necessary, and the antiphonal refrain repeated at the end.

b) After the antiphonal Offertory, it is permissible to sing the ancient Gregorian melodies of those verses which were formerly sung after the antiphonal refrain. If, however, the antiphonal Offertory is taken from a certain psalm, it is permissible to sing other verses of the same psalm; in this case, the antiphonal refrain can be repeated after each or every two verses of the psalm, and, after the Offertory has been completed, the psalm is concluded with the Gloria Patri, and the antiphonal refrain is repeated. If, however, the antiphonal refrain is not taken from a psalm, another psalm suitable for the solemnity can be chosen. However, after the antiphonal Offertory has been sung, a Latin hymn can also be sung, provided that it is appropriate for this part of the Mass and is not prolonged beyond the Secret.

12 *Litterae* encyclical on the discipline of sacred music: A. A. S. 48 (1956) 16.

[*Latin ed. p. 641*]

The Sacred Congregation of Rites decrees that, at the end, the singing of the same antiphon should begin while the priest distributes the Holy Communion. If the same antiphon is taken from a certain Psalm, it is permissible to chant other verses of that same Psalm; in which case, after each one or two verses, the antiphon may be repeated, and, after the Communion is completed, the Psalm is concluded with "Gloria Patri," and the antiphon is repeated. If, however, the antiphon is not from a Psalm, a Psalm may be chosen that is suitable for the solemnity and the liturgical action. After the antiphon for the Communion has been completed, especially if the Communion of the faithful is prolonged, it is also permissible to chant another Latin hymn, suitable for the sacred action. Furthermore, the faithful who are about to approach the Holy Communion may, together with

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the celebrating priest, recite the words "Domine, non sum dignus," three times. d) "Sanctus" and "Benedictus" are to be sung continuously; if, however, "Benedictus" is sung separately, it should be sung after the Gregorian melodies, and the Consecration should be begun. e) While the Consecration is being performed, all singing must cease, and, where custom prevails, even the sound of the organ and any musical instrument. f) After the Consecration is completed, unless "Benedictus" is still to be sung, silence is recommended until the "Pater noster." g) While the celebrating priest, at the end of Mass, blesses the faithful, the organ should be silent; the celebrating priest, however, should pronounce the words of the Blessing so that they may be understood by all the faithful. c) Concerning the participation of the faithful in the sung Mass, read 28. It must be carefully ensured that the faithful, "not as mere or mute spectators," 13 participate in the sung Mass, and that they offer that participation which is required by so great a mystery, and which brings forth abundant fruits. 29. The first way in which the faithful can participate in the sung Mass is when each individual, through their own effort, offers participation, either internal, namely, pious attention to the best parts of the Mass, or external, according to the various customs approved in different regions. Those are especially worthy of praise in this regard who, holding a small missal, adapted to their understanding, pray together with the priest, using the same words of the Church. Since, however, not all are equally able to understand the rites and liturgical formulas correctly, and furthermore, 13 Apostolic Constitution *Divini cultus*, December 20, 1928: *A. A. S.* 21 (1929) 40.

[*Latin ed. p. 642*]

Acts of the Apostolic See - Official Commentary 642. Since the needs of souls are not the same for all, nor are they always the same for each individual, a different or more suitable method of participation is offered, namely, "by piously meditating on the mysteries of Jesus Christ, or by performing other exercises of piety, and by offering prayers, which, although differing in form from the sacred rites, are nevertheless in their essence in harmony with them."

It should also be noted that if, in some places, it is customary to play the organ during the Mass, so that the faithful may participate in common prayers or in the singing of the Mass, the practice of playing the organ, the harmonium, or any other musical instrument almost continuously is to be condemned. Therefore, these instruments should be silent: a) After the entrance of the celebrating priest to the altar, until the Offertory; b) From the first verses before the Preface, up to and including the "Sanctus"; c) Where the custom prevails, from the Consecration until the "Pater noster"; d) From the Lord's Prayer until the "Agnus Dei," inclusive; and during the Confiteor before the Communion of the faithful; while the Postcommunion is said and the blessing is given at the end of Mass.

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30. A second mode of participation is found when the faithful participate in the Eucharistic Sacrifice by offering common prayers and hymns. Care must be taken to ensure that both the prayers and the hymns are highly appropriate for each part of the Mass, in accordance with the firm prescription in n. 14, c. 31.

31. A third, and more complete, mode is achieved when the faithful respond liturgically to the celebrating priest, as if "dialoguing" with him, and by saying their own parts in a clear voice. Four degrees of this fuller participation can be distinguished: a) The first degree, if the faithful give the celebrating priest easier liturgical responses, namely: "Amen"; "And with your spirit"; "Deo gratias"; "Gloria tibi, Domine"; "Laus tibi, Christe"; "Habemus ad Dominum"; "Dignum et iustum est"; "Sed libera nos a malo"; b) The second degree, if the faithful also recite parts that, according to the rubrics, are to be said by the minister; and, if the Holy Communion is distributed within the Mass, they also say the Confiteor and "Domine, non sum dignus" three times; c) The third degree, if the faithful also recite parts from the Ordinary of the Mass, 14. See the Encyclical Mediator Dei: A. A. S. 39 (1947) 560-561.

[*Latin ed. p. 643*]

The Sacred Congregation of Rites, namely: The Gloria in excelsis Deo; the Creed; 643 Sanctus-Benedictus; the Agnus Dei, are recited together with the celebrating priest; d) Finally, the fourth degree, if the faithful also recite the parts pertaining to the Proper of the Mass: the Introit; the Gradual; the Offertory; the Communion, together with the celebrating priest. This last degree can be used only by select, well-instructed groups, worthily, and as befits.

32. In sung Masses, the entire Pater noster, along with a suitable and ancient prayer for Communion, may be recited by the faithful together with the celebrating priest, but in Latin only, and with the addition of "Amen" by all, excluding any recitation in the vernacular language.

33. In sung Masses, religious hymns may be upon the faithful, provided that they are entirely appropriate for each part of the Mass (cf. no. 14 b).

34. The celebrating priest, especially if the church is large and the congregation numerous, should pronounce with a loud voice all those things which, according to the rubrics, he is obliged to pronounce clearly, so that all the faithful may suitably and conveniently follow the sacred action.

d) Concerning the "conventual" Mass, which is also called the "Mass in choir."

35. Among the liturgical actions that excel in particular dignity, the "conventual" Mass, or "Mass in choir," deserves to be considered, that is, the Mass which, according to the laws of the Church, is to be celebrated daily in conjunction with the Divine Office by those who are bound by the "choir"

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law. For the Mass, together with the Divine Office, constitutes the sum of all Christian worship, or that complete praise which is daily offered to Almighty God, with external and public solemnity. Since this complete public and communal offering of divine worship cannot be performed in all churches daily, it is carried out, as it were, vicariously by those who, by the "choir" law, are deputed to do so; this is especially true of cathedral churches in relation to the entire diocese. Therefore, all celebrations "in choir" should ordinarily be performed with particular decorum and solemnity, that is, adorned with singing and sacred music.

36. Therefore, the conventual Mass should be solemn, or at least sung. Where, however, by particular laws or by special Indults, the...

[*Latin ed. p. 644*]

Acta Apostolicae Sedis - Official Commentary 644: Regarding the dispensation granted for the "in choro" Missae, it is to be ensured that this is avoided entirely, lest the canonical hours be recited during the conventual Mass. It is preferable, on the contrary, that the conventual Mass be celebrated according to the form proposed in n. 31, but without any use of the vernacular language.

37. With regard to the conventual Mass, the following must also be observed:

a) Only one conventual Mass should be said each day, which must correspond with the Office recited in choir, unless otherwise stipulated by the rubrics (Additions and Variations in the rubrics of the Missal, title I, n. 4). However, the obligation to celebrate other Masses in choir, for pious reasons or for other legitimate causes, remains firm.

b) The conventual Mass follows the norms of the Mass sung or read.

c) The conventual Mass should be said after Terce, unless the moderator of the community, for a serious reason, deems it necessary to say it after Sext or None.

d) Conventual Masses "extra chorum," which have been prescribed by the rubrics at times, are suppressed.

e) Concerning the attendance of priests at the holy Mass sacrifice, and the Masses which are called "synchronizadas" (synchronized):

Having stated that sacramental concelebration in the Latin Church is limited by law; and recalling the response of the Most Holy Congregation of the Holy Office of May 23, 1957, in which concelebration of the Mass sacrifice by priests is declared invalid, if the priests, although wearing sacred vestments and with any intention, do not pronounce the words of consecration: it is not prohibited that, on the occasion of Congresses, several priests, conveniently assembled together, "only one of them should perform the sacred rite, while the others (whether all or many) should participate in this rite with him, and receive the sacred communion from the hand of the

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celebrant," provided that "this is done for a just and reasonable cause, and that the Bishop has not prescribed otherwise to avoid the astonishment of the faithful," and that this mode of acting does not give rise to the error mentioned by the Supreme Pontiff Pius XII, namely, that the celebration of one Mass, to which one hundred priests piously assist, is equivalent to the celebration of one hundred Masses by one hundred priests.

15 16 A. A. S. 49 (1957) 370. Cf. Allocutions of the Supreme Pontiff Pius XII to the Most Reverend Cardinals and Most Reverend Sacred Prelates, of November 2, 1954 (A. A. S. 46 [1954] 669-670); and to those who attended the International Conference on Pastoral Liturgy, held in Assisi, of September 22, 1956 (A. A. S. 48 [1956] 716-717).

[*Latin ed. p. 645*]

Sacred Congregation of Rites 645 39. Those so-called "synchronized Masses" are prohibited, that is, Masses celebrated in this particular manner, in which two or more priests, at one or more altars, celebrate Mass simultaneously, so that all actions and all words are performed and uttered at the same time, and, especially if the number of priests celebrating is large, modern instruments are also used to achieve this uniformity or "synchronization."

B) REGARDING THE DIVINE OFFICE

40. The Divine Office is performed either "in choir," or "in common," or "by a single person." It is said to be "in choir" if the Divinely Office is performed by a community bound by ecclesiastical laws to a choir; it is said to be "in common" if the same is done by a community not bound to a choir. The Divine Office, however, whatever manner in which it is performed, whether "in choir," or "in common," or "by a single person," if it is performed by those who are appointed by ecclesiastical laws to perform it, must always be considered as a public act of worship, offered to God in the name of the Church.

41. The Divine Office is, by its very nature, constituted so that it is performed with alternating voices; indeed, some parts require that they be performed in song.

42. Therefore, with these regulations, the performance of the Divine Office "in choir" should be maintained and encouraged; and the performance "in common," as well as the singing of at least some part of the Office, should be strongly recommended, according to the circumstances, times, and persons.

43. The recitation of the Psalms "in choir" or "in common," whether in Gregorian chant or without singing, should be solemn and appropriate, with proper attention to the modulation of tones, the appropriate pauses of the voice, and the full harmony of voices.

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44. If the Psalms, which occur in the canonical hour, are to be sung, at least some of them should be sung in Gregorian melodies, or alternately, or alternately with verses of the same Psalm.

45. The ancient and venerable custom of singing Vespers on Sundays and feast days, together with the people, according to the rubrics, should be maintained wherever it is practiced; and where it is not practiced, it should be introduced, if possible, at least a few times during the year.

[*Latin ed. p. 646*]

Acts of the Apostolic See - Official Commentary 646. Furthermore, it is stipulated that the Ordinaries of places should ensure that the chanting of Vespers does not cease on Sundays and feast days, especially during the occasion of evening Mass. For evening Masses, which the local Ordinary may permit "if the spiritual good of a notable part of the Christian faithful requires it," 17 should not be detrimental to the liturgical actions and pious exercises to which the Christian people are accustomed to dedicate feast days. Therefore, the custom of chanting Vespers, or other pious exercises celebrated with the Benediction of the Eucharist, should be maintained, even if evening Mass is celebrated. 46. In seminaries, whether of secular or religious clergy, at least some part of the Divine Office should frequently be recited in common, and, as far as possible, in song; on Sundays and feast days, at least Vespers should be sung (cf. canon 1367, 3°). G) CONCERNING THE BENEDICTION OF THE EUCHARIST 47. The Benediction of the Eucharist is a true liturgical act; therefore, it must be performed as described in the Roman Ritual, Title X, Chapter V, no. 5. However, if, by ancient and unremembered tradition, another method of administering the Benediction of the Eucharist prevails, this method may be maintained with the permission of the Ordinary; nevertheless, it is advisable to promote the Roman manner of the Benediction of the Eucharist prudently. 2. Concerning Certain Types of Sacred Music A) CONCERNING SACRED POLYPHONY 48. Works by authors of sacred polyphony, both ancient and modern, should not be introduced into liturgical actions unless it has been certainly established that they are composed or adapted in such a way that they truly correspond to the norms and instructions given in the encyclical letter *Musicae Sacrae Disciplina*, no. 18. In cases of doubt, the diocesan commission for sacred music should be consulted. 49. The ancient monuments of this art, which still lie in archives, should be carefully investigated, and, if necessary, appropriate provision should be made for their preservation, and their editions, whether critical or suitable for liturgical use, should be prepared by experts. 17 Apostolic Constitution *Christus Dominus*, dated January 6, 1953 (A. A. S. 45 [1953] 15-24); Instruction of the Supreme Sacred Congregation of the Holy Office of the same date (A. A. S. 45 [1953] 47-51); Motu proprio *Sacram Communionem*, dated

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March 19, 1957 (A. A. S. 49 [1957] 177-178). A. A. S. 48 (1956) 18-20. 18

[*Latin ed. p. 647*]

B) CONCERNING MUSIC 647 MODERN SACRED MUSIC 50. Modern sacred music works should not be used in liturgical actions unless they have been composed in accordance with the liturgical laws and the principles of the art of sacred music, as set forth in the encyclical letters concerning the discipline of sacred music. * Regarding this matter, a diocesan commission for sacred music will render judgment. G) CONCERNING RELIGIOUS POPULAR SONGS 51. Religious popular songs are to be highly commended and promoted; for through them, Christian life is imbued with religious spirit, and the minds of the faithful are raised to higher things. Such religious popular songs have a proper place in all, whether public or private, solemnities of Christian life, or even during the daily labors of life; they hold a more honorable place in all pious exercises, whether performed outside or inside the church; and sometimes they are admitted even in the very liturgical actions, according to the norms given above in nos. 13-15. 52. In order that religious songs may achieve their purpose, "it is necessary that they be fully in conformity with the doctrine of the Catholic Faith, that they present and explain it correctly, that they use plain language and a simple melody, that they be free from inflated and empty verbosity, and finally, that even though they are short and easy, they bear a certain religious dignity and solemnity." 2 0 The ordinaries of places should diligently take care that these prescriptions are observed. 53. Therefore, it is recommended to all those who may be interested that religious popular songs, even those of older times, which have been transmitted in writing or orally, be suitably collected, and, with the approval of the ordinaries of places, be published for the use of the faithful. D) CONCERNING RELIGIOUS MUSIC 54. That music is also to be highly esteemed and suitably cultivated, which, although it cannot be admitted in liturgical actions because of its particular nature, nevertheless aims to produce religious sentiments in those who hear it, and to foster religion itself; and therefore, it is rightly and justly called religious music. 19 20 A. A. S. 48 (1956) 19-20. Encyclical letters concerning the discipline of sacred music: A. A. S. 48 (1956) 20.

[*Latin ed. p. 648*]

Acta Apostolicae Sedis - Commentarium Officiale 648 55. Sedes propriae ad opera musica religiosa disponenda sunt auditoria ad concentus musicos destinata, vel aulae spectaculis aut conventibus constitutae, non verba ecclesiae, cultui Dei sacrae. Sicubi vero auditorium musicum vel alia aula conveniens non exstet et nihilominus concentum musicae religiosae fidelibus utilitatem spiritualem afferre posse existimetur, Ordinarius loci concentum huiusmodi in aliqua ecclesia permittere potest, servatis tamen quae sequ-

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untur: a) Pro quolibet concerto instituendo requiritur eiusdem Ordinarii loci licentia in scriptis; b) Ad hanc licentiam obtinendam praecedat oportet petitio scripta, in qua significentur: tempus concentus, operum argumenta, nomina magistrorum (organici et magistri chori) atque artificum; c) Ordinarius loci licentiam ne concedat, nisi, audito voto Commissionis dioecesanae de Musica sacra et consilio aliorum forte virorum in re peritorum, plane sibi constet opera proponenda non modo genuina arte praestare, sed sincera quoque christiana pietate; necnon personas, quae concentum exsecuturae sint, qualitatibus pollere, de quibus nn. 97 et 98. d) SSmum Sacramentum, opportuniore tempore ab ecclesia auferatur et in sacello quodam vel etiam in sacristia decenter reponatur; sin minus, auditores moneantur, SSmum Sacramentum in ecclesia praesens esse, et rector ecclesiae diligenter curet, ut eidem Sacramento nulla obveniat irreverentia; e) Si scidulae ad aditum emendae sint, aut libelli concentus distribuendi, haec omnia extra aulam ecclesiae fiant; f) Musici, cantores et auditores ita se gerant talique more vestiantur, ut eam gravitatem prae se ferant, quae loci sacri sanctitatem omnino decet. g) Pro rerum adiunctis praestat ut concentus aliquo pio exercitio concludatur, vel potius Benedictione eucharistica, eo sane proposito, ut spiritualis mentium elevatio quam concentus promovere intendit, sacra actione quasi coronetur. 3. De libris cantus liturgici 56. Libri cantus liturgici Ecclesiae Bomanae hucusque typice editi sunt: Graduale Romanum, cum Ordinario Missae. Antiphonale Romanum pro Horis diurnis.

[*Latin ed. p. 649*]

The Sacred Congregation of Rites, 649, Office of the Dead, Greater Week, and Nativity of Our Lord Jesus Christ. ~ 57. The Holy See claims all property and usage rights regarding all Gregorian chants contained in the liturgical books of the Roman Church, which have been approved by itself.

58. The Decree of the Holy Congregation of Rites, dated August 11, 1905, namely, "Instructions concerning the publication and approval of books containing Gregorian liturgical chants," 21, as well as the subsequent "Declaration concerning the publication and approval of books containing Gregorian liturgical chants" of February 14, 1906, 22, and another Decree, published on February 24, 1911, concerning certain particular questions regarding the approval of books of chants "proper" to a certain diocese or religious family, 23, retain their force. Furthermore, the same Holy Congregation of Rites, on August 10, 1946, established "Concerning the faculty of publishing liturgical books," 24, which are also valid for books of liturgical chants.

59. Therefore, the authentic Gregorian chant is that which is presented in the "typical" Vatican editions, or which has been approved by the Holy Congregation of Rites for a particular church or religious family, and therefore, publishers, duly authorized, must transmit it in its entirety, both in

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melody and text. However, signs which are said to be rhythmic, introduced into the Gregorian chant by private authority, are permitted, provided that the integrity of the notation and the meaning found in the Vatican books of liturgical chants are preserved.

4. Concerning Musical Instruments and Bells.

A) CERTAIN GENERAL PRINCIPLES

60. Regarding the use of musical instruments in the Sacred Liturgy, the following principles are recalled: a) Given the nature, sanctity, and dignity of the Sacred Liturgy, the use of any musical instrument should, by its very nature, be as perfect as possible.

[*Latin ed. p. 650*]

Acta Apostolicae Sedis - Official Commentary 650 should read. It will therefore be better entirely to omit the use of musical instruments (whether a single organ or other instruments), than to perform [music] inappropriately; and generally, it is better to perform something, even if limited, well, than to attempt something more extensive, for which suitable means are lacking. b) Furthermore, consideration must be given to the difference that exists between sacred and profane music. There are musical instruments, by their very nature and origin – such as the classical organ – which are directly suited to sacred music; or others, which can easily be adapted for liturgical use, such as certain instruments consisting of strings and bows; others, on the contrary, are instruments which, by common judgment, are so clearly suited to profane music that they cannot in any way be adapted for sacred use. c) Finally, only those musical instruments are admitted in the sacred Liturgy which are played by the personal action of the musician, and not those which operate in a purely mechanical or automatic manner. B) CONCERNING THE CLASSICAL ORGAN AND SIMILAR INSTRUMENTS 61. The most important and solemn musical instrument of the Latin Church's liturgy has been and remains the classical organ, or pipe organ. 62. The organ, intended for liturgical service, even if small, should be constructed according to the norm, and equipped with stops suitable for the arts that are appropriate for sacred use; before it is put into use, it should be duly blessed; and sacred things should be guarded with all diligence. 63. Besides the classical organ, the use of that instrument, which is called the "harmonium," is also permitted, provided that it corresponds to sacred use in the quality of its sounds and the amplitude of its tone. 64. That simulated organ, which is called the "electrophonic" organ, may be tolerated for a time in liturgical functions, when the means are not available to acquire a single pipe organ, even a small one; however, a comparison should be made, and, if possible, a pipe organ should be acquired. The permission of the local Ordinary* is required. In this case, however,

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the diocesan commission for sacred music or other experts in this matter should be consulted first, who will strive to suggest everything that will make such an instrument more suitable for sacred use. 65. The operators of the instruments mentioned in nos. 61-64, must be sufficiently skilled in the art of playing, whether to accompany sacred chants or musical compositions, or to play the organ beautifully; indeed, it is often necessary, during liturgical functions,

[*Latin ed. p. 651*]

The Sacred Congregation of Rites decrees that those who, at various moments of the same action, render sounds which are appropriate, in accordance with the laws which govern the organ and sacred music in general, must have been versed in knowledge and experience. These organists should strive to diligently safeguard the instruments entrusted to them. Whenever they play the organ in sacred functions, they must be conscious of the active role they play for the glory of God and for the edification of the faithful.

66. The modulation of the organ, whether it accompanies liturgical actions or pious exercises, must be adapted with diligent care to the quality of the time or liturgical day, to the nature of the rites and exercises themselves, and to each of their parts.

67. Unless ancient custom or some particular reason, approved by the local Ordinary, suggests otherwise, the organ should be placed in the vicinity of the main altar, in a more suitable location, but always in such a way that the singers or musicians standing on the platform can be seen by the faithful assembled in the church.

O) CONCERNING SACRED INSTRUMENTAL MUSIC

68. In liturgical actions, especially on more solemn days, other musical instruments—in the first place, those whose strings are sounded by a small bow—may also be used, along with the organ or without it, in a musical performance or to accompany the singing, provided that the laws are strictly observed which are derived from the principles mentioned above (n. 60), namely: a) That only those musical instruments be used which are truly suitable for sacred use; b) That the sounds of these instruments be produced with such gravity and, as it were, religious purity, that all clamor of profane music is avoided and the piety of the faithful is fostered; c) That the music director, the organist, and the musicians fully understand the use of the instruments and the laws of sacred music.

69. Local Ordinaries, especially through the diocesan commission for sacred music, should diligently ensure that these prescriptions regarding the use of instruments in the sacred liturgy are truly observed; and they should not fail, if the circumstances warrant it, to provide specific norms,

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regulations, and approved customs on this matter.

[*Latin ed. p. 652*]

Acta Apostolicae Sedis - Commentarium Officiale 652 D) DE INSTRUMENTIS MUSICIS ET DE MACHINIS « AUTOMATICES »

70. Instrumenta musica quae, ex communi iudicio et usu, profanae tantum musicae conveniunt, ab omni actione liturgica et a piis exercitiis omnino arceantur.

71. Usus instrumentorum et machinarum « automaticarum », uti sunt: autoorganum, grammophonium, radiophonium, dictaphonium seu magnetophonium, et alia eiusdem generis, in actionibus liturgicis et piis exercitiis, sive intra sive extra ecclesiam peragendis, absolute vetatur, etsi agatur tantum de sacris sermonibus vel Musica sacra transmittenda, vel de cantoribus aut fidelibus in cantu etiam substituendis aut sustentandis. His tamen machinis uti licet, etiam in ecclesiis, sed extra actiones liturgicas et pia exercitia, cum agitur de audienda voce Summi Pontificis, Ordinarii loci, vel aliorum oratorum sacrorum; vel etiam ad fideles in doctrina christiana vel in cantu sacro aut religioso populari instituendos; denique ad populi cantum dirigendum et sustentandum in processionibus extra ecclesiam peragendis.

72. Instrumentis autem, quae « amplificatores » dicuntur, uti licet in actionibus quoque liturgicis et piis exercitiis, si agatur de amplificanda viva voce sacerdotis celebrantis aut « commentatoris » vel aliorum, qui, iuxta rubricas vel ex mandato rectoris ecclesiae, vocem edere possint.

73. Usus machinarum pro imaginibus proiciendis, praesertim vero earum quas « cinematographicas » vocant, sive proiectiones « mutae » sint sive « sonorae », in ecclesiis, quacumque de causa quamvis pia, religiosa aut benefica, strictissime vetatur. Caveatur insuper ne, in aulis ad conventus et praesertim ad spectacula prope ecclesiam, vel, alio loco deficiente, exstruendis vel aptandis, subter ecclesiam aditus ex iis aulis ad ipsam ecclesiam pateat, neve strepitus ex iis proveniens sanctitatem et silentium loci sacri ullo modo perturbet.

E) DE SACRIS ACTIONIBUS OPE RADIOPHONIAE ET TELEVISIONIS DIFFUNDENDI

74. Ad actiones liturgicas vel pia exercitia, quae cum intra tum extra ecclesiam peraguntur, ope radiophoniae vel televisionis diffundenda, expressa requiritur Ordinarii loci licentia; quam ipse ne concedat, nisi prius sibi constet:

[*Latin ed. p. 653*]

The Holy Congregation of Rites, 653 a) Sacred chant and music must strictly conform to the laws, whether liturgical or pertaining to sacred mu-

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sic; b) Furthermore, if it concerns television broadcasting, all those who participate in the sacred function must be so well instructed that the celebration is perfectly in accordance with the rubrics and entirely worthy. This permission can only be granted habitually by the Ordinary of the place for regular broadcasts from the same church, provided that he is assured that all that is required will be diligently observed. 75. Machines used for television broadcasting should, as far as possible, not be brought into the sanctuary; they must never be placed so close to the altar as to impede the sacred rites. Furthermore, those operating these machines must conduct themselves with that gravity which is fitting for a sacred place and rite, and must not in any way disturb the piety of those present, especially at those moments which demand the highest devotion. 76. Those rules established in the preceding article must also be observed by those craftsmen called "photographers," and indeed with greater diligence, considering the ease with which they can move themselves and their machines. 77. Rectors of churches should ensure that the prescriptions mentioned in nos. 75-76 are faithfully observed; Ordinaries of places, however, should not neglect to provide more detailed regulations, should circumstances require it. 78. Since radio broadcasting, by its very nature, requires that listeners follow it without interruption, it is advisable that, in a Mass broadcast by radio, the priest celebrating, especially if someone is absent who would comment on the Mass, pronounce those words which, according to the rubrics, must be recited in a subdued voice, with a voice "raised for a time"; and that he pronounce those words which must be said in a clear voice, "more loudly," so that those listening may conveniently follow the entire Mass. 79. Finally, it is advisable that, before the broadcast of the Holy Mass by radio or television, listeners or viewers be warned that such listening to or viewing of the Mass is not sufficient to satisfy the precept of attending Holy Mass.

[*Latin ed. p. 654*]

Acta Apostolicae Sedis - Official Commentary 654 F) CONCERNING THE TIMES WHEN THE SOUND OF MUSICAL INSTRUMENTS IS PROHIBITED 80. Since the sound of the organ, and even more so that of other instruments, constitutes an adornment of the sacred Liturgy, the use of these instruments must therefore be regulated according to the degree of solemnity with which each day or liturgical time is distinguished.

81. Therefore, in all liturgical actions, with the exception only of the Eucharistic Blessing, the sound of the organ and of all other musical instruments is prohibited: a) During the time of Advent, that is, from the First Vespers of the Sunday of the First Advent until the Non of the vigil of the Nativity of the Lord; b) During the time of Lent and the Passion, that is, from the Matins of the feria of Ash Wednesday until the hymn "Gloria in excelsis Deo" in the solemn Mass of the Paschal Vigil; c) On the feasts and on Saturdays of the four seasons of September, if the Office and the Mass

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are celebrated on those days; d) In all Offices and Masses for the dead.

82. The sound of other instruments, besides the sound of the organ, is furthermore prohibited on Sundays in Septuagesima, Sexagesima, and Quinquagesima, and on the feria days following those Sundays.

83. However, for the days and times mentioned above, the following exceptions are established: a) The sound of the organ and of other instruments is permitted on days of precept and on feria days (except for Sundays), as well as on the feast of the principal patron of the place, of the title, or of the anniversary of the dedication of the church itself, or of the title or founder of the religious family; or if any extraordinary solemnity occurs; b) Only the sound of the organ or of the harmonium is permitted on the third Sunday of Advent and the fourth Sunday of Lent; as well as on the feria of the fifth day within Holy Week, in the Mass of Chrism, and from the beginning of the solemn Vespers of the "Last Supper" until the end of the hymn "Gloria in excelsis Deo"; c) Also, only the sound of the organ or of the harmonium is permitted in the Mass and in the Vespers, solely to support the singing. The ordinaries of the places may, according to their judgment, more precisely determine these prohibitions or permissions, taking into account the customs of the places or regions.

[*Latin ed. p. 655*]

655. The Sacred Congregation of Rites, 84. Throughout the entire sacred Triduum, that is, from the middle of the night on which the feria quinta begins, at the Lord's Supper, until the hymn "Gloria in excelsis Deo" in the solemn Mass of the Vigil of Easter, the organ and harmonium must be completely silent, and must not even be used to support the singing, except for the exceptions stated above, n. 83. Furthermore, the sound of the organ and harmonium is prohibited during this Triduum, without any exception, and notwithstanding any contrary custom, even in pious exercises. 85. Church rectors, or those responsible, must not fail to explain the meaning of this liturgical silence to the faithful, and must take care to ensure that on those same days or times, other liturgical prescriptions regarding the altars not being adorned are also observed. G) REGARDING BELLS 86. All those concerned are bound to religiously observe the ancient and most excellent use of bells in the Latin Church. 87. Bells intended for use in churches must not be rung unless they have first been solemnly consecrated or, at the very least, blessed; and then, due care must be taken to preserve the sacredness of things. 88. Approved customs and various methods of ringing bells, according to the distinct purposes of that sound, must be carefully maintained; and local Ordinaries must not fail to collect and record the traditional customs and norms of this matter, or, if they are lacking, to prescribe them. 89. Innovations that tend to make the bells produce a fuller sound, or to make their ringing easier, may be permitted by the local Ordinaries, after hearing the opinion of experts; but in cases

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of doubt, the matter must be presented to this Sacred Congregation of Rites. 90. Besides the various customary and approved methods of ringing sacred bells, mentioned above in n. 88, there exist in some places particular towers with a number of bells attached, from which various melodies and harmonies are produced. Such a musical arrangement of bells, which is commonly called a "carillon" (in German, "Glockenspiel"), is entirely excluded from any liturgical use. Bells intended for such use cannot be consecrated, nor blessed according to the solemn Roman Pontifical rite, but only with a simple blessing.

[*Latin ed. p. 656*]

Acta Apostolicae Sedis - Official Commentary 656 91. It must be diligently ensured that all churches, oratories, public and semi-public buildings, are equipped with at least one or two, even if small, bells; it is strictly forbidden, in place of sacred bells, to use any machine or instrument to mechanically or automatically imitate or amplify the sound of bells; however, such machines or instruments may be used if, according to the aforementioned regulations, they are used in the manner of a "carillon." 92. Furthermore, the prescriptions of canons 1169, 1185, and 612 of the Code of Canon Law must be scrupulously observed. 5. Concerning those who have principal roles in sacred music and the sacred liturgy. 93. The priest celebrant presides over the entire liturgical action. All others participate in the liturgical action in their own way. Therefore: a) Clergy, who, in manner and form prescribed by the rubrics, participate in the liturgical action, whether as clergy, or performing the duties of sacred ministers or minor ministers, or even as members of the choir or singing school, exercise a proper and direct ministry, by virtue of their ordination or assumption into the clerical state. b) The laity actively participate in the liturgy, and indeed by virtue of the character of baptism, so that, in the most holy Mass Sacrifice, in their own way, they offer the divine victim to God the Father with the priest. 25 c) Laymen, whether boys, young men, or adults, who are appointed by competent ecclesiastical authority to perform the ministry at the altar or to perform sacred music, if they perform this office in the manner and form prescribed by the rubrics, exercise a direct, but delegated, ministry, provided, however, that if it concerns singing, they constitute a "choir" or "singing school." 94. The priest celebrant and the sacred ministers, in addition to careful observance of the rubrics, must strive to perform the parts assigned to them in singing, correctly, distinctly, and beautifully, as much as possible. 95. Whenever persons are chosen to participate in the liturgical action, it is preferable to choose those who excel in singing. Cfr. Encyclical Letters Mystici Corporis Christi, June 29, 1943: A. A. S. 35 (1943) 232-233; Encyclical Letter Mediator Dei, November 20, 1947: A. A. S. 39

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(1947) 555-556.

[*Latin ed. p. 657*]

The Sacred Congregation of Rites is known to be concerned with these matters; especially if it pertains to more solemn liturgical actions, or those which require more difficult singing, or which are transmitted by radio or television.

96. The active participation of the faithful, particularly in the Holy Mass and in certain more complex liturgical actions, can be more easily achieved if a "commentator" intervenes, who, at the opportune moment and with a few words, explains the rites themselves, or the prayers or readings of the celebrating priest or the sacred ministers, and moderates the external participation of the faithful, namely their responses. Such a commentator may be admitted, provided the following norms are observed:

a) It is fitting that the office of commentator be performed by a priest, or at least by a cleric; if these are lacking, it may be entrusted to a layperson, recommended for Christian morals and properly instructed in the office. However, women may never perform the office of commentator; it is permissible, however, that in cases of necessity, a woman may lead the singing or the prayers of the faithful.

b) If the commentator is a priest or cleric, he should be vested in an alb, and should stand in the sanctuary or near the altar, or on the ambo or pulpit; if he is a layperson, he should stand before the faithful, in a more suitable place, but outside the sanctuary or pulpit.

c) The explanations and admonitions given by the commentator should be prepared in writing, concise, clear in their sobriety, delivered at the opportune time and with a moderate voice; they should never interrupt the prayers of the celebrating priest; in short: they should be arranged in such a way that they are an aid to the piety of the faithful, and not a hindrance.

d) When moderating the prayers of the faithful, the commentator should remember the prescriptions mentioned above in n. 14 c.

e) In places where the Holy See has permitted the reading of the Epistle and the Gospel in the vernacular, after the Latin text has been sung, the commentator may not substitute himself for the celebrant, deacon, subdeacon, or lector for such a proclamation (cf. n. 16 c).

f) The commentator should be mindful of the celebrating priest and should accompany the sacred action in such a way that it should neither be delayed nor interrupted, so that the entire liturgical action may be harmonious, worthy, and devout.

97. All those who participate in sacred music, such as composers of mu-

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sical pieces, organists, choir masters, singers, or even...

[*Latin ed. p. 658*]

Acts of the Apostolic See - Official Commentary, 658. Musicians, above all those who participate directly or indirectly in the sacred Liturgy, ought to excel in the example of Christian life before other faithful. /^~-\ 98. These individuals, besides possessing the aforementioned excellence in faith and Christian morals, and according to their condition and liturgical participation, ought to be suitably instructed in the sacred Liturgy and sacred music, either to a greater or lesser degree. Specifically: a) Authors or composers of sacred music should possess a complete knowledge of the sacred Liturgy itself, with respect to its historical, dogmatic or doctrinal, practical or rubrical aspects; they should also be proficient in the Latin language; finally, they should be deeply instructed in the laws of sacred and profane music, and in the history of music. b) Organists and choir masters should also possess a broad knowledge of the sacred Liturgy and a sufficient knowledge of the Latin language; finally, each of them should be so instructed in their own art that they may properly and competently perform their duties. c) Even singers, whether boys or adults, should be given, according to their capacity, knowledge of the liturgical actions and the texts which they are to sing, so that they may perform their singing with the understanding of mind and the affection of heart which is required by their service ("reasonable obedience"). They should also be taught to pronounce Latin words correctly and distinctly. Rectors of churches, or those responsible, should diligently ensure that in the place where the singers are located in the church, good order and sincere devotion prevail. d) Finally, musicians who perform sacred music should not only be skilled in the use of their own instrument according to the rules of the art, but should also know how to adapt its use to the laws of sacred music, and should be instructed in the things pertaining to the liturgy, so that they may appropriately combine the external exercise of the art with devout piety. 99. It is highly desirable that cathedrals, and at least parish churches or other churches of greater importance, should have their own and stable "musical choir" or "school of singers," which can provide true ministerial service according to the norms of articles 93 a and c. 100. Where such a musical choir cannot be established, it is permissible to establish a choir of the faithful, whether "mixed," or of women or girls only. Such a choir should be placed in a suitable location, outside the sanctuary or outside the choir; men, however, should be separated from women.

[*Latin ed. p. 659*]

The Sacred Congregation of Rites, 659, decrees that girls should be seated separately, avoiding any inconvenience. Furthermore, the Ordinaries of dioceses should issue specific regulations on this matter,

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and the pastors of churches must be held accountable for their observance.

26. It is to be hoped for and encouraged that organists, choir masters, singers, musicians, and all others devoted to the service of the Church, may dedicate their work to the love of God, without any remuneration. However, if they are unable to provide this service gratuitously, Christian justice and charity demand that superiors in the Church, according to the various and established customs of the places, and also observing the ordinances of civil law, grant them a just compensation.

102. Furthermore, it is fitting that the Ordinaries of dioceses, after consulting with the Commission for Sacred Music, should publish a table in which the compensation to be paid to the various persons mentioned in the preceding article is established for the entire diocese.

103. Finally, it is necessary that everything be carefully arranged for these same persons with regard to all that pertains to what is called "social welfare," observing the laws of civil law, if they exist, or, if they are lacking, regulations appropriately issued by the same Ordinaries.

6. Concerning Sacred Music and the Cultivation of the Sacred Liturgy.

A) REGARDING THE GENERAL INSTRUCTION OF CLERGY AND LAITY IN SACRED MUSIC AND THE SACRED LITURGY.

104. Sacred music is closely connected with the Liturgy; indeed, sacred chant properly belongs to the Liturgy itself (n. 21); and finally, religious popular song is widely used in pious exercises, and sometimes even in liturgical actions (n. 19). Hence, it is clear that the instruction in sacred music and the sacred Liturgy cannot be separated, both being essential to the Christian life, although in different ways, according to the various states and orders of clergy and laity. Therefore, all should, at the very least, receive some instruction in the sacred Liturgy and in sacred music, appropriate to their own condition.

105. The natural and original school of Christian education is the Christian family, in which children are gradually led to the Christian faith.

[*Latin ed. p. 660*]

Acts of the Apostolic See - Official Commentary 660, concerning the knowledge and practice of the liturgy. Therefore, it must be ensured that, according to their age and capacity, children learn to participate in pious exercises and liturgical actions, especially the Sacrifice of the Mass, and that they begin to learn and appreciate religious popular songs, both in the family and in the church (cf. above, nos. 9, 51-53). 106. In schools, which are commonly called primary or elementary, the following should be observed: a) If they are run by Catholics and can follow their own regulations, it must be ensured that the children learn popular and sacred songs more fully in these schools, and especially that they are instructed more deeply, according to their understanding, about the holy Sacrifice of the Mass and how to

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participate in it, and that they begin to chant simpler Gregorian melodies. b) If, however, we are dealing with public schools, subject to civil laws, the local Ordinaries should strive to provide appropriate guidelines to ensure that the necessary education in the sacred liturgy and sacred music is provided for the children. 107. What is established for primary or elementary schools is even more urgently to be implemented in secondary schools, as they are called, in which adolescents should attain that maturity which is required for leading a correct social and religious life. 108. The liturgical and musical education described above must ultimately be extended to those institutions of higher learning, which are called "universities." It is indeed most fitting that those who, having completed higher studies, are entrusted with more important social duties, also receive a fuller formation in the entire Christian life. Therefore, all priests, to whose care university students are entrusted in any way, should strive to lead these students, both theoretically and practically, to a deeper knowledge and participation in the sacred liturgy, and, as circumstances permit, to use that form of the holy Mass, of which nos. 26 and 31 speak. 109. If the knowledge of the sacred liturgy and sacred music is required of all the faithful, it is necessary that those young men who aspire to the priesthood receive a complete and solid formation, both in the sacred liturgy in general and in sacred music. Therefore, all that is established in Canon Law regarding this matter (can. 1364, I, 3°; 1365 § 2), or is ordered more precisely by the competent authority (cf. especially Const.).

[*Latin ed. p. 661*]

The Sacred Congregation of Rites (Instruction 661, *Apost. Divini cultus de Liturgia deque cantu gregoriano et Musica sacra cotidie magis provehendis*, December 20, 1928), paragraphs 27, 110-112, are to be observed most diligently by those to whom they apply, with a sense of duty.

110. Furthermore, both men and women religious, as well as members of secular institutes, from their entrance and novitiate, should receive a progressive and solid instruction, both in the sacred Liturgy and in sacred music. It should also be ensured that in religious communities of both men and women, and in colleges dependent upon them, suitable teachers are available who are capable of teaching, directing, and accompanying sacred music. Superiors of religious men and women should take care that in their communities, not only select groups, but all members are sufficiently instructed in sacred music.

111. There are certain churches to which it pertains that the sacred Liturgy, together with sacred music, should be performed with a particular dignity and splendor, namely, larger parish churches, collegiate churches, cathedrals, abbeys, or major shrines. Those who are attached to such churches, whether clergy, ministers, or musicians, should work with all care and diligence to ensure that they are fit and prepared to perform the

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sacred music and liturgical actions excellently.

112. Finally, particular attention must be given to the introduction and regulation of the sacred Liturgy and sacred music in foreign missions. It is necessary, first of all, to distinguish between peoples who possess a rich, sometimes millennial, human culture, and those who are still lacking in a higher culture. With these distinctions in mind, certain general rules should be kept in view, namely: a) Priests who are sent to foreign missions must have a suitable instruction in the sacred Liturgy and sacred music. b) If the case involves peoples who excel in their own musical culture, missionaries should strive to adapt indigenous music for sacred use, while preserving what must be preserved; they should endeavor to arrange sacred exercises in such a way that the indigenous faithful may express their religious sentiments, also in their own vernacular language and with melodies suited to their people. They should not forget that, as has been observed, the Gregorian chants can sometimes be easily sung by indigenous people, since they often have a certain affinity with their own melodies.

[*Latin ed. p. 662*]

Acts of the Apostolic See - Official Commentary 662 c) If the matter concerns less cultivated peoples, those things which are mentioned above under letter o) must be tempered, so that they may be adapted to the particular circumstances and character of those peoples. Where, however, the family and social life of these peoples is imbued with a great religious spirit, missionaries must diligently strive to ensure that this religious spirit is not extinguished, but rather, after superstitions have been dispelled, is fostered by the help of, especially, pious exercises, and made Christian.

B) CONCERNING PUBLIC AND PRIVATE INSTITUTIONS FOR THE PROMOTION OF SACRED MUSIC

113. Parish priests and rectors of churches should diligently see to it that boys or young men, or even men, "servers," recommended by their piety, well instructed in the ceremonies, and also sufficiently trained in sacred and popular religious singing, are available for the liturgical actions and pious exercises to be performed.

114. More closely related to sacred and popular singing is that institution which bears the name "Choirboys," which has been praised on several occasions by the Holy See. It is certainly to be desired and striven for that all churches have their own choir of boy singers, who are excellently instructed in the sacred liturgy and, especially, in the art of singing well and piously.

115. Furthermore, it is recommended that in each diocese there be established an institute or school of singing and organ playing, in which organists, choir masters, singers, or even musical artists are properly instructed. It will sometimes be more advantageous for such an institute to

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be established by several dioceses, united in their efforts. Nor should parish priests or rectors of churches neglect to direct selected young men to such schools and to suitably foster their studies.

116. Those higher institutions or academies, which are expressly dedicated to the fuller cultivation of sacred music, are also to be considered very suitable. Among these institutions, the Pontifical Institute of Sacred Music, founded by the blessed Pope Pius X in the City, holds the foremost place. It is the duty of the Ordinaries of places to send some priests to these aforementioned institutions, who are endowed with a particular aptitude and love for this art, especially to the Pontifical Institute of Sacred Music in the City.

117. In addition to the institutions established for teaching sacred music, several societies have been founded, which are under the patronage of Saint Gregory the Great, or...

[*Latin ed. p. 663*]

The Sacred Congregation of Rites, in its desire to promote sacred music in various ways, proposes that the feasts of Saint Cecilia, or of other saints, be dedicated to this purpose. Through the multiplication and association of these societies, whether national or even international, sacred music can obtain great benefits.

118. In each diocese, a special Commission for Sacred Music must exist, as has been the case since the time of Saint Pius X. 29 The members of this Commission, whether priests or laymen, must be appointed by the local Ordinary, who should select men skilled in and experienced in various branches of sacred music. Nothing prevents several diocesan Ordinaries from establishing a common Commission. Since sacred music is closely connected with the liturgy, and the liturgy with sacred art, Commissions must also be maintained in each diocese concerning sacred art 30 and the sacred liturgy. However, nothing prevents, indeed it is sometimes desirable, that these three aforementioned Commissions do not meet separately, but rather convene together, exchange counsel, and strive to address and resolve common matters. Furthermore, the Ordinaries of places should ensure that these aforementioned Commissions meet more frequently as circumstances require; it is also desirable that the Ordinaries themselves sometimes preside over these meetings.

-x-

This Instruction concerning sacred music and the sacred liturgy, submitted by the undersigned Cardinal of the Holy Roman Church, Prefect to His Most Holy Father Pope Pius XI, has been deigned by His Holiness to be approved in every respect and confirmed by His authority, and He has commanded that it be promulgated, to be diligently observed by all to whom it applies, notwithstanding any contrary provisions.

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Rome, from the offices of the Sacred Congregation of Rites, on the feast of Saint Pius X, September 3, in the year 1958.

C. CARD. CICOGNANI, Prefect.

L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

29 By the *Motu proprio Tra le sollecitudini*, dated November 22, 1903; A. S. S. 36 (1903-1904) n. 24: Decree of the Sacred Congregation. 4121.

30 Circular letters of the Secretariat of State, dated September 1, 1924, Prot. 34215. Encyclical letter *Mediator Dei*, dated November 20, 1947: A. A. S. 39 (1947) 561-562.

[*Latin ed. p. 664*]

Acts of the Apostolic See - Official Commentary 664. DIARY OF THE ROMAN CURIA. Tuesday, August 19, 1958. The Holy Father, Pius XII, received in a solemn audience His Excellency, Dr. MULLATH KADINGI VELLODI, Extraordinary Envoy and Minister Plenipotentiary of India, for the presentation of his Credentials. Friday, August 22, 1958. The Holy Father, Pius XII, received in a solemn Audience His Excellency, Professor COLBERT BONHOMME, Extraordinary Ambassador and Plenipotentiary of Haiti, for the presentation of his Credentials. SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pius XII, happily reigning, deigned to appoint: June 23, 1958. His Excellency, Reverend Monsignor Alibrandi Gaetano, Apostolic Nuncio to Indonesia. July 10. His Excellency, Reverend Monsignor Clarizio Emanuele, Apostolic Nuncio to Pakistan. July 12. The Most Reverend and Illustrious Cardinal Cicognani Gaetano, Protector of the Sisters of Our Lady of Consolation (Jesus de Tartus, Tarragona). July 22. The Most Reverend and Illustrious Cardinal Ottaviani Alfred, Protector of the Sisters of Saint Dorothea (Cemmo, Brzesc). July 24. The Most Reverend and Illustrious Cardinal Mimmi Marcello, Protector of the Adorers of the Most Holy Sacrament (Rivolta d'Adda, Cremona). The Most Reverend and Illustrious Cardinal Ottaviani Alfred, Protector of the Dominican Sisters, Teachers and Nurses of Saint Catherine of Siena (Rome). NECROLOGY. August 7, 1958. Monsignor Acebedo y Flores Miguel, Bishop of Calbayog. August 8. Monsignor Ramos de Castro Vilela Riccardo, Titular Bishop of Antipirgo. August 11. Monsignor Celik Dragutin, Titular Bishop of Dionisiade. August 12. Monsignor O'Leary David, Titular Bishop of Fessei. August 13. Monsignor González y Menéndez Reigada Albino, Bishop of Cordova. August 17. Monsignor dos Santos Silva Antonio Ildefonso, Bishop of Silva Porto. September 1. Monsignor García Benítez Joaquín, Titular Archbishop of Selimbria.

[*Latin ed. p. 665*]

Year and Volume L, October 1958 (Series II, Volume XXV) - No. 14. ACTA APOSOLICAE SEDIS, Official Commentary. PAPAL ACTS.

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APOSTOLIC CONSTITUTION *SPIRITUS SANCTI* (of *Vitória*, formerly *Spiritus Sancti*) (of *Cachoeirensis de Itapemirrim* - St. Matthew). TERRITORIES ARE DETACHED FROM THE DIOCESE OF *SPIRITUS SANCTI*, WHEREBY TWO NEW DIOCESES ARE ESTABLISHED; MOREOVER, THE DIOCESE OF *SPIRITUS SANCTI* IS RAISED TO THE DIGNITY OF AN ARCHDIOCESE, TO BE CALLED *VITÓRIA*.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION.

Since the territory of the diocese of *Spiritus Sancti* is very extensive, and its population increases daily, the venerable Brother Armandus Lombardi, Archbishop with the title of *Caesarea Philippi*, and Apostolic Nuncio in the United States of Brazil, judged it to be advantageous if it were divided, and from it new dioceses and a new metropolitan church were established: for in this way, both ecclesiastical discipline would be fostered, and the needs of the people would be met more appropriately.

Considering these things, and having requested the opinion of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and having inquired what the Ordinary Prelates of the ecclesiastical province of *São Sebastião do Rio de Janeiro* thought, we consider it fitting to grant this. Therefore, supplementing the consent of those who have a right in this matter, we, by our supreme and apostolic authority, establish and decree the following:

From the diocese of *Spiritus Sancti*, 43 - ACTA, Volume XXV, No. 14. - October 1, 1958.

[*Latin ed. p. 666*]

666 Decree of the Apostolic See – Official Commentary: We separate the municipalities, commonly known in the vernacular: Cachoeiro de Itapemirim, Alegre, Castelo, Guaçui, Iconha, Itapemirim, Louny, Mimoso do Sul, Muniz Freiré, Muqui, Rio Novo de Sul, São José do Calcado, and Viana do Sousa; from these territories, we establish a new diocese, to be called the Diocese of Cachoeiro de Itapemirim, with boundaries coinciding with those territories and the municipalities from which it is formed. The seat of this diocese will be the city of Cachoeiro de Itapemirim, where the Bishop will reside, and his cathedra of authority will be placed in the cathedral church of Saint Peter the Apostle, which we shall elevate to the rank of a cathedral. Furthermore, from the northern territory of this same diocese, which we are dividing, we establish a second diocese, named after Saint Matthew, with the following boundaries: to the north, by the same boundaries that define the civil regions, or as they are commonly called, the states of Espírito Santo and Bahia; to the east, the Atlantic Ocean; to the west, by the same boundaries that define the states of Espírito Santo and Minas Gerais; and to the south, by a straight line that begins at the Serra de Sousa, proceeding through the boundaries that separate the

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aforementioned states of Espírito Santo and Minas Gerais, following the division of waters between the rivers Rio Pancas and Rio São José, up to the headwaters of the stream Braco Sul; from there, it follows the stream Braco Sul to its confluence with the river Rio São José, and then along the river Rio São José to its confluence with the river Rio Maocir Ávidos; from there, the line proceeds northward, reaching the same civil boundaries and the civil municipality of São Mateus, and finally, along the river Rio Barra Seca and the Lagoa Barra Seca, to the place called Barra Seca, located on the Atlantic Ocean. The seat of this diocese will be in the city commonly known as São Mateus, where the Bishop will reside; and the episcopal cathedra of power will be placed in the church of Saint Matthew the Apostle and Evangelist, which we elevate to the rank of a cathedral. To both dioceses, that is, to the Diocese of Cachoeiro de Itapemirim and the Diocese of Saint Matthew, we grant all rights, privileges, insignia, and honors that are proper to churches of the same order; and to the sacred prelates to whom the administration of these dioceses is entrusted, we also impose the duties that are appropriate to their office. In each church, a College of Canons will be established, according to the norms of other documents that We will issue. In the meantime, diocesan consultants will be chosen to assist the Bishop; however, they will cease from their duties once the Canons are established. Furthermore, a seminary, at least a primary one, must be established in each diocese, with great obligation, according to the laws of common law and the Sacred Congregation for Seminaries and Universities. In due time, the Bishops will send young men to Rome, to the Pontifical College of Brazil.

[*Latin ed. p. 667*]

The acts of Pope Pius XII, number 667, concerning those who are properly instructed in sacred theology and philosophy. The episcopal table, which they call the diocese, shall provide for: the revenues of the curia, the money and offerings of the Christians, the salary to be paid by the civil authority, and finally, a portion of the assets of the diocese of Spiritus Sancti, according to canon 1500 of the Code of Canon Law. Regarding administration and governance, concerning the election of a Capitular Vicar when the See is vacant, and other similar matters, the decrees of the Code of Canon Law shall be followed. Concerning the clergy, we decree that priests shall be assigned to the Church in which they hold a benefice or ecclesiastical office; and other clerics, where they have a legitimate domicile. Finally, documents and records pertaining in any way to the new dioceses shall be sent to their respective curias, and shall be religiously preserved in the archives. Furthermore, with our supreme authority, we decree that the diocese of Spiritus Sancti shall be separated from the archdiocese of São Sebastião do Rio de Janeiro, to which it was previously a suffragan, and that, together with the dioceses of

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Cachoeiro de Itapemirim and São Matheus, a new ecclesiastical province shall be established, to be called Victoriensis Spiritus Sancti; which shall, of course, be open as are the three dioceses which we have just enumerated. Furthermore, we place the diocese of Spiritus Sancti in the order of archiepiscopal metropolitan churches, which shall henceforth be called Victoriensis Spiritus Sancti, and to it, as is fitting, we grant all rights, privileges, which are customary for such Sees, and we also grant to its sacred prelate the rights, insignia, honors, and obligations appropriate to his dignity. Above all, it is fitting to remember that he may, within his territory, carry the cross before him when performing sacred ceremonies, and may use the pallium, provided he obtains it in the sacred Consistory. The dioceses of Cachoeiro de Itapemirim and São Matheus shall be suffragan dioceses of the metropolitan See of Victoriensis Spiritus Sancti, and their respective bishops shall obey the prelate of that diocese. Finally, the Chapter of the cathedral church of Spiritus Sancti shall be raised to the rank of a metropolitan Chapter, with the appropriate rights, privileges, and insignia. Furthermore, all that we have commanded in these letters shall be carried out by the venerable Brother Armandus Lombardi, to whom we grant all the powers necessary for this purpose, which he may, if he deems it advisable, delegate to others, provided they are distinguished priests. The same, in fact, shall endeavor to have the acts and documents drawn up, and a faithfully written copy shall be sent promptly to the Sacred Congregation of the Consistory. And if, at the time of execution, another Apostolic Nuncio presides in Brazil, he shall carry out these orders. We intend these letters to be effective now and in the future, so that those things which have been decreed in them shall be religiously observed by those to whom they pertain.

[*Latin ed. p. 668*]

668 The Acts of the Apostolic See – the Official Commentary – must be observed, and therefore they shall have full force. No prescriptions of any kind can be contrary to the efficacy of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person holding a position of ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixteenth day of the month of February, in the year of Our Lord nineteen

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hundred and fifty-eight, in the nineteenth year of Our pontificate. CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Edict. MARCELLUS Cardinal MIMMI, Secretary of the Sacred Congregation of the Consistory. Hamletus Tondini, Apostolic Chancellor. Franciscus Hannibal Ferretti, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. In the Apostolic Chancery, table, volume LXXXVII, number Iß. APOSTOLIC LETTERS: I. SAINT PETER, APOSTLE, CHIEF CELESTIAL PATRON OF THE DIOCESE OF MARÍLIA, IS DECLARED. PIUS PP. XII For the perpetual memory of this event. — It is fitting that recently established dioceses be entrusted to the patronage of Heaven, so that the faithful living there may be protected from all evils by His protection, and that each may conform their lives to the principles of piety and religion by his example. Therefore, Venerable Brother Hugh,

[*Latin ed. p. 669*]

The Most Holy Pope Pius XII, desiring to fulfill the wishes of the Most Reverend Archbishop-Bishop of Marília, Araújo, and of the clergy, authorities, and people of that place, has heard their prayers, and, wishing to honor Saint Peter the Apostle, who is the foundation of the Church, the pillar of faith, and the gatekeeper of the heavenly kingdom, as the principal patron of his diocese, has decided to grant them this favor. Therefore, after consultation with the Sacred Congregation of Rites, and with full knowledge and mature deliberation of our Apostolic authority, by these letters, perpetually and without exception, we declare Saint Peter the Apostle to be the principal patron of the diocese of Marília, granting him all the rights and privileges that properly belong to the principal patrons of dioceses. All contrary provisions to the contrary notwithstanding. These decrees are issued, established, and declared to be firm, valid, and effective, and to remain in force forever; and they shall have their full and complete effect and obtain their intended purpose; and those to whom they apply, now and in the future, shall fully comply with them; and thus it shall be considered to be rightly judged and defined; and any attempt to do otherwise, by anyone, knowingly or unknowingly, shall be considered void from this time forward.

Given at Rome, near Saint Peter, under the Fisherman's ring, on the thirtieth day of the month of December, in the nineteenth year of our pontificate, 1957.

By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, it is proclaimed:

The Most Holy Pope Pius XII, in perpetual memory of the matter, declares that the Virgin Mary, Mother of God, shines like a friendly star for men who are tossed about by the waves of this world; and if they follow her, they will happily reach the harbor of salvation. Therefore, we constantly

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encourage our children who are entrusted to our care.

[*Latin ed. p. 670*]

670 Acta Apostolicae Sedis - The Official Commentary urges that this most pious Mother be venerated and that they should have recourse to her with confidence. Therefore, when the Venerable Brother Aloysius of Concha, Archbishop of Manizales, requested that we establish the Blessed Virgin Mary, called of the Most Holy Rosary, as the principal patron of his jurisdiction, together with Saint Barbara, we willingly decided to grant this request, hoping that through this patronage, abundant heavenly graces would flow into that region. Therefore, after consultation with the Sacred Congregation of Rites, with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby confirm, or establish, and declare, in a perpetual manner, the Blessed Virgin Mary of the Most Holy Rosary, together with Saint Barbara, Virgin and Martyr, as the principal patrons of the entire archdiocese of Manizales, with all the honors and liturgical privileges that rightfully belong to the principal patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of January, in the year 1958, in the nineteenth year of our pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, Gildo Brugnola, from the Apostolic Brief concerning the III Basilica Minor Honors bestowed upon the Curial Temple of Saints Peter the Apostle and Alexander the Pope in Asciburg, Diocese of Herbipolis. PIUS PP. XII For the perpetual memory of this event. — "As a city built on a hill," the Asciburg temple dedicated to Saints Peter and Alexander stands out and, due to its antiquity, its artistic works, and its devotion, inspires admiration. In this august house of God, built in the tenth century, beauty...

[*Latin ed. p. 671*]

The acts of Pope Pius XII, page 671, mention the architectural design, which, with elegance, combines various structural elements from previous eras. The church, commonly called "Stiftskirche," was built upon the walls of an older building. It possesses a certain magnificence, and its grandeur is enhanced by its vast size and the variety of its decorations. Of particular note are the large altar, prominently made of marble, the images painted and sculpted by the hand of an artist of no small reputation,

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and the sacred furnishings, adorned with precious metals, which add a considerable degree of splendor to the divine rites. Above all, it is noteworthy that this sacred building serves as a symbol of religion and is celebrated by the gatherings of the citizens. Wishing to enhance its dignity, especially due to the thousandth anniversary of the church's founding, the Venerable Brother Joseph S, Bishop of Herbipolis, within whose jurisdiction it is located, requested that We grant it the title and status of a Minor Basilica. Wishing to accede to these requests with a willing heart, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters and perpetually, consecrate the aforementioned church, dedicated to God in honor of Saint Peter, the Apostle, and Saint Alexander I, Pope and Martyr, in Asciburg, within the boundaries of the diocese of Herbipolis, and elevate it to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing the same title. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the seventeenth day of the month of January, in the year 1958, in the nineteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, through Apostolic Briefs.

[*Latin ed. p. 672*]

Acts of the Apostolic See - Official Commentary 672 IV. BEATA MARIA V., commonly called "Nuestra Señora del Henar," is established as the heavenly patron of the college commonly called "Union Nacional Española de los Resineros." POPE PIUS XII. For the perpetual memory of this event. — The most blessed Virgin and Mother of God, known in the vernacular as "Nuestra Señora del Henar," whose principal seat of devotion is located in the town of "Cuellar," within the territory of the diocese of Segovia, is diligently and reverently venerated by the Christian people, especially by those who are engaged in the extraction and processing of resins. They desire that she preside over their work, so that, while they attend to the affairs of this earthly life through labor and industry, they may be strengthened in the pursuit of eternal blessings. In response to these desires, the Venerable Brother Daniel Llórente y Federico, Bishop of Segovia, approached Us in prayer, requesting that We declare the Most Holy Virgin, by that name, the

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heavenly patron of the Spanish resin workers, whose college is commonly called "de los Resineros Españoles." Gladly granting these requests, after consultation with the Sacred Congregation of Rites, with full knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, by these letters, in perpetuity, the Blessed Virgin Mary, commonly called "Nuestra Señora del Henar," as the heavenly patron before God of the college of Spanish resin workers, whose name is commonly "Union Nacional Española de los Resineros," with all the honors and liturgical privileges that rightfully belong to patrons of such groups or orders. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever valid and effective; shall have and obtain their full and complete effect; and shall be fully and completely observed by all to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that, from this moment forward, they shall be considered null and void if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of February, in the year 1957, in the nineteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Apostolic Briefs, for the affairs of the Church.

[*Latin ed. p. 673*]

Acta Pii PP. XII 673 V. In BEATA MARIA V., vulgo (DE LA ENCINA) appellata, praecipua patrona caelestis renuntiatur oppidi (PONPERRADA) et totius regionis (EL BIERZO), in ASTURICENSI dioecesi. PIUS PP. XII. Ad perpetuam rei memoriam.

Sicut et multae in Hispania regiones, etiam illa, quae vulgo nuncupatur "EI Bierzo" et quae sita est intra fines dioecesis Asturicensis, possedit semper celebre et frequens Mariale sanctum. Sicut nobis innotuit, in ecclesia paroeciali eiusdem Bergidensis regionis, in oppido "Ponferrada," exsistit vetusta imago Beatae Mariae Virginis, "de la Encina" appellatae, quae, ab saeculo X, impensa pietate et splendido cultu per totam regionem honoratur et colitur. Innumeri fideles, experti in publicis et privatis calamitatibus maternam eiusdem Deiparae tutelam, huc accurrunt, praesertim die festo Mariae Nascentis, et illam uti patronam quam pientissime invocant. Anno insuper MCMVIII, quo ipsa Marialis imago aurea fuit redimita corona, idem patrocinium supra totam Bergidensem regionem ab omnibus est renuntiatum. Quinquagesimo a memorato sollemni ritu peracto instante anniversario, hodiernus eiusdem sanctuarii rector et curator, procerum quoque nomine et totius populi, enixis et humilibus precibus Nos adiit, ut Beatam Mariam Virginem "de la Encina" praecipuam oppidi "Ponferrada" et totius Bergidensis regionis caelestem patronam auctoritate Nostra benigne confirmare dignaremur.

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Nos autem, quo magis religio Mariae apud fideles roboraretur et maiores in dies spirituales ederet fructus, huiusmodi precibus, amplissima commendatione Venerabilis Fratris Iosephi Castelltort Subeyre, Episcopi Asturicensis, suffultis, annuendum perlibenter censuimus. Quapropter, ex consulto Sacrae Rituum Congregationis, certa scientia et matura deliberatione Nostra, et deque Apostolicae potestatis plenitudine, harum litterarum vi perpetuo in modum, Beatam Mariam Virginem "de la Encina" oppidi "Ponferrada" et continentis regionis "EI Bierzo" vulgo nuncupatae praecipuam apud Deum patronam, omnibus adiectis honoribus et privilegiis liturgicis, praecipuis locorum patronis rite competentibus, confirmamus, seu denuo declaramus, facimus, constituimus. Contrariis quibuslibet minime ob.

[*Latin ed. p. 674*]

Acts of the Apostolic See - Official Commentary 674 standing. We decree, we establish, we decide that these present Letters shall forever remain valid and effective; that they shall produce and obtain their full and complete effects; and that those to whom they apply, or may apply, shall fully be aided by them, now and in the future; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these, by anyone, through any authority whatsoever, knowingly or unknowingly, should happen. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fifth day of the month of March, in the twentieth year of Our Pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs, ADDRESSES TO THOSE WHO ATTENDED THE INTERNATIONAL CONVENT OF THE THIRD ORDER OF SAINT DOMINIC, HELD IN ROME. * At a time when the Church invites all her children everywhere to become aware of their apostolic responsibilities, it is a great joy for Us, dear sons, to be able to welcome you on the occasion of the International Congress of the Third Order of Saint Dominic. Your impressive group, however, represents only a small fraction of the immense and peaceful army of your Third Order, of this "Militia of Jesus Christ," which for seven centuries has everywhere waged the good fight for the defense of the faith and the honor of the Church. More than twenty countries have sent delegates here, and you also associate yourselves in fraternal thought with those Tertiaries whom the "iron curtain" prevents from attending your meeting. This International Congress will certainly rekindle in you a sense of the universality of your religious ideal, of its lasting fruitfulness, and of the permanent value of the motives that inspire it. Is it not, indeed, as your Rule states, an ideal of perfection, that is, of

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holiness? * Held on August 29th of the year 1958. C. 1 n. 1-2.

[*Latin ed. p. 675*]

Acts of the Pontificate of Pius XII, 675, eloquently state that, through the practice of a more perfect Christian life and zeal for souls, you strive to act in a manner befitting your lay state? This noble aspiration bears the distinctive mark of the Order of Saint Dominic, which is particularly distinguished by its ardent defense of the truth of the Catholic faith. This characteristic trait of the Dominican tradition, We wish to emphasize how relevant it remains today. We expect from you today a collaboration as effective as that of Saint Dominic in his time, during the difficult struggle against the heresies of the Cathars and the Waldensians. His first preaching in the region of Narbonne was a return to the evangelical life of voluntary poverty, humility, illustrating the Word through the example of a life of patient and gentle charity, instinctively opposed to violent means. You belong to an era that witnesses the triumph of technology and its grandiose achievements, of powerful political and social organizations, and of an economy with irresistible currents of flux and reflux. Without losing its serenity, and always conscious of the spiritual weaknesses of humanity that are poorly concealed by all this external apparatus, the Church encourages its faithful to intensify their inner life through the acceptance of its austere, yet indispensable, conditions. Your membership in a Third Order immediately places you in a position to ensure this deepening of Christian life, which is more necessary than ever in a world torn apart by its own inventions, and We regard you as a select group of laypeople, particularly suited to dedicate yourselves to the major objectives of contemporary apostolate. This is the idea that We would like to comment on briefly, since it expresses the central theme of your Congress. The progress of biblical studies, the liturgical movement, and the impetus of lay apostolate works constitute an invaluable contribution to the vitality of Christian faith. It is now better understood that it is not an abstract system of definitions, nor a collection of irrational beliefs divorced from life and action; it is more readily admitted that it threatens in no way the rights of reason, nor the legitimate demands of the scientist or the philosopher. It occupies a separate order, transcending, not outside of life, but dominating it. Faith is a new intelligence, the proper object of which is not the created world, but God Himself, the Holy Trinity, freely manifesting the depths of His being and His love. The revealed truth, far from requiring only a simple assent of reason, also requires a movement of the will, moved by grace; it is offered for contemplation, through...

[*Latin ed. p. 676*]

The Acts of the Apostolic See, Official Commentary 676, states that the individual dedicates his entire soul to understanding, in a supernatural manner, the divine mysteries, to penetrating them, and to living according

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to them. It cannot be said often enough: Revelation is not a mere exposition of propositions, but a divine initiative, whereby God makes Himself known, simultaneously with His operation of the Incarnation and Redemption, from the distant preparations of the Old Testament to the mission of the Holy Spirit and its continuation in the life of the Church today. To respond to this divine initiative by accepting the Catholic "Credo" and observing the commandments, is the necessary condition for salvation. But the Lord expects more of you, and the Church exhorts you to progress in the intimate knowledge of God and of His work, to seek a more complete and more precious expression of this knowledge, and a refinement of the Christian attitudes that flow from it. To cultivate the spirit of faith, as your vocation as Dominican tertiaries demands, you must therefore devote a significant portion of your life to prayer. We know that it is usually not possible for you to dedicate long hours to the exercise of contemplation; but, with faithful observance of the practices of piety prescribed by your Rule, take care to cultivate an inner disposition similar to that of the contemplative religious, that is, a constant attention to the things of God, a marked taste for silent meditation, and an attraction to the divine word found in Scripture and in the liturgical offices. The reading and study of Holy Scripture are made easier for you today by more accurate translations and precise and insightful commentaries; the treasures of the patristic writings are also becoming increasingly accessible to you in excellent scientific or popular editions. Research in biblical and spiritual theology is multiplying, as are investigations into the reactions of various Christian communities to the concrete problems of lay people engaged in the apostolate. You can and must contribute to this useful progress for the Church, and the coming years will undoubtedly demonstrate its fruitfulness even more clearly. The title of your Third Order includes the word "penitence," which, even among good Christians, often evokes a certain apprehension. Saint John the Baptist, the Forerunner, echoing the preaching of the Prophets, exclaimed: "Repent, for the Kingdom of the Heavens is at hand!" And his baptism of repentance foreshadowed the baptism in the name of Christ, which, uniting the Christian with the death of the Savior, raises him up. *Matth. 3, 2.*

[*Latin ed. p. 677*]

The Acts of Pope Pius XII speak of a new life, that of the Spirit (cf. 4 S 677), and of liberation from the law of sin, in order to subject oneself to it. To convert oneself through an unremitting struggle against everything that hinders the full flourishing of the life of Christ, and thereby to lead others to the discovery of this new life: such is the order of the apostolate rightly understood, to which you are invited by the formula dear to the sons of Saint Dominic: "Contemplata aliis tradere" (To contemplate and then to hand on to others). To live oneself the evangelical life remains the

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best means of leading others to it. On this point, your task, dear sons, proves to be extremely arduous. We have no difficulty in admitting this. Your state as laymen places you constantly in contact with the world. Already within your families, newspapers, the radio, and television penetrate, bringing together all sorts of news from the outside; some of your parents, friends, or acquaintances will be less open to the ideal of Christian perfection, less demanding in their conceptions of life, perhaps even hostile to what hinders a poorly understood freedom. In your workplaces, you encounter the best and the worst, the indifferent, the skeptical, the atheists. You do not always have the possibility of avoiding that your leisure activities contain occasions of temptation. Your social standing may perhaps force you to accept a certain luxury, certain worldly vanities. How many futile conversations, and how much time wasted, sometimes, simply to avoid offending someone or failing to conform to accepted conventions! Thus, at every moment, your conscience must take sides, without failing in charity and without betraying the evangelical spirit; moreover, by openly manifesting, but without ostentation or bravado, your quality as a disciple of Jesus, and of the crucified Jesus. Illuminating all your decisions, your apostolic ideal will know how to dictate to you the concrete forms that your detachment and your spirit of penance must take. It is indeed a matter of knowing whether you will conquer the world, or whether you will be conquered by it, by its materialism, its skepticism, its appetite for pleasure and ease, its narrow and selfish views. Truly, to preserve your fervor intact in an environment that constantly attracts you towards mediocrity, it requires much courage, much trust in grace, and much generosity to overcome oneself through the mortification of the heart and the senses. But the effectiveness of your inner life and your will to grant to the Lord, not a minimal part of yourselves, but the largest possible share, in the courageous and enthusiastic acceptance of daily sacrifice...

[*Latin ed. p. 678*]

Acta Apostolicae Sedis - Official Commentary 678, completing in your members, according to the word of Saint Paul, that which is lacking in the sufferings of Christ. 5 When you have assured these essential elements of every apostolic vocation, namely, union with God in prayer and detachment from self, you will readily discern and accomplish with strength and enthusiasm the works of apostolate, which your Rule and those who direct you in the name of God prescribe. It is certain that the spiritual formation received in the Third Order enables you, more than many other laypeople, for fruitful work in the Catholic Action, whether this term is understood in the strict sense of apostolate exercised by mandate of the Hierarchy, or in a broader sense, of organized apostolate of the laity. As We have already explained in Our Allocution of October 5, 1957, to the 11th International Congress of the Apostolate of the Laity, the Church and the Hierarchy

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expect from the laity, especially from those who constitute an elite, that they bring their devoted cooperation. You therefore have responsibilities to assume within the Catholic Action, which will know how to value your own spiritual resources, and to open up a field of action commensurate with your possibilities. And since the movements of Catholic Action need solid doctrinal foundations and effective techniques to spread the Christian truth, and to create, when necessary, a network of works of material assistance, social formation, and religious education, you can deploy all the resources of your initiative there. We are thinking in particular of the immense needs of the peoples of Asia, Africa, and Latin America, which We have explained in Our Allocution of October 7, 1957; the intervention in these regions of an active and determined Christian laity becomes urgent to curb the advance of sects and that, even more threatening, of communism. Such important objectives must exert a certain attraction on generous souls, eager to undertake truly apostolic tasks, to carry them out with vigor, and to infuse them, if they languish, with a new ardor. Therefore, We earnestly desire that the ranks of the Third Order welcome many young men and women, who, without having a religious vocation, nevertheless aspire to a certain... 6 Cf. Col. 1, 24. Cf. A. A. S., vol. XXXXIX, pages 922-939. Discorsi e Radiomessaggi, vol. XIX, pages 455-473. Cf. A. A. S., vol. XXXXIX, pages 922-939. Discorsi e Radiomessaggi, vol. XIX, pages 469-472 7

[*Latin ed. p. 679*]

Acts of Pope Pius XII, 679: A more perfect Christian life, through the complete offering of themselves. In the Third Order, under the protection of a Rule sanctioned by the Church and the guidance of experienced spiritual directors, they will receive a formation that will help them to ascend to God and to produce, as in so many others, fruits of holiness. What a reservoir of energy for the Catholic Action, a Third Order rich in active members, young men and women, and adults who have acquired experience and authority in their professional lives or in the exercise of public functions. Their influence for good can then weigh heavily and contribute greatly to the progress of the Kingdom of God in the modern world. We exhort you paternally, dear sons, to penetrate even more deeply the seriousness of the commitments you have undertaken by making your profession in the Third Order of Saint Dominic. Progress without ceasing on the narrow path, certainly, but so high and so noble, which you have freely chosen. You are not lacking illustrious examples to guide your steps and support your efforts: contemplate the glorious family of Saints and Blesseds of the three Dominican Orders, and in particular Saint Catherine of Siena, patroness of the Third Order, graced by God with remarkable mystical favors and with admirable zeal for the interests of the Church. As she did, cultivate jealously the gifts of the Holy Spirit, intimacy with the Lord, which flourishes in the purity of life, the fervor of charity, and an unwearied dedication

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to the salvation of souls. As a pledge of Our paternal benevolence and the heavenly favors that We earnestly invoke upon yourselves, upon your families, and upon your apostolate, We bestow upon you with a generous heart Our Apostolic Blessing.

To those who attended the VII International Congress of Archaeology, known as the "Classical" Congress, held in Rome.

* We are pleased, gentlemen, to greet in Our home such an eminent group of scholars. It has been nearly twenty years since the last International Congress of Classical Archaeology, and since then the world has been shaken by events such as rarely occur in history.

* On September 7th, in the year 1958.

[*Latin ed. p. 680*]

680 Acta Apostolicae Sedis - The official record of the Apostolic See has registered such immense and tragic events within so short a time. The very city, where the Vth and last of your International Congresses was held, Berlin, remains a sign of upheavals, which have not yet reached their conclusion. We have carefully examined the program of your Congress, and We are struck by the vast extent of the field it encompasses: a field encompassing the entire Roman Empire and extending into more distant territories, even to India, as far as one finds traces of the cultures of the ancient Greeks and Romans and the Hellenistic period. The richness of the themes that you will address also impresses Us. As for questions of method and technique, they demonstrate that one now possesses means of investigation incomparably more favorable to archaeology than in the 18th and 19th centuries. The subjects of the conferences and discussions, in turn, illuminate the current tendency of classical archaeology to integrate itself into the time period it studies, to place, above all, works of art within their historical context, and especially within the spiritual atmosphere in which they were born. "Ancient art, it has been said, is thus seen in its historicity." The observation made three years ago, at the beginning of Our message to the Xth International Congress of Historical Sciences, is also valid for the members of your Congress: We have no impression of meeting strangers or foreigners. Your very science has, for a long time, made you all familiar to Rome. Classical archaeology, however, brings you into even closer contact with the Papacy. If we set aside the age of the Renaissance and humanism, during which the Popes may have shown too much interest in reviving antiquity, it should be noted that the first great harvests reaped by modern classical archaeology were secured and valued under the protection and with the active assistance of the Popes. We could here enumerate all Our predecessors from 1730 to 1870. While, on the one hand, the first spring of classical archaeology flourished around Johann Joachim Winckelmann, the Papacy, in Pope Pius VI, presented the authentic founder of the Pio-Clementine Museum. Alongside this museum, rich in monuments of clas-

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sical art and culture, the other ancient collections of the Rome of the Popes hold their own with dignity, and first among them, the Capitoline Museum, which owes so much to Benedict XIV. This learned Pontiff, who also saved the Colosseum, maintained four Academies.

[*Latin ed. p. 681*]

"Acta Pii Pp. XII 681," where the "Accademia della Storia é delle Antichità Romane" is mentioned. We owe this special mention to Pope Lambertini, at a time when the second centenary of his death is being celebrated. The specific object of archaeology is the monumental testimony: creations of art, products of industry, inscriptions from the ages or cultures in question, but not the literary domain. Therefore, while archaeological discoveries remain the primary source for the history of ancient art, and even for prehistory, the unique source, their task for the historical period will always be to confirm, rectify, and supplement literary sources, as these sources multiply. It is good to draw the attention of the uninitiated in this matter. Indeed, no excavation can replace the magnificent and vivid description of Cretan and Mycenaean culture that is provided by the poetry of Homer; yet, this poetry cannot be fully understood unless it is illuminated by archaeological research. Other very similar examples exist, particularly in the early centuries of Christianity, for which literary sources are dominant. Let us consider the vivid images that the Acts of the Apostles and the letters of St. Paul transmit to us, which date from the beginnings of the history of the Church. Knowledge of these origins would remain very obscure if we were to base it solely on archaeological discoveries, which, nevertheless, retain an irreplaceable value in that they confirm the literary sources. These sources had already made us aware of the Popes of the 3rd century. And yet, it was an event when Jean-Baptiste De Rossi, some hundred years ago, discovered in the Catacombs of Callixtus the crypt – now well known – of the Popes, with the original inscriptions in Greek of Pontian, Fabian, Anterus, Lucius, and Eutyches. Literary sources sufficiently attest that Peter was the leader of the Christian community of Rome and that he gave his testimony in blood. Nevertheless, the impression was all the more profound everywhere when the excavations carried out beneath the altar of the Confession of St. Peter brought to light the truth of this assertion. What We have noted regarding the support given by the Papacy to classical archaeology gives us the opportunity to return to the relations between antiquity and Christianity, between antiquity and the Church, and to dwell on this matter for at least a moment. It is a fact, let us state it first of all, that Christianity lived its first youth and developed within the Hellenistic-Roman culture. This culture had created within the Empire a uniform civilization, which was an invaluable advantage for the Church

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when it began.

[*Latin ed. p. 682*]

Acta Apostolicae Sedis - Official Commentary 682, which continues to expand and take root. The history of the Church must always, when treating of this first and decisive period, give due prominence to this fact. In the history of Western Christendom, antiquity was, and remains, a great educational force. Although consciously separating itself from the Renaissance and humanism, the religious restoration, which covers the second half of the 16th and 17th centuries – the period of the "Baroque" – preserved the best of ancient culture. And behold, the Church, already universal in its very essence, becomes so also in its geographical reality. It has long counted numerous centers outside of Europe. It can devote itself to its mission at all times and in all places. However, contact with Greco-Roman antiquity is not lost. We find a testimony of this in the Catholic student youth of Central Africa, for example, from the Belgian Congo, which, having been educated in humanism in Catholic schools, demonstrates a surprising understanding of the ancient world and its classics, especially those, such as Cicero, which treat extensively of ideas. The culture that currently prevails, under common traits, in Europe and America, seems to the African youth more disjointed and contradictory than ancient culture. One could multiply the examples. All of this proves that it is not enough to consider the relations between antiquity and Christianity from a purely historical point of view, but that their permanent reality must be considered. Thus, even the masters of thought and writers of the early Church designated classical antiquity as a "praeparatio evangelica," "preparation for the Gospel." The Church knows that the Christian doctrine, beginning with the belief in one personal God and in Jesus Christ, God made man, is completely free from any pagan influence. However, within the depths of Hellenistic-Roman culture, there were certain elements that deserved to be considered as a preparation for Christianity. This culture, whose extraordinary richness shines forth brightly when compared with others, produced a great number of values that became the universal good of humanity, and this, to a large extent, thanks to the intervention and efforts of the Church. Let us mention, among others, the perfection of classical art, the elaboration of the Law, and especially the philosophical progress of the Greeks, particularly of Socrates, Plato, Aristotle, and the schools that depended on them. The sublime truths of pure Christian faith could, in a certain way, be linked to some of their ideas.

[*Latin ed. p. 683*]

Acta Pii PP. XII 683, and concerning their philosophical concepts; let us consider, for example, the philosophy of the Logos and the prologue of the Gospel of St. John. The ancient myths, intended to satisfy a more or less

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vague religious sentiment, were infinitely surpassed by the Revelation of the Old and New Testaments and by the Redemption of Jesus Christ. Here, there are no more imaginary constructions, however noble they may be, but reality, history in the strictest sense of the word. "In the Incarnation of our Savior," says St. Paul, "appeared the goodness—*agathosyne*—of God and His love for men"—(*philanthropia*—."Benignitas et humanitas apparuit Salvatoris nostri Dei." 2 It is characteristic that the Latin translation renders *philanthropia* as "humanitas": for the Roman of that time, this term expressed what was most noble in his will and aspirations. "Humanitas" found its fulfillment in Christ. Four hundred years after Christ, Augustine, one of the greatest minds of humanity, knew better than anyone else how to put ancient culture at the service of the most sublime calls of faith and Christian perfection. This was a specific element of his greatness. We wish your Congress, Gentlemen, to achieve the full success it deserves, and to you all, to enrich each other through the exchange of your discoveries. We invoke upon you the abundance of God's blessings.

III. To those who participated in the International Congress, held in Romae, among the judicial officials.

We offer you a paternal and affectionate welcome, Gentlemen, who are participating in the International Congress of Judicial Officers. This Congress, the supreme body of your union, brings together a significant number of Delegates from various nations, in order to address and discuss, in a climate of frankness, serenity, and respect, a series of matters concerning your profession. You seek to study and deepen the legislation specific to each Corporation, but also to examine the ideas, projects, and results of initiatives that aim to ensure the elevation and independence of the profession of Judicial Officer, without... "But when the goodness and kindness of God our Saviour appeared." Titus 3, 4. *

Die 8 Septembris mensis a. 1958. 2

[*Latin ed. p. 684*]

The Acts of the Apostolic See – Official Commentary 684, without, of course, neglecting the defense of already acquired rights and present prerogatives. Your kind courtesy has allowed Us to personally become acquainted with your program; We know that the Congress must consider practical means of providing moral assistance to those of your members who, in certain countries, find themselves in less favorable conditions, and that it must especially seek how to effectively defend all judicial and extra-judicial acts, which constitute a fundamental guarantee for matters to be judged and form the principal object and reason for the activities and functions of the judicial officer. For this purpose, the Congress has organized meetings, gatherings, and conferences intended to coordinate various laws and to create an international legal order, which, while safeguarding the particular requirements of each nation, would

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nevertheless adapt the laws of the various countries to the level of the most favored nation: It now seems commonly admitted in doctrine and in codes that the judicial officer is not merely a public official, but that, by performing the acts required of him by law and by regulations, he truly and properly, together with the Judge and the Chancellor, fulfills functions of jurisdiction. In civil procedure, numerous acts related to the judgment are entrusted to the judicial officer, to prepare, accompany, or execute it. For example, the initial act that introduces all civil proceedings, namely, the notification of the request for judgment. Then come various other acts, such as the notification of the act of deposition of documents, the notification of orders and decrees issued by the Judge during the judgment, the summons of witnesses, the notification of sentences and the charges that follow. In the executive phase, the judicial officer performs acts of great importance, and sometimes of extreme delicacy. It is to him, for example, that it belongs to collect from the debtor the sums due for the total or partial settlement of his debts; to suspend execution or to execute the seizure and the acts related to it; to be able to perform concrete acts in the field of precautionary or ongoing measures, such as conservatories and judicial sequestrations. In criminal procedure, it is to the judicial officer that other delicate functions are assigned, such as the notification of the constitution of the civil party, the notification of the act of appearance and referral.

[*Latin ed. p. 685*]

Acta Pii PP. XII 685: concerning judgments; likewise, the summoning of witnesses, experts, and parties to judgment. Furthermore, the functions of the judicial officer include numerous extrajudicial acts concerning commercial companies, bankruptcies, etc. You know, gentlemen, that, due to the weaknesses and limitations of human nature, social life has always presented, and still presents, a spectacle of struggles, disagreements, and controversies, which are due to a certain tendency towards litigation, which is sometimes encountered in the relationships between subjects of legal norms. Because these disagreements, insofar as they fall within the sphere of the guarantee of the law, must be resolved in the interest of the State, it is the responsibility of the latter to protect social peace by exercising its powers, among other things, by guaranteeing the security and solidity of private and public relations. Thus, the origin and development of judicial activity, which is so complex, are explained, aimed, on the one hand, at verifying the existence of a public or private offense, and on the other hand, at condemning the offense itself, or at recognizing the rights of various natural or legal persons. But it escapes no one, and least of all you, that every effort aimed at establishing a right in its effects often encounters a serious obstacle: namely, the enormous amount of contentious matters, to which are added delicate, lengthy, complex, and costly procedures, in both civil

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and criminal cases. Therefore, if the present International Congress succeeds in laying the groundwork for a more effective and better-coordinated action to ensure, on a moral, legal, and economic level, conditions of life more in conformity with your current requirements, it will certainly accomplish a useful work and will meet with the approval of all those who are concerned to see judicial officers diligently perform the exercise of their delicate functions. But this would be of little use, and perhaps even futile, if one did not also recommend to you to carefully consider the manner in which the judicial officer must act in order to truly contribute to the goal aimed at by judicial activity. Your actions, gentlemen, must be diligent; they must be precise. How often does even a slight delay not suffice to give the judgment a course different from that which justice required? How often has a simple oversight not created some prejudice to the judicial action itself? Therefore, extreme vigilance is necessary in the search for and summoning of witnesses, as well as great care in recording the various documents.

[*Latin ed. p. 686*]

Similarly, in the phase of execution, that is, when proceeding to the concrete defense of rights recognized by the judgment, you must absolutely avoid, first, any act that is or may appear to be inspired or provoked by corruption, partiality, or arbitrariness—this is quite evident—but also any less correct use of discretionary powers, which, especially at this moment, are granted to you by law and by custom. It is precisely in the exercise of these powers, for example, by hastening or delaying a seizure, that one can sin, and grievously, against justice; not against human justice, most of the time, but against divine justice. Therefore, as a conclusion, We would like to propose to you some reflections that will help you to better fulfill your delicate functions as judicial officers. You are believers, and at least you recognize the existence of God, the supreme Judge of men, the absolute master of the world. You know, perhaps through personal experience, that a man can, so to speak, be in order with human laws and yet suffer the reproaches of another law, which troubles and torments him. Only superficial people will seriously believe that one can escape the power of this law, not written, but innate, the existence of which has been recognized many times even by pagan authors themselves. Therefore, with astonishing lightness and superficiality, it is maintained that human legislators can propose norms contrary to divine law, that human power can demand the execution of these norms, that human judges can, in virtue of these, issue sentences contrary to those that God has decreed. Some even appeal to the words of Jesus, who certainly taught that one must give to Caesar what belongs to Caesar, but who also willed that obedience to Caesar should always and remain inseparable from obedience to God. In times when the equality of citizens before the law is affirmed, it is desired that those to

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whom the exercise of judicial power is delegated have a keen awareness of absolute values, which surpass the naturalism of human law, of relative law, of provisional law. Be such men, gentlemen. Recognize the inalienable rights of God over men and over the world. Only in this way can you play a decisive role in the search for and implementation of the concrete will of the law, whenever it is about to resolve a conflict between rights and interests arising therefrom for the parties involved. Only in this way will you be judicial officers worthy of the mission entrusted to you.

[*Latin ed. p. 687*]

Acts of Pope Pius XII, 687. We pray to Almighty God that He may assist you in the fulfillment of your important task, and as a pledge of His favors, We grant to yourselves and to all those who are dear to you Our Apostolic Blessing.

To those who attended the International Congress. Held in Rome, convened by the "International College of Neuro-Psycho-Pharmacology."

Gentlemen, you have not desired that the "International College of Neuro-Psycho-Pharmacology," founded last year in Zurich, should inaugurate its general sessions anywhere other than in Rome, where scholars of all disciplines, drawn by the incomparable prestige of the Eternal City, are accustomed to hold their congresses. This first international meeting of neuropsychopharmacology is intended, according to the aims that your "College" proposes, to promote research and the exchange of information, as well as collaboration between clinical and experimental psychopharmacological sciences. It also, which We gladly note, gives particular attention to the medico-social problems that result from the use of psychotropic medications in psychiatric therapy. Therefore, be welcome here, and may you, during these days in which experiences undertaken and results obtained will be exchanged and amicably discussed, experience the joy of seeing the progress of the work that is dear to you, and may you find here a powerful encouragement to continue it.

RECENT ADVANCES IN PSYCHOPHARMACOLOGY.

For a long time, humanity has been interested in substances capable of acting on the nervous system and thus exerting an influence on psychic functions. Alcohol and opiates, for example, are universally known for the temporary euphoria and relaxation they provide, distancing the individual from the painful or overly demanding daily reality. The discovery of barbiturates has recently added a new weapon to the medical arsenal of substances capable of... * Die 9 Septembris mensis a. 1958.

[*Latin ed. p. 688*]

The *Acta Apostolicae Sedis* – Official Commentary, 688, describes how

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certain substances exert a depressing effect on the central nervous system, and surgery, in particular, readily makes use of them. However, in recent years, agents of a completely new type have been introduced into laboratories and psychiatric clinics, which have quickly gained widespread recognition and now attract considerable interest, as evidenced by the number of publications, symposia, and congresses dedicated to them in Europe and America. These can be characterized by their ability to influence an individual's behavior, to tranquilize them without inducing a tendency to sleep. Psychopharmacology, which studies these new drugs, distinguishes between "psychomimetics," used for experimental purposes, to induce behavioral disturbances that mimic those of mentally ill patients, and "tranquilizers," which exert a sedative effect. These latter are of interest not only to the laboratory, but also to clinicians, to whom they provide valuable assistance in the treatment of severe psychoses, and especially states of agitation. The first of these, chlorpromazine, was initially used in psychiatric therapy to enhance the action of barbiturates in sleep treatments, and to allow both the doses and the dangers of the latter to be reduced. However, when its psychotropic properties were tested, it proved to be surprisingly effective in rapidly inducing a deep depression of the central nervous system. Its application achieved notable successes, leading to a cure in 80% of cases in acute psychoses accompanied by psychomotor agitation, and to a lesser extent, in acute confusional psychoses. The most astonishing results, when used alone, were obtained in psychoses considered the most resistant to treatment, namely, paranoid schizophrenias, confusional and delusional schizophrenic crises, and chronic hallucinatory delusions. The results are less pronounced in endogenous depressive psychoses, and remain modest in psycho-neuroses, except when anxious phenomena are particularly marked. It has also found a wide range of applications in neurological diseases, as well as in pain therapy, to enhance the action of analgesics and hypnotics, or to reduce the emotional component of physical pain. It also exhibits effective antiemetic properties. While chlorpromazine is the result of laboratory research on chemical structures, the action of which was not originally psychotropic, but antihistaminic, "Rauwolfia serpentina," of which...

[*Latin ed. p. 689*]

Acta Pii Pp. XII 689 indicates that in 1952, the active principle, reserpine, was isolated. This substance had been known since ancient times in the Far East, where its root was used to treat certain psychopathic conditions. It was in 1582 that the physician and naturalist Leonard Rauwolf, returning from a journey to India, reported specimens of this plant. However, it was only in modern times, beginning in 1931, that its properties were the subject of systematic study by Indian scientists. It was not until recent years that reserpine entered into common psychiatric practice. Widely used to com-

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bat hypertension due to its relative safety and prolonged action, it provides remarkable benefits in the treatment of the mentally ill, and especially of schizophrenics, whose behavioral disorders have led to hospitalization. Its therapeutic effect is most pronounced in acute crises, phases of mental confusion, and sudden emotional outbursts; it is particularly useful in addressing strong emotional tensions, anxiety, and psychomotor agitation. It has been observed that the beneficial effect manifests immediately in the majority of cases, and produces a very particular deep sedation; the pathological phenomena soon lose their importance in the emotional life of the subject, hallucinations disappear, and difficulties diminish. When psychosis has been established for some time in a subject, and has permanently distorted their personality, ordinary therapy does not achieve definitive results; however, by prolonging the use of the medication in reduced doses, a significant improvement is often achieved in the majority of cases. In addition to these two main medications, we should also mention meprobamate, originally used to treat spasms and muscle tension, and which is primarily used in psychiatry to calm anxiety in all its ambulatory forms. The usefulness of these medications, and of many others of the same type, which accompany them and are due to the ingenuity and tireless work of researchers, has been demonstrated in a spectacular manner in psychiatric clinics and hospitals, where patients are usually sent only when they present serious inconveniences to their surroundings, and sometimes a real danger. Those who suffer from hyperactivity or emotional excitement see their exaggerated mobility reduced to a normal level by these drugs; they cease to be a threat to themselves and to others, especially to the hospital staff, to whom they imposed exhausting surveillance. The use of these means of con-

[*Latin ed. p. 690*]

690 Acta Apostolicae Sedis - Commentarium Officiale: Le recours à l'électrochoc et aux barbituriques devient moins nécessaire. L'atmosphère même de l'institution tout entière se transforme complètement, offrant ainsi aux malades un environnement infiniment plus propice, et leur permettant l'exercice d'activités thérapeutiques bénéfiques et l'établissement de relations plus faciles avec leur entourage. S'ils ont renouvelé les méthodes de traitement des psychoses, les nouveaux calmants ne sont pas dépourvus d'effet dans le traitement des névroses, surtout chez les sujets qui, pour échapper à leur anxiété, se réfugient dans l'action. Même dans la vie normale, il n'est pas rare que, sous l'effet d'une tension excessive, provoquée par des difficultés professionnelles ou familiales, ou par la crainte de dangers imminents, les médicaments psychotropes offrent un adjuvant précieux, permettant de faire face à la situation avec plus de fermeté et de sérénité. Les effets secondaires de ces calmants sont généralement bénins et peuvent être combattus par d'autres

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médicaments. Vous signalez cependant le danger que présente pour le public un recours incontrôlé à ces drogues, dans le seul but d'éviter systématiquement les difficultés affectives, les craintes et les tensions qui sont inséparables d'une vie active et consacrée aux tâches humaines courantes. Il est difficile, à l'heure actuelle, de prévoir quel sera l'avenir des médicaments psychotropes. Les premiers résultats enregistrés semblent indiquer qu'un progrès significatif a été réalisé dans le traitement des maladies mentales, en particulier de la schizophrénie, dont le pronostic était autrefois considéré comme très sombre. Mais des voix autorisées se font entendre, qui invitent à la prudence et mettent en garde contre les enthousiasmes irréfléchis. Plusieurs questions, et des questions fondamentales, attendent encore une solution précise, en particulier celles qui concernent le mode d'action des drogues psychotropes sur le système nerveux central. En parcourant les nombreux travaux qui ont déjà abordé divers aspects de ce problème, on ne peut qu'admirer l'inlassable persévérance des chercheurs, qui s'efforcent de percer les secrets du fonctionnement de ces délicats mécanismes biochimiques, afin de préciser le point d'action spécifique de chacune des drogues, leurs affinités et leurs antagonismes. Dans ce domaine infiniment complexe, vous êtes résolus à éclairer progressivement les choses, afin de poser des bases pharmacologiques sûres pour les applications pratiques, dont la thérapeutique tirera tous les avantages. Plus difficile encore est la question des relations entre la psychiatrie et la neuropsychopharmacologie. La médication psychothérapeutique agit...

[*Latin ed. p. 691*]

Acta Pii Pp. XII 691: Does it truly act upon the cause of the illness, or does it merely modify, in a more or less transient manner, certain symptoms, leaving intact the underlying causes, which are the origin of the malady? To what extent are certain alterations of the central nervous system the origin or the consequence of the emotional disorders that accompany them? Some authors note that experimentation, so widely pursued in recent years, has revealed physical causes previously unknown. Psychiatrists, on the other hand, emphasize the psychogenic nature of mental illnesses. They rejoice that the use of tranquilizing medications facilitates dialogue between the patient and their physician, but they remind us that the improvement in social behavior obtained through them does not in any way signify that the deep-seated difficulties are resolved. It is the entire personality that must be corrected, to which one must restore the instinctive equilibrium indispensable for the normal exercise of its freedom. Rather, there is a danger of concealing from the patient his personal problems, by providing him with a purely external relief and a superficial adaptation to social reality.

II. THE REQUIREMENTS OF MORAL ORDER

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Having briefly outlined the successes recently achieved by neuropsychopharmacology, in this second part We address the examination of the moral principles that apply especially to the situations you encounter. While you consider man as an object of science, and you attempt to act upon him by all the means at your disposal, in order to modify his behavior and to cure his physical or mental illnesses, We regard him here as a person, a responsible subject of his actions, engaged in a destiny that he must fulfill, remaining faithful to his conscience and to God. We will therefore have to examine the norms that determine the responsibility of the specialist in neuropsychopharmacology and of anyone who uses his inventions. The conscientious physician instinctively feels the need to rely on medical ethics and not to be content with empirical rules. In Our Address of April 10, 1958, to the 13th Congress of the International Association of Applied Psychology, We noted that a Code of Medical Ethics had been published in America: "Ethical Standards for Psychologists," which is based on the responses of 7,500 members of...

[*Latin ed. p. 692*]

Acta Apostolicae Sedis - Official Commentary 692 F "American Psychological Association" - 1 C e Code manifestly expresses the conviction of physicians that there exists for psychologists, researchers, and practitioners a set of norms that provide not only guidance, but also imperative directives. We are convinced that you share this viewpoint and that you acknowledge the existence of norms that correspond to an objective moral order; moreover, the observance of this moral order constitutes neither a hindrance nor an obstacle to the exercise of your profession. We shall have the opportunity to return to this matter further. It might seem superfluous, after what We have said in the first part, to speak to you again about the dignity of human nature. This is because We are considering here not the sincere, devoted, and generous interest that you have in the sick, but something even deeper. It concerns the attitude of your "inner self" towards the person of other men. What is the foundation of human dignity in its existential value? What position should be adopted towards it? Should it be respected? Should it not be taken into account? Should it be despised? Whoever, in the exercise of his profession, comes into contact with the personality of others will necessarily adopt one of these three attitudes. Moreover, the moral order requires that one have towards others esteem, consideration, and respect. The human person is indeed the most noble of all visible creatures; made "in the image and likeness of the Creator," it strives to know and love Him. Furthermore, through the Redemption, it is incorporated into Christ as a member of His mystical Body. All these titles establish the dignity of man, regardless of his age and condition, his profession or his culture. Even if he is so sick in his psyche that he appears enslaved to instinct or even fallen below the animal life,

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he nevertheless remains a person created by God and destined one day to enter into His immediate possession, and is therefore infinitely superior to the animal closest to man. This fact will determine the attitude that you will take towards him. And first, you will consider that man has immediately received from his Creator rights, which public authorities themselves are obligated to respect. We have had the opportunity to recall this many times, in particular in Our Allocution of September 14, 1952, to the first International Congress of Histopathology of the Nervous System. 1 2 Acta Ap. Sedis, a. 50, 1958, pp. 271-272. A. A. S., vol. XXXXIV, pp. 779-789. Discorsi e Radiomessaggi, t. XIV, 14 settembre 1952, pp. 320-329. 2

[*Latin ed. p. 693*]

Acta Pii PP. XII 693: "We have previously expounded and discussed the three reasons upon which one relies to justify the methods of research and treatment employed by modern medicine: the interest of science, the interest of the individual, and the interest of the community. We recalled that, in general, the current efforts of scientific research in this field deserve approval; however, it is still necessary to examine, in each particular case, whether the actions undertaken violate any higher moral norms. Indeed, the interest of science, the interest of the individual, and the interest of the community are not absolute values and do not necessarily guarantee the respect of all rights. We reiterated these same points before the members of the Congress of Applied Psychology on April 10, 1958: there, too, the question was whether certain methods of research and treatment were compatible with the rights of the person who is the subject of them. We responded that it must be determined whether the procedure in question respects the rights of the interested party, and whether that party can give their consent to it. If the answer is affirmative, one must then ask whether the consent was truly given and in accordance with natural law, whether there was no error, ignorance, or deceit, whether the person had the competence to give it, and finally, whether it violates the rights of a third party. We clearly emphasized that this consent does not always guarantee the moral licitness of an intervention, despite the legal principle: 'volenti non fit iniuria' [to a willing person, no wrong is done]."

"We can only repeat the same to you, emphasizing once again that the medical efficacy of a procedure does not necessarily mean that it is permitted by morality. To resolve factual questions, in which the theologian has no direct competence, since they depend on particular cases and circumstances that are within your purview, you can recall that man has the right to use his body and his higher faculties, but not to dispose of them as master and lord, since he has received them from God, his Creator, from whom he continues to depend. It may happen that, in exercising his right of usufruct, he mutilates or destroys a part of himself, because it is necessary for the good of the entire organism. In this, he does not infringe upon divine

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rights, since he is acting only to safeguard a higher good, to preserve life, for example. The good of the whole justifies the sacrifice of the part. But in addition to the subordination of particular organs to the organism and its own purpose, there is also the subordination of the organism to the spiritual purpose."

[*Latin ed. p. 694*]

694 Acta Apostolicae Sedis - An official ritual commentary concerning the person themselves. Medical, whether physical or psychological, experiments can, on the one hand, cause certain damages to organs or functions; but, on the other hand, they may be perfectly licit, because they are in accordance with the good of the person and do not transgress the limits set by the Creator to the right of man to dispose of himself. These principles obviously apply to experiments in psychopharmacology. Thus, We have been able to read in documents transmitted to Us, a report of an experiment involving artificial delirium, to which thirty healthy individuals and twenty-four mentally ill persons were subjected. Did these fifty-four individuals give their consent to this experiment, and did they do so in a manner sufficient and valid according to natural law? Here, as in other cases, the question of fact must be subjected to a serious examination. It is the observance of the moral order that confers value and dignity to human action, that preserves the person's deepest integrity and maintains him in the place that belongs to him within the entirety of creation, that is, in relation to material beings, other persons, and God. Therefore, each person has the duty to recognize and respect this moral order in himself and towards others, in order to safeguard this integrity in oneself and in others. This is the obligation that We now consider in the context of the use of psychotropic medications, which are currently so widespread. In Our Allocution of February 24, 1957, to the Italian Society of Anesthesiology, We already dismissed an objection that could be raised based on Catholic doctrine concerning suffering. Some invoke, in fact, the example of Christ, who refused the wine mixed with myrrh that was offered to Him, to claim that the use of narcotics or sedatives is not in accordance with the ideal of Christian perfection and heroism. We responded then that, in principle, nothing opposes the use of remedies intended to calm or suppress pain, but that refraining from their use can be, and frequently is, a sign of Christian heroism. However, We added that it would be erroneous to claim that pain is an indispensable condition of this heroism. Regarding narcotics, the same principles can be applied to their sedative action on pain; as for the effect of suppressing consciousness, the motives and consequences, intentional or otherwise, must be examined. If no religious or moral obligation...

[*Latin ed. p. 695*]

Acta Pontificii Pauli XII, 695, dissentit; et si, pro seriis causis, ea

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adhiberi possunt, eorum etiam moribundis praeveniri licet, si ipsi consentierint. Euthanasia, id est, voluntas mortis provocandae, manifeste a moribus damnatur. Sed si moribundus consentit, licet, cum moderatione, narcoticorum uti, quae dolorem eius leniant, sed etiam mortem accelerent: in hoc enim casu, mors non directe vultur, sed inevitabilis est, et causae proportionatae iura dant ad remedia quae adventum eius accelerent. Noli timere quod observantia legum conscientiae, seu, si ita vis, fidei et morum, professionem tuam impedire aut impossibile facere possit. In Allocutione supra citata, die 10 Aprilis 1958, quaedam praecepta enumeravimus, quae solutionem quaestionum de facto in quibusdam casibus facilitant, quae psychologos tangunt, et similes illis quae vos tangunt (sicut, exempli gratia, usus "detectoris mendacii," psychotropicorum ad narco-analysin, hypnotismi, etc.); tum actiones intrinsecus immoras in tres classes divisimus, sive elementa eorum directa ordine morali repugnant, sive persona quae agit ius non habet ad id faciendum, sive pericula iniusta afficiunt. Psychologi seriosi, quorum conscientia moralis bene formata est, facile discernere poterunt, si remedia quae proponunt in unam ex his categoriis inciderent. Scitis etiam quod usus indiscrimenatus psychotropicorum vel somatotropicorum medicamentorum ad res deplorandas et moraliter inacceptabiles ducere potest. In multis regionibus, multa huiusmodi medicamenta publico praebentur sine ulla observatione medica, et haec, ut experientia docet, non sufficit ad excessus impedientes. Praeterea, quaedam status tolerantiam difficile comprehendendam manifestant erga quaedam experimenta laboratoria vel quaedam procedimenta clinica. Hic non ad auctoritatem publicam appellamus, sed ad medicos ipsos, et praesertim ad eos qui in professione sua auctoritatem specialem habent. Persuasi enim sum quod sit ethica medica naturalis, fundata in iudicio recto et in sensu responsabilitatis ipsorum medicorum, et volo ut eius influentia semper magis et magis imponatur. Nos, domini, pro operibus vestris, finibus quos persequimini et iis quae iam adacti sunt, sinceram admirationem habemus. Ex articulis et operibus editis de rebus quae vos tangunt, facile videtur quod praecioxem munera prebetis.

[*Latin ed. p. 696*]

v 69g Acta Apostolicae Sedis - Commentarium Officiale: to science and to humanity; you have already been able, as We have noted, to effectively alleviate many sufferings, before which medicine proved powerless, scarcely three or four years ago. You now have the opportunity to restore mental health to the sick, who were formerly considered lost, and We sincerely share the joy that this assurance brings you. In the current state of scientific research, rapid progress can only be achieved through broad international collaboration: collaboration of which this Congress itself provides a striking example. It is desirable that it extend not only to all specialists in psychopharmacology, but also to psychologists, psychiatrists,

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and psychotherapists, to all, in short, who are concerned with mental illnesses in some way. If you adopt a positive attitude towards the moral values that We have mentioned, based on personal reflection and conviction, you will exercise your profession with the seriousness, firmness, and quiet confidence that the gravity of your responsibilities demands. You will then be for your patients, as well as for your colleagues, the guide, the counselor, the support who has earned their trust and esteem. We hope, gentlemen, that the first meeting of the "Collegium Internationale Neuro-psycho-Pharmacologicum" will give a renewed impetus to the magnificent efforts of researchers and clinicians, and will help them to achieve new victories against these formidable scourges of humanity, which are mental disorders. May the Lord accompany your work with His graces! We implore Him earnestly for this, and We grant you, as a pledge for yourselves, for your families, and for your collaborators, Our Apostolic Blessing.

To those who attended the Third General Assembly, held in Romae by the "Office International de l'Enseignement Catholique" (O.I.E.C.). The Third General Assembly of the International Office of Catholic Education, which gathers you in Rome, dear sons, gives Us the opportunity to grant you this audience, which you requested with insistence. It is with great pleasure that We respond to your desire, and * on the 14th day of September in the year 1958.

[*Latin ed. p. 697*]

Acta Pii PP. XII 697: "Nos encouragements accorder nous aux efforts que vous avez déployés, d'abord pour fonder, puis pour développer votre Office. Les catholiques d'aujourd'hui, plus encore que ceux d'hier, accordent aux problèmes de l'enseignement une importance considérable. Dans tous les pays où la foi s'enracine, surgissent bientôt des écoles de tous degrés, jardins d'enfants, écoles élémentaires, collèges secondaires, facultés universitaires englobant toutes les branches du savoir. Soucieuses de former le plus tôt possible une élite et de favoriser l'épanouissement d'une culture chrétienne, les autorités ecclésiastiques, aidées par le dévouement admirable d'enseignants laïcs et par le soutien financier du peuple chrétien, mettent tout en œuvre pour que les jeunes baptisés reçoivent, dans des instituts chrétiens, la formation religieuse et intellectuelle qui leur est nécessaire. Souvent cependant, les efforts sont poursuivis en ordre dispersé, d'après les besoins du moment et les impulsions d'initiatives généreuses, sans qu'une étude rationnelle de la situation ait déterminé plus exactement les conditions, dans lesquelles ces efforts produiraient les fruits les meilleurs ; il en résulte une perte évidente d'énergies et une moindre efficacité de l'apostolat. A présent, on voit se multiplier les échanges internationaux et les organisations publiques et privées s'occupant d'activités culturelles et éducatives sur le plan mondial. L'école catholique doit donc elle aussi affirmer sa valeur propre, s'adapter

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aux exigences de la formation du chrétien dans le monde moderne, se défendre contre les attaques dont elle est l'objet en plusieurs régions. Ainsi s'explique la création d'une organisation qui se propose, comme le déclarent vos statuts (art. 3), "d'affirmer sur le plan international le rôle de l'enseignement organisé sous l'égide de l'Église." Les universités, les étudiants, les intellectuels, les enseignants catholiques ont déjà la possibilité d'aborder dans leurs groupements respectifs les questions, qui les intéressent plus particulièrement. Mais il fallait encore représenter l'enseignement catholique dans son ensemble et mettre en valeur son point de vue auprès des organisations internationales gouvernementales et non-gouvernementales. C'est avec cette idée qu'en novembre 1950, se réunirent pour la première fois, à La Haye, les personnalités représentatives de l'enseignement catholique de 6 nations. Après que la Hiérarchie ecclésiastique des pays intéressés eut donné son approbation au premier projet, l'assemblée constitutive de l'Office se réunit à Lucerne en septembre 1952 et en rédigea les statuts. Depuis lors le nombre des adhérents s'est constamment accru." 45 - ACTA, vol. XXV, n. 14. — 1-10-1958.

[*Latin ed. p. 698*]

Acta Apostolicae Sedis - Official Commentary 698. Although its action is limited by the insufficiency of its resources, the Office has already accomplished a notable amount of work since its foundation; in particular, it has ensured its representation at various meetings of international organizations, the drafting of numerous reports, studies, and articles, the compilation of extensive documentation on the educational situation of different countries, and the response to frequent requests for information. Currently, you are focusing your attention on UNESCO projects related to primary education in Latin America, the mutual appreciation of cultural values in the East and the West, and you are lending your collaboration to the organization of Catholic education in Africa. Your current Congress addresses a very broad topic: "the nature and role of the Catholic school and its presence in the realities of the modern world." In doing so, you are fulfilling one of the important points of your statutes, namely, "the study of the principles that underlie Christian instruction and education of youth, as well as the problems that their application poses" (art. 4, a). Pedagogical problems and those of the school in general have acquired a very pronounced significance in recent years: problems related to the considerable increase in student numbers, the extension of schooling, which responds to the needs of modern science and industry for qualified personnel, as well as more delicate problems resulting from the rapid expansion of the means of culture and its very content. It is here that the opportunity for an in-depth investigation into the situation of the Catholic school in the modern world and how it adapts to the accelerated pace of its evolution becomes more apparent. Furthermore, the political climate cannot fail to greatly in-

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fluence the directions to be taken: the conflict of ideas and political systems, the formation of nations into opposing blocs, the appeal of underdeveloped regions, and the common use of new sources of energy. The correct solution to these formidable questions can only come from an elite with sound ideas and a generous heart, which will know how to consider them with all the technical competence required, but also with the intuition of the essential imperatives of human conscience. The Catholic school aims to present its students with all their responsibilities, and thereby contributes to upholding in the world the fundamental principles of a harmonious balance between individuals and between nations. In order that it may not fail in its mission, it is important that all its leaders keep before their eyes the recommendations of Our Most Holy Father.

[*Latin ed. p. 699*]

Acta Pii PP. XII 699, referring to his predecessor, Pope Pius XI, in his Encyclical "Divini Illius Magistri."

1. For a school to be Christian, it is not enough to offer a weekly religion class, nor to impose certain practices of piety; rather, it is necessary that Christian teachers communicate to their students, along with the development of the intellect and character, the riches of their own deep spiritual life. For this reason, it is important that the external organization of the school, its discipline, its curriculum, constitute a framework adapted to its essential function and permeated, even in its seemingly most humble and material details, with a genuine spiritual sense. Do we believe that it is indifferent to adopt a particular agenda, a certain selection of subjects, a specific teaching method, or a particular system of discipline? Legal requirements or expediency have often led to regrettable omissions in this area, and have to a large extent compromised the effectiveness of religious education itself. Therefore, We believe that you will perform a very useful service by making it possible for Christian teachers to compare methods and results obtained in other countries. They will thus avoid the cost of unnecessary or harmful experiments, and will more surely eliminate from their own methods all elements that betray influences foreign to true Christian inspiration.

However, the effectiveness of an educational system ultimately depends on its complete fidelity to the primary goal it sets for itself. The Christian school will justify its existence to the extent that its teachers, whether clerics or laypersons, religious or secular, succeed in forming solid Christians. Therefore, let their zeal be tirelessly applied to associating their students ever more closely with the life of the Church, to making them participate in its liturgy and sacraments, and then to initiating them, according to the capacities of their age, in the apostolate among their companions, in their families, and in their environment; let them also accustom them to see the vast missionary field that actually opens before them, at the very doors of the school or college. Let them reveal to them the apostolic possibilities

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that are offered to their generosity, in the priestly and religious vocation, or among the many varied forms of lay action. Students of a Catholic institution should never conceive of their future career as a mere social function, necessary indeed for themselves and for their fellow men, but without any immediate connection with their condition as baptized. Rather, they should always conceive of it as the exercise of a responsibility in the work.

[*Latin ed. p. 700*]

Acts of the Apostolic See - Official Commentary 700 for the salvation of the world, by which, seriously engaging as Christians in the temporal realm, they realize their highest spiritual destiny. It would be wrong to think that, for this reason, the Christian school holds in lower esteem or relegates to a secondary position the tasks specifically related to schooling. On the contrary, the intellectual objectives, the precise aim of education, receive from its spiritual orientation a firmer meaning, greater certainty, and increased strength. Therefore, when pagan students or those belonging to other religions attend Catholic institutions, they receive a culture that yields in nothing to that which they would have received elsewhere. It is not even rare that Catholic institutions enjoy, in non-Christian circles, a reputation, due above all to the quality of their studies and the eminent services they render to the national community. Unfortunately, despite its evident merits, the Catholic school does not always find, from public authorities, the support that it would be entitled to receive. We have already mentioned this problem in Our address of November 10, 1957, to the International Congress of European Private Schools. 2 We can hope that the movement that encourages nations to unite in larger entities will incite those in power to overcome, in this matter, harmful oppositions to those who create them. We remain with you, dear sons, to wish you to pursue with courage and perseverance the tasks that you have set for yourselves. You can, to stimulate your zeal, repeat the exclamation of Saint Paul, proud of the charge that God had entrusted to him, to proclaim the Mystery of Christ: "This Christ we preach, warning every man and instructing every man in all wisdom, that we may present every man perfect in Christ!" 3 Such is the magnificent goal of your labor and that of all Christian teachers: to announce the Lord to those who do not know Him, to make perfect those who know Him. May the Holy Spirit enlighten and guide your steps! We implore this earnestly, and at the same time that We invoke His graces upon yourselves and all your collaborators, We grant you, as a pledge, Our paternal Apostolic Blessing. 3 Cf. A. A. S., vol. XXXIX, p. 1024. Discorsi e Radiomessaggi, vol. XIX, p. 589. Col. 1, 28.

[*Latin ed. p. 701*]

Acta PP. XII 701. NUNTIUS RADIOPHONICUS CHRISTIFIDELIBUS GERMANIAE, OB ((KATHOLIKENTAG)) BEROLINENSI IN URBE

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COADUNATIS.

"Venerabiles Fratres! Filii et filiae carissimi Germaniae Catholicae! Secundum, post finem belli, locum Berolini electum estis, carissimi filii et filiae, ut conventum habueritis, ubi consueviter statum vitae catholicae in patriam vestram inspicatis et examinatis. Nunc congregati estis ad finem octogesimum Katholikentag vestrum, et libenter desiderium Nostrum, per Venerabilem et carissimum Fratrem Nostrum, Pastorem Dioecesis Berolinensis, ad vos loquendi et benedictionem impetrandi, cum finis est conventus vestri.

Berolinum est signum populi disjecti. Sed in his diebus, beatum est vobis sentire fidem vestram, unitatem in veritatibus sublimioribus et certissimis, vos conjungere supra omnes terminos divisionis. Haec vincula unitatis manent, etiam si corporaliter separati estis. Illi ex vobis qui vitam religiosam in libertate et pace agere possunt, auxilium offerant per orationem et sacrificium illis aliis, qui, propter fidem suam, saepe difficultates insuperabiles affliguntur. Hoc est Communio Sanctorum vera, communitas fidelium, sicut Christiani ab initio Ecclesiae exercebant.

Berolinum est punctum intersectionis duorum mundorum alienorum. Sed etiam contrastum, quod videtur irreconciliabile, in his diebus, per fidem et caritatem vestram, superatum est in ordine superiore. Totus mundus, Occidens et Orientem, est regnum Dei. Christus est Dominus mundi – Ille solus, et nemo alius. Sciebatis vos esse coniuncti cum omnibus in Occidente et Oriente, qui Deum vivum et personalem adorant. In Oriente etiam, praeter communitates fratrum vestrorum, adhuc innumerabiles sunt. Sed non solum..." (The document ends abruptly here.)

[*Latin ed. p. 702*]

Acta Apostolicae Sedis - Commentarium Officiale 702: etiam illis, qui longe a Deo vivunt, qui Deum negant, et qui etiam vos ab Deo et Ecclesia sua separare volunt, vobis magnum offerre oportebat: orationes vestras, expiationes vestras, et sacrificia vestra. Sic conventus vester vera coexistitia in veritate et gratia fuit. Praesidium conventus vestri fuit: "Nostra cura est homo; salus nostra est Dominus." Nostra cura est homo: Hoc loco primum locum tenet verba recognitionis et gratiarum agendarum ad sacerdotes et laicos, quorum devotio ad necessitates corporales et spirituales fidelium et proxime, in omni genere, tendit. In Germania, cui praesertim conventus catholicus vester huius anni adest, sacrificium quod ab sacerdotibus et auxiliis laicis exigitur, amplissime duplicatum et triplicatum est. Nos consolati sumus audire, cum quanta abstinentia et perseverantia ad ministerium suum adhibeantur, et cum quanta fide ad pastores suos aderint. Ad recognitionem nostram et gratias nostras adiunguntur omnes illi qui, in annis recentioribus, auxilio prosequuntur expulsos, dislocatos et redintegratos ex Oriente. Milliones a flumine fugientium ab Oriente ad Occidentem ducti sunt. Campus Friedland factus est centrum et signum saepe tam durae ipso-

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rum fortunae, sed etiam sollicitudinis quae eos circumdat. Si laudanda est res quae a potestate publica, a societatibus liberis et ab homine ad hominem gesta est, ut pro eis ordinata conditio restituatur, sciatis tamen quod centum millia adhuc in castris vitam incertam agunt. Nolite cessare, donec etiam illi tuti erunt. Ad filios et filias ex Oriente migratos vel redintegratos dicimus: vera fides eadem est in Oriente et Occidente. Maneat vobis fidelis, et in hoc sequamini magnam multitudinem sociorum vestrorum, qui hoc exemplo praestiterunt. Nostra cura est homo – iuventus vestra! Cogitamus praesertim de fidelibus patribus et matribus, qui filios suos ad scholas tradere debent, ubi, prout ordinatur, ad infidelitatem doceri debent. Haec schola vobis imposita est. Sed nunc, merito, poteritis intellegere cur Ecclesia usque ad extremum pro iure parentum super filium pugnet, ius quod natura et revelatione perspicue definitum est; et cur Ecclesia, usque ad extremum, pro iure parentum catholicorum pugnet, ut filii eorum solum in scholis catholicis erudiantur.

[*Latin ed. p. 703*]

Let the acts of Pope Pius XII, 703, be consulted, upon which the faith of others is grounded and can flourish. However, the responsibility rests heavily upon the parents, who are in the aforementioned situation, to do everything in their power to prevent or at least mitigate the harmful effects of a school that is without, or even opposed to, God: through the example of their own religious life, which, even in the early years, acts upon the child like a natural force. The good example of the parents is the best nourishment for the religious development of the young person and cannot be replaced by anything else. Furthermore, if participation in religious instruction in the Church encounters too great obstacles, the family must take its place. It will generally be the mother's duty to introduce the child to the doctrines of the Catholic faith. Do not lose heart, Christian fathers and mothers! Remember that, wherever you do your best, divine Providence provides sufficient circumstances and means to preserve for the children the precious gift of their faith. Our concern for mankind: We wish to speak of a fundamental concern for mankind, which encompasses a number of individual concerns for him – the concern that in man, in the Christian, Catholic man, religion and life may become separated. If it has always been a difficult task to form a true Christian from a person, a task that demands the whole person, then the same task is doubly difficult to accomplish under present conditions. The decisive reason for this may lie in the following. We live, as it were, in the age of technology. Now, the astonishing discoveries of the natural sciences, physics, chemistry, astronomy, anthropology, biology, upon which technology builds its progress, contain within them just as many proofs of the Master's hand of the Creator, and as far as the Church is concerned, it can live out its mission under any civilization. However, it remains true that the rapid advances of technol-

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ogy, at least for the moment, can easily blind the eye, so that purely spiritual and supernatural values fade before it. However, the deciding factor is that technological progress leads into another historical process, the sources of which lie elsewhere. What is called the Christian atmosphere, Christian tradition and custom, which once permeated the entire social life, and the...

[*Latin ed. p. 704*]

The Acts of the Apostolic See - Official Commentary: Although the task of becoming a true Christian never becomes easy, it was, until recently, facilitated by a certain atmosphere; however, this atmosphere is now diminishing, and in many places has been almost entirely replaced by a way of thinking and living that is contrary to Christianity. Where this is the case, the Christians of today are in a situation similar to that of the Christians of the first centuries, who were almost overwhelmed by the pagan environment. Indeed, it must be added that it may be even more difficult today to live a Christian life than it was then. And yet, this task must be accomplished. Church history knows of situations, even those with devastating consequences, where Christian existence was confined to liturgical actions within the sacred space, but remained barren in all other respects, because a breach had occurred between religion and life. Do everything in your power to prevent such a situation from arising. The Catholic world of today is rich in religious knowledge. (To this, it must be added: The attacks against God, religion, Christ, and the Church, which are currently being so forcefully propagated in your area, have long been answered, even in a strictly scientific manner.) But is the Catholic world of today equally strong in religious action, in religious heroism? Is it equally rich in Catholics who affirm the faith to the very end, just as the Church teaches, the Church in which Christ lives and acts? "You are the salt of the earth"; through you, the Church should be the life principle of society: through each of you, by thinking and acting as convinced Christians; through all of you united, by striving to ensure that the order of the world, according to God's plan, prevails in the public sphere. The Catholics of Germany have ventured much and achieved much in this direction – to this day. May they remain faithful to their great, demanding past. We summarize the guiding principles of the two Catholic Conventions of Berlin in one sentence: God lives, and although concern for humanity is great, our salvation always remains the Lord. When Moses was sent by God to his people and asked whose name he should invoke, God answered him: "I am the 'I am' ". Say to them: "The 'I am' has sent me to you." 2 This name was of mighty significance: God is, in essence, at all times and beyond all time.

[*Latin ed. p. 705*]

Acts of Pope Pius XII, 705: Eternal, Almighty, and Faithful. With God, word and deed are one. The Almighty God calls each of you by name. He,

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God, respects your human dignity, for He created you in His image. He knows you, your circumstances, your needs, your hopes, and your desires; and especially in your most difficult hours, He is closest to you. In the name of God, We exhort you: seize every opportunity to put the riches of your faith into action. Pray, hold fast to hope, and remain faithful to the Lord and His Church. "The God of all grace... will equip you, strengthen you, make you firm, and establish you." (1 Peter 5:10-11) To Him be the glory and the dominion forever and ever.

We commend you to the love, protection, and intercession of Mary, the "Queen of Martyrs." In a place where, in times of darkness, unjust judgments were frequently carried out, you are planning a sanctuary in honor of the "Regina Martyrum" and in memory of those among your brothers and sisters, both German and non-German, who at that time sealed their defense of the rights of God and of a good conscience with their blood. There are many of them, and some were personally known to Us. But you wish to keep them before your eyes in this time so very attached to material things, as heroic witnesses to the truth that moral values, the rights of God, and true faith are far above all that is merely earthly, and that they demand your unconditional "yes" even to the point of sacrificing your lives. And those among you who themselves are in need and in danger, may draw comfort and strength from their example, so that they may persevere. We invoke the grace and the peace of Jesus Christ upon you, and as a pledge thereof, We impart the Apostolic Blessing to your pastors, to Our venerable brothers, to the representatives of the high state and municipal authorities, to the priests, and to all those engaged in pastoral care with them, to all present, and to the entire Catholic Germany, from the depths of Our heart.

[*Latin ed. p. 706*]

Acta Apostolicae Sedis - Official Commentary 706. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION.

I. OF BELLOHORIZONTINA - OLIVEIRA. DECREE CONCERNING THE ALTERATION OF BOUNDARIES.

For the sake of better serving the spiritual good of the faithful, the Most Reverend Lords, John Rezende Costa, titular Archbishop of Martyropolis and Apostolic Administrator *sede plena* of the archdiocese of Bellohorizontina, and Joseph de Medeiros Leite, Bishop of Oliveira, petitioned the Apostolic See to detach the municipalities commonly known as Itaguara, Piracema, and Desterro de Entre Rios from the archdiocese of Bellohorizontina and to annex them to the diocese of Oliveira.

This Sacred Consistorial Congregation, after receiving the favorable opinion of the Most Reverend Lord, Armando Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the United States of Brazil, having considered that such a change is conducive to the salvation of souls, and by virtue of the special faculties granted to it by the Most

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Holy Pope, Our Lord Pius Divine Providence XII, deemed it fitting to grant this request.

Therefore, with the consent of those who have or are presumed to have an interest, the present Decree, after due consideration, detaches from the archdiocese of Bellohorizontina the entire territory, comprising the municipalities of Itaguara, Piracema, and Desterro de Entre Rios, as they are now defined by civil law, and permanently annexes them to the diocese of Oliveira, together with all their houses, ecclesiastical goods, and pious foundations, thereby altering the boundaries of both the archdiocese of Bellohorizontina and the diocese of Oliveira.

Furthermore, the Sacred Congregation decrees that priests legitimately holding a benefice or ecclesiastical office in the aforementioned territory, and clerics having a legitimate domicile there, shall, as soon as the present Decree has been put into effect, be considered incardinated in the diocese of Oliveira.

[*Latin ed. p. 707*]

The Sacred Congregational Congregation, 707. All acts and individual documents pertaining to the aforementioned territory, from the archives of the Belloborizontina Curia to the archives of the Oliveira Curia, shall be transmitted as soon as possible. To accomplish these matters, the aforementioned Sacred Congregational Congregation appoints the Most Reverend Monsignor Armandus Lombardi, granting him the necessary and appropriate powers, including the authority to delegate to any man established in ecclesiastical dignity, the task of submitting to the Sacred Congregational Congregation, as soon as it is permissible, an authentic copy of the completed act. Regarding these matters, the present Decree shall be valid as if it were issued under the Apostolic seal. Contrary provisions notwithstanding. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 26th day of the month of April, in the year 1958. MARCELLUS Card. MIMMI, Secretary. L. ff. S. Joseph Ferretto, Assistant II.

HISPALENSIS - CORDUBENSIS AND OTHERS: DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Since, through solemn Conventions, begun on the 27th day of the month of August of the year 1961, the Apostolic See and the Spanish Government, among other things, agreed that the boundaries of the present dioceses, so that they would not encompass more civil provinces, would be gradually altered, after mutual consultations; the Most Reverend Monsignor Hildebrandus Antoniutti, titular Archbishop of Synnades in Phrygia and Apostolic Nuncio in Spain, having arranged matters appropriately with the Spanish Government, requested the same Apostolic See to alter the boundaries of certain dioceses.

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Our Most Holy Lord Pope Pius XII, by Divine Providence, having heard the Most Reverend Ordinaries of the places concerned, considering that such an alteration of boundaries would greatly benefit the strength and growth of the Catholic Religion, benignly approved the petitions presented.

[*Latin ed. p. 708*]

Therefore, with the understanding that this action is undertaken with the consent of those who have an interest in the matter, or are presumed to have such an interest, and by the fullness of Apostolic authority, the present Consistorial Decree establishes the following:

1) From the archdiocese of Hispalensis, two parishes: the parish of the Immaculate Conception, commonly known as Fuente Palmera, and the parish of Saint James, commonly known as Puente Genil, both located within the civil province commonly known as Córdoba, and the parishes of the archpresbytery commonly known as Campillos, and the parish commonly known as La Alameda, located within the civil province commonly known as Málaga;

2) From the diocese of Corduba, the archpresbytery commonly known as Castuera, located within the boundaries of the civil province commonly known as Badajoz, and the parish commonly known as Villanueva de Tapia, located within the boundaries of the civil province commonly known as Málaga;

3) From the diocese of Malacitana, the parishes of the archpresbyteries commonly known as Olvera and Grazalema, located in the territory adjacent to the region commonly known as Jerez de la Frontera;

4) From the diocese of Pacensis, the territory of the archpresbytery commonly known as Montânchez, located within the boundaries of the civil province commonly known as Caeeres;

5) From the diocese of Cauriensis-Castris, two parishes commonly known as San Vicente de Alcántara and Puebla de Obando, located within the boundaries of the civil province commonly known as Badajoz.

Having thus modified the boundaries of the aforementioned dioceses, the Same Holiness further decrees:

1) That the parishes of the archpresbyteries commonly known as Olvera and Grazalema, which were detached from the diocese of Malacitana, be added to the archdiocese of Hispalensis;

2) That the parishes of the Immaculate Conception, commonly known as Fuente Palmera, and of Saint James, commonly known as Puente Genil, which were previously subject to the archdiocese of Hispalensis, be added to the diocese of Corduba;

3) That all the parishes of the archpresbytery commonly known as Campillos, and the parish of La Alameda, which were separated from the

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archdiocese of Hispalensis, and the parish of Villanueva de Tapia, which was detached from the diocese of Corduba, be added to the diocese of Malacitana;

4) That the territory of the archpresbytery commonly known as Castuera, which was previously attached to the diocese of Corduba, and the parishes commonly known as San Vicente de Alcántara and Puebla de Obando, which were separated from the diocese of Cauriensis-Castris, be added to the diocese of Pacensis;

5) That all the parishes of the archpresbytery commonly known as Montânchez, which were detached from the diocese of Pacensis, be added to the diocese of Cauriensis-Castris.

Furthermore, the Same Holiness commands that all acts and documents pertaining to the aforementioned parishes, concerning the clergy, the faithful, and temporal goods, be duly observed.

[*Latin ed. p. 709*]

The Sacred Consistorial Congregation, for the benefit of those to whom it pertains, orders that the aforementioned documents be delivered to their respective Episcopal Curias. Concerning the clergy, it is decreed that as soon as the present Decree has been carried into effect, the clergy shall be considered incardinated in the diocese in whose territory they legitimately reside. For all of these matters, the Most Holy Lord, Our Pope, has deigned to appoint the aforementioned Reverend Father Hildebrand Antoniutti for execution, granting him the necessary and appropriate powers, including the authority to delegate to any man established in ecclesiastical dignity, the task of, as soon as possible, submitting to the Sacred Consistorial Congregation an authentic copy of the execution carried out. Concerning these matters, the present Consistorial Decree has been issued, to be considered valid as if it had been issued with the Apostolic Seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 30th of April, 1958. MARCELLUS Card. MIMMI, Secretary. L. S. Iosephus Ferretto, Third Assistant. REGISTRENSIS - CHAPADENSIS DECREE CONCERNING THE CHANGE OF BOUNDARIES. With a view to the greater good of souls, the Most Reverend Lords, Camillus Faresin, titular Bishop of Bubastis and Prelate Nullius of Registro, and Vinibaldus Talleur, titular Bishop of Magydus and Prelate Nullius of Chapada, have requested of the Apostolic See that the territory of the municipalities commonly known as Itiquira and Rondonópolis be detached from the Prelature Nullius of Registro and annexed to the Prelature Nullius of Chapada, so that the ecclesiastical boundaries of the circumscriptions may subsequently coincide with the civil boundaries. The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father Armandi Lombardi, titular Archbishop of Caesarea Philippi and Apostolic

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Nuncio in the United States of Brazil, by special...

[*Latin ed. p. 710*]

The Acts of the Apostolic See – Official Commentary 710. Regarding the faculties granted to it by the Most Holy Pope Pius Divine Providence XI, it was deemed fitting to give assent after due deliberation. Therefore, with the consent of those who are, or are presumed to be, interested in the matter, the territory separated from the Nullius Diocese of Registro, which pertains to the municipalities of Itiquira and Bondonópolis, is permanently attached to the Nullius Diocese of Chapadense, along with all its churches, ecclesiastical goods, and pious foundations, if any, with this change affecting either the boundaries of the Nullius Diocese of Registro or the Nullius Diocese of Chapadense. Furthermore, this Holy Congregation decrees that, as soon as the present decree is put into effect, the priests of that church shall be considered assigned to it, in whose territory they hold a benefice or ecclesiastical office; and the other clerics shall remain incardinated in that church, in whose territory they have a legitimate domicile. All acts and documents pertaining to the aforementioned territories shall be transmitted from the archives of the Curia of Registro to the archives of the Curia of Chapadense as soon as possible. To oversee the execution of these matters, the aforementioned Holy Congregation Consistorial appoints the Most Reverend Monsignor Armando Lombardi, granting him the necessary and appropriate faculties, including the power to delegate to any person holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation to submit to the same Holy Congregation Consistorial, as soon as possible, a certified copy of the executed act. Concerning the matters above, the present decree shall be valid as if it had been issued with the Apostolic seal. Contrary provisions notwithstanding. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 19th of May, 1958. MARCELLUS Card. MIMMI, Secretary L. S. Joseph Ferretto, Assistant IV. DESIGNATION OF THE TRIBUNAL OF FIRST AND SECOND INSTANCE. The Castrensis Vicar of Holland, in accordance with the provisions of the Instruction "Sollemne Semper" issued by the Sacred Congregation Consistorial on April 23, 1951, regarding Vicars Castrensis, for the purpose of hearing cases of subordinates.

[*Latin ed. p. 711*]

The Sacred Consistorial Congregation, in its decree 711, designated that contentious matters, whether pertaining to the military vicariate or involving criminal cases, should, in the first instance, be brought before the metropolitan tribunal of the Ordinary of Castrum; and, in the second instance, before the diocesan tribunal of the Ordinary of Harlem, establishing this designation once and for all. This designation was approved by the Most Holy Lord N. o ster through a rescript of the

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Sacred Consistorial Congregation, dated May 8, 1958.

THE SACRED ROMAN CONGREGATION FOR RITES, CONCERNING THE CANONIZATION OF THE BLESSED JOSEPH MARY THOMAS, CONFESSOR, OF THE ORDER OF REGULAR CLERICS OF THE THEATINES, CARDINAL OF THE HOLY ROMAN CHURCH.

REGARDING THE QUESTION: Whether a commission for the resumption of the cause of canonization of the Blessed Joseph Mary Thomas should be appointed, in this case and for the purpose in question.

The reputation for holiness, the constant and continuous exercise of heroic virtues, the course of life dedicated to the glory of God and the salvation of souls, the great assistance provided to others, enriched by the highest learning, and the abundance of miracles attributed to his intercession, have compared the Venerable Servant of God, Joseph Mary Thomas, of the Order of Regular Clerics of the Theatines, Cardinal of the Holy Roman Church, to the glory of the Blessed. This was solemnly conferred upon him by the Supreme Pontiff, Pope Pius VII, on September 29, 1803, in the Basilica of St. Peter in the Vatican.

The entire island of Sicily, and indeed the entire Theatine family, have rightly and deservedly rejoiced in the glorification of the Blessed, and have chosen him as an intercessor, trusting confidently in his powerful patronage. Many graces, conferred by God the Most High with the help of the Blessed, are reported to have been received, among which some bear the marks of true miracles, which seem to open the way for the canonization of the Blessed Joseph.

[*Latin ed. p. 712*]

Therefore, the Most Reverend and Venerable Lord Ernest, Cardinal Ruffini, Archbishop of Palermo, and other Archbishops and Bishops of Sicily, earnestly implored Our Most Holy Father, Pope Pius XII, that the aforementioned Cause for the Beatification might be resumed before the Congregation of Sacred Rites. Hence, at the Ordinary Meeting of the Congregation of Sacred Rites, held in the Vatican on the eleventh of March of this year, the Reverend Father Julian Adrover, General Postulator of the Order of Regular Clerics of the Theatins, urgently requested that the Cardinal Prefect of the Congregation of Sacred Rites, and Promoter of the same Cause, propose a question for discussion: Whether a Commission should be appointed for the resumption of the aforementioned Cause of Beatification, in the case and for the purpose in question. And the Most Reverend Fathers entrusted with the safeguarding of sacred rites, having heard the votes of the Reverend Prelates Officials, especially the Reverend Father D. Silvius of Rome, General Promoter of the Faith, and having carefully considered all matters, judged it fitting to respond: Affirmative, that is to say: That a Commission should be appointed for the resumption of this Cause, if it pleases the Most Holy [Pope]. Finally, after all these

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matters had been reported to Our Most Holy Father, Pope Pius XII, His Holiness, approving the opinion of the Fathers of the College of Cardinals, deigned graciously to sign with his own hand the Commission for the resumption of the Cause of Beatification of Blessed Joseph Mary Thomas. Given in Rome, on the 24th of May in the year 1958. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop. Seleuc, Secretary.

[*Latin ed. p. 713*]

Year and Volume L, October 1958 (Series II, Volume XXV) - No. 15. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING THE CITY OF VICTORIA (MATAMOROS). CERTAIN TERRITORIES ARE DETACHED FROM THE DIOCESE OF THE CITY OF VICTORIA, AND A NEW DIOCESE IS ESTABLISHED, NAMED (MATAMOROS). PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Our heart is filled with great joy whenever a new diocese is born, for this is a clear sign that the Holy Church, which the Son of God redeemed with the precious shedding of His blood, not only expands its boundaries daily, and brings peoples into the most sweet obedience of Christ, but also flourishes and progresses in holiness. Therefore, when the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus, and also Apostolic Delegate in Mexico, desiring to serve the benefit of the Christian faithful, requested of this Apostolic See that, after a portion was taken from the Diocese of Tamaulipas, a new one might be established there, We, having heard what the venerable Brother Ernest Corripio Ahumada, Bishop of Tamaulipas, or of the City of Victoria, said concerning this matter...

[*Latin ed. p. 714*]

714 Acta Apostolicae Sedis - The Official Commentary indicates that, after careful consideration and prayer, we deem it fitting to grant this request. Therefore, with the consent of those who have some right in this matter, we, by Our supreme and apostolic authority, decree and command the following. From the diocese of the State of Victoria, we separate the following municipalities: Nueva Laredo, Guerrero, Mier, Miguel Alemán, Camargo, Reynosa, Méndez, Matamoros, Valle Hermosa; San Fernando, Cruillas, San Nicolás, and Burgos; with these territories, together with their resources, we establish a new diocese, to be called Matamoros, which will be a suffragan of the metropolitan See of Monterrey, and which will be bordered as follows: to the north, by the United States of America; to the east, by the Gulf of Mexico; to the south, by the diocese of the State of Victoria; and finally, to the west, by the archdiocese of Monterrey. The capital of the diocese will be the city of Matamoros, where the Bishop will have his seat and residence; he will place the chair of his authority in the

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temple dedicated to the Blessed Virgin Mary, Refuge of Sinners. To this temple, as is fitting, we grant the due rights, honors, and privileges, as we do to the Bishop, although we impose upon him certain duties that are appropriate to his office. In the principal temple of the new Church, a College of Canons will be established, according to the norms of other documents to be published; however, for the time being, diocesan consultants may be chosen, who will assist the Bishop with sincere counsel. These consultants will cease from their duties when the Canons are established. Regarding the episcopal household, it will be supported by: the revenues of the Curia, the money offered by the Christians, and a suitable portion of the goods that belong to the Matamoros diocese, according to the division established in Canon 1500 of the Code of Canon Law. At least an elementary seminary must be established, in which boys will be received who aspire to the priesthood, according to the laws of the common law and the prescriptions of the Holy Congregation for Seminaries and Universities. When the young men reach the age at which they must devote themselves to philosophy and sacred theology, the best among them will be sent to Rome, to be received into the Pontifical College of the North American Mission. The governance and administration of the diocese, the election of the Capitular Vicar in the event of a vacancy, and other matters of this kind, shall be regulated according to the norms of the Code of Canon Law. Concerning the clergy, we decree that priests shall be assigned to the diocese in which they hold a benefice or ecclesiastical office; other clerics shall be assigned to the diocese in which they have their legitimate domicile. Finally, the acts and documents pertaining to the newly established diocese should be sent promptly to its Curia, to be carefully preserved in the religious archives. Furthermore, these Our mandates will be carried out by the venerable Father Aloysius Raimondi, of whom We have already spoken, to whom We grant all powers necessary for the completion of this task; he may, however, delegate any suitable man, provided that he is a man of priestly dignity. Once the task is completed, the documents...

[*Latin ed. p. 715*]

The Acts of Pope Pius XII, page 715, are to be written, and their authentic copies are to be promptly sent to the Sacred Congregation of the Consistory. Furthermore, if, at the time these Letters of Ours are brought to a conclusion, another person presides over the same Apostolic Delegation in Mexico, We impose upon him the duty of carrying out Our instructions. We intend that these Letters be effective now and in the future; in such a way that those for whom the matters contained herein are intended will religiously observe what has been decreed through them, and thus will obtain their full effect. Nothing, of any kind, can oppose the efficacy of these Letters, since through these Letters We annul all contrary prescriptions. Therefore, if anyone, endowed with any authority, knowingly or un-

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knowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Moreover, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented in person, as if they were the original. Whoever shall disregard or in any way contravene Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter, on the sixteenth day of the month of February, in the year of Our Lord nineteen hundred and fifty-eight, in the nineteenth year of Our pontificate.

CELSUS Cardinal COSTANTINI, ¿?.

R. E. Cancellarius

MARCELLUS Cardinal MIMMI,

Secretary of the Sacred Congregation of the Consistory.

Hamletus Tondini,

Regent of the Apostolic Chancery.

Francis Hannibal Ferretti,

Protonotary.

Caesar Federici,

Substitute.

In Ap. Cam. tao., vol. LXXXXVII, n. 37.

Protonotary Apostolic.

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis - Official Commentary II CHILAPAN. (ACAPULCO). Certain territories are separated from the Chilapan diocese, which are to be constituted as a new diocese, to be called (ACAPULCO). PIUS, Servant of the Servants of God, for the perpetual remembrance of this matter: In order that the governance of the faithful may be more suitably provided for and their benefit increased, the Roman Pontiffs are accustomed to separate portions from dioceses that extend too widely, when it seems opportune, and to establish new circumscriptions from these. Regarding this matter, the Most Reverend Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the Mexican Prefecture, requested this Holy See to establish a new church within the dismembered territory of the Chilapan diocese. We, concerned for the good of the Christian faithful residing in that ecclesiastical region, gladly assent to these requests. After hearing the counsel of our Venerable Brothers, the Most Reverend Cardinals presiding over the Consistorial Affairs, and the Venerable Brother Alfonso Toriz Cobián, Bishop of Chilapan; with

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their consent, and with those who have some right or believe themselves to have some right in this matter, having carefully considered all things, we, by our apostolic authority, decree and establish the following. We separate from the Chilapan diocese the territory in which are located the municipalities, whose common names are enumerated here, namely: Coahuayutla, La Unión, Petatlán, Tecpán, Atoyac, Benito Juárez, Coyuca de Benítez, Acapulco, San Marcos, Tecoanapa, Ayutla, Florencio Villareal, Cauatepec, Cópala, San Luis Acatlán, Azoyú, Cuajinicuilapa, Igualapa, Ometepec, Tlacoachistlahuaca, and Xochistlahuaca; from this separated territory, we establish a new diocese, to be called Acapulco. The boundaries of this episcopal see, as is evident, will be contained within the boundaries of all of the aforementioned municipalities together, so that to the north it will border the Chilapan and Tacámbaro dioceses; to the east, the left side of the archdiocese of Antequera and the Chilapan diocese; and to the west, finally, the Pacific Ocean. The new Acapulco diocese shall be subordinate as a suffragan to the metropolitan see of Mexico.

[*Latin ed. p. 717*]

The acts of Pope Pius XII, page 717, and his Bishop will be subject to the jurisdiction of the Metropolitan of Mexico; therefore, he will be subject to its laws. The same Bishop will have his seat and residence in the city commonly called Acapulco, which we hereby elevate to the status of a bishopric; and he will also establish a cathedral in the church there, dedicated to the Blessed Virgin Mary under the title of Mother of Sorrows, which we raise to the rank of a cathedral church, to which we grant all the rights and privileges, honors and insignia customary for such cathedral churches. Furthermore, the one who, for the time being, holds the office of pastor will have the rights and duties that are usually associated with the episcopal dignity. In order that nothing may be lacking in the magnificence of the divine worship in the cathedral of Acapulco, we desire that a College of Canons be established as soon as possible, who will assist the Bishop with counsel and work; and we will provide for its establishment through other apostolic letters to be issued by Us; and in the meantime, until such a College can be established, we grant that, according to specific regulations, diocesan consultants be appointed. The episcopal table, which they call the "mensa," will be funded either from the revenues of the Curia, or from offerings of money and goods from the faithful, or finally, from a portion that, according to canon 1500 of the Code of Canon Law, will accrue to the diocese in proportion from the division of the assets of the Chilapa table. Furthermore, since the young men who are called to the priesthood must be cultivated with the greatest care, we desire that the Bishop of Acapulco, as soon as he is able, build at least an elementary seminary, in accordance with the common law and according to the laws established by the Holy Congregation for Seminaries and Universities. He will also select the best

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young men and send them to this city, so that they may be educated in philosophy and theology at the Pontifical Juvenile Plan of Latin America. With regard to the governance and administration of the new diocese, and also with regard to the appointment, when the See is vacant, of a Capitular Vicar, and with regard to the rights and duties of the faithful and the clergy, and other matters of this kind, we order that the same things be observed that are prescribed by the Code of Canon Law. We also decree that, as soon as the diocese of Acapulco is established, the clergy of that See shall be considered to be subject to it, in whose territory they legitimately hold an ecclesiastical benefice or office at that time; and the others shall be assigned to that diocese in whose region they rightfully reside. Furthermore, we command that all documents and records pertaining to the new episcopal See, and to its faithful, clergy, and temporal goods, be diligently sent from the Chilapa Curia to the Acapulco Curia, and carefully preserved in its archives. Finally, for those things which we have prescribed in these Our Letters to be carried out, we choose the venerable Brother Aloysius Raimondi, whom we remember, to whom all powers for carrying out these matters are granted, and to whom any other person may be delegated, provided that they are worthy of ecclesiastical office.

[*Latin ed. p. 718*]

Acts of the Apostolic See - Official Commentary. Those who possess the authority to do so shall, after these things have been accomplished, bear the responsibility of preparing the documents pertaining to the completed division and erection, and of promptly sending to the Sacred Congregation of the Consistory worthy examples of their fidelity. If, at the time when these things are to be done, another presides over the Apostolic Delegation in Mexico, he shall enjoy the same powers and shall bear the same responsibilities. We desire that these documents be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed therein, and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter, on the twenty-ninth day of the month of March, in the year of Our Lord nineteen hundred and fifty-eight, in the

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twentieth year of Our pontificate.

CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Ecclesiastical College.

MARCELLUS Cardinal MIMMI, Secretary of the Sacred Congregation of the Consistory.

Hamletus Tondini, Apostolic Chancellor.

Francis Hannibal Ferretti, Protonotary.

Bernardus De Felicis, Protonotary Apostolic.

[*Latin ed. p. 719*]

From the Acts of Pope Pius XII, page 719, the Apostolic Letter *Beata Maria*, under the title "Auxilium Christianorum," is venerated on the island of Saint George, within the Patriarchate of Venice. The Heavenly Patroness of the same island is proclaimed. Pope Pius XII, for the perpetual memory of this event:

It is testified that a very ancient and highly renowned seat of piety and monastic discipline exists on the island of Venice, which has received the name of Saint George. Indeed, a monastery was founded there towards the end of the tenth century and dedicated to the Blessed Virgin. It is also fitting to recall the Abbot of Saint George, Gerard Sagredo, who, as an apostle of Hungary, diligently spread devotion to Mary; and in the twenty-fifth year following the glorious victory over the Turks at the Echinades Islands, through the intercession of the Blessed Virgin Mary, "Auxilium Christianorum," an image of the same Virgin was placed in the temple of this monastery, which proved to be very pleasing to the faithful. Before this, Our Predecessor, Pope Pius VII, scarcely advanced in the dignity of the Supreme Pontificate, was deeply moved in pious prayers; and that Pontiff, the highest minister of the sacred rites, amidst so many storms of that age, instituted the feast of the Blessed Virgin Mary, to which the title "Auxilium Christianorum" was added. It is also not to be omitted that a confraternity, bearing the same name, dedicated to the Divine Mother, which Our Predecessor, Pope Pius IX, of blessed memory, raised to the rank of archiconfraternity, has contributed not a little to the confirmation of Marian piety and its propagation, and, as we have said, the image was solemnly adorned with a golden diadem in the year 1853. Monks of the Order of Saint Benedict, who had been expelled almost one hundred and fifty years ago, have recently returned to this home of religion and virtue, where new works have also been established, called the "Fondazione Giorgio Cini," for the education of approximately one thousand boys. Due to this happy return and the honor bestowed upon this confraternity with the title of archiconfraternity, prayers were addressed to Us, that We might declare the Blessed Virgin Mary, as "Auxilium Christianorum," the principal Patroness of the island called Saint George, in the temple mentioned above.

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Which...

[*Latin ed. p. 720*]

720 Acta Apostolicae Sedis - Official Commentary: With the approval of Our most beloved son, Angelo Joseph, Cardinal Priest of the Holy Roman Church, Roncalli, Patriarch of Venice, and with a willing spirit, We have decided to grant, as We are bound, a significant increase to the veneration of the Blessed Virgin Mary. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We establish and declare, in perpetuity, the Blessed Virgin Mary, invoked as "Help of Christians," to be the principal celestial Patron of Saint George Major on the Island, within the boundaries of the Diocese of Venice, with all the honors and liturgical privileges that rightfully belong to the principal Patrons of places. Notwithstanding any contrary provisions. We decree, We establish, We determine that these present Letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to interfere with these matters. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the eighteenth day of the month of March, in the year 1958, the twentieth year of Our Pontificate. By special mandate of the Most Holy Cardinal from public affairs of the Church, Gildo Brugnola, the two parish churches of Saint Paulinus, Bishop and Martyr, in the place called "Viareggio" in the Archdiocesan territory of Lugo, are decorated with the title of Minor Basilica. PIUS PP. XII For the perpetual memory of this event. — It is well known that the city of Lugo and the surrounding region are a place of piety and a fertile land of saints, and the citizens of that small city, located within the boundaries of the Archdiocesan territory of Lugo, which is now called "Viareggio" in the Italian language, provide a splendid testimony to this. For it was a humble town of fishermen, but, after the draining of the marshy areas and the planting of trees...

[*Latin ed. p. 721*]

The acts of the Most Holy Fathers, volume XII, page 721, state that the city, having been rebuilt, was made more beautiful and larger, so that, as the number of citizens increased, new sacred buildings, later endowed with parochial rights, were constructed. Among these, the most noteworthy is the newest parochial church, dedicated to Saint Paulinus, the first Bishop of Lugo and Martyr, which clearly testifies to the fervor of the faithful and the dedication of the clergy. Since it was consecrated in the year 1857, it has become larger and more frequented than the city's previous parishes, so

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that a parish of Saint John Bosco was recently separated from its territory. Moreover, whenever the church has suffered damage, especially during the most recent war, it has been rebuilt in a more spacious and beautiful form. From the floor to the ceiling, it has been completely renovated, and its three naves have been richly adorned with marble and mosaics, so that it appears truly magnificent to all who enter. Nor should we overlook the main altar, dedicated to the Divine Patron, which shines with marble and artistic works. The facade, decorated with a portico and a bell tower, provides an example of the beautiful "Romanesque" style, adapted to our times. In the year 1953, in the presence of the Most Reverend Father Eugene, of the Holy Roman Church, Cardinal Tisserant, Bishop of Ostia, Porto, and Santa Rufina, Dean of the College of Cardinals, the church, newly rebuilt, was solemnly opened for worship. Adorned with the relics of the saints, it is much visited by the faithful, who come in large numbers throughout the year to participate in solemn religious ceremonies and the Holy Mass, and especially to pray before the altar of the Blessed Virgin Mary of Lapurdum, the Immaculate. Having considered all of this, the Most Reverend Father Anthony Torrini, Archbishop of Lugo, on behalf of the clergy and the faithful, approached Us with prayers, asking Us to deign to elevate the aforementioned parochial church to the dignity of a Minor Basilica. We, remembering that We Ourselves, at the beginning of Our priesthood, spent several summers in the praised parish of "Viareggio," and wishing to give due recognition to such dedication of the clergy and such piety of the citizens, we readily deemed it appropriate to grant such requests. Therefore, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in perpetuity, We elevate the parochial church, dedicated to God in honor of Saint Paulinus, Bishop and Martyr, and located in the city commonly called "Viareggio," within the boundaries of the Archdiocese of Lugo, to the title and dignity of a Minor Basilica, with all the rights and liturgical privileges that belong to churches with this title.

[*Latin ed. p. 722*]

Acts of the Apostolic See – Official Commentary, section 722, notwithstanding any objections whatsoever. We decree, grant, and declare that these present Letters shall remain firm, valid, and perpetually effective; that they shall produce and obtain their full and complete effects; and that they shall fully support and be applicable to those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything should happen, by anyone, with any authority, knowingly or unknowingly, that attempts to alter them. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the eighteenth day of the month of April, in the year 1967,

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the twentieth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs, to His Eminence, Father, Eugene, S.R.E., Cardinal Tisserant, Bishop of Ostia, Porto, and Saint Rufina, and Dean of the Sacred College, and also Prefect of the Secret Congregation for the Oriental Church and of the Sacred Congregation of Ceremonies, and also Librarian and Archivist of the Holy Roman Church, to whom We send him as Our Legate to celebrate two gatherings, one Marian and the other in Marano, in the town of Lapurdum.

PIUS PP. XII, To the Venerable Brother, greetings and the Apostolic Blessing.

During the past year, We appointed you, with special counsel, to prepare for the celebrations in Lapurdum in the coming jubilee year, namely the one hundredth anniversary, after the Immaculate Mother of God miraculously appeared in the Massabiel cave. Furthermore, in the Apostolic Constitution, issued on the first of November, which begins with the words "In the first complete century," among other things, We announced that two Congresses would be held in the town of Lapurdum next September, one Marian, and the other in Marano, with many distinguished names.

[*Latin ed. p. 723*]

The Acts of Pope Pius XII, page 723, mention two gatherings of theologians from all nations: one in Marianum, and the other in Cento; these are considered the most important events of this jubilee year. Matters of the highest importance will be discussed at both gatherings. The theme of the Mariological Congress is "Mary and the Church," to be examined from every perspective, especially in investigating the role of the Mother of Christ, the Redeemer, both in the acquisition of graces and in their distribution. The theme to be developed at the Marian Congress will be: "That the Kingdom of Christ may come, may the Kingdom of Mary come." Many cardinals, more than one hundred patriarchs, archbishops, and bishops, and other sacred dignitaries will attend these solemn gatherings, as has already been announced, adding greatly to the splendor of the celebrations. We, indeed, desiring to add to this splendor, choose and appoint you, Venerable Brother, adorned with the Roman purple, who shines with such dignity and authority in the Roman Curia, as Our Legate from Our side, so that, representing Our person, you may preside over the sacred gatherings and ceremonies which will be solemnly held near Lapurdum next month. Furthermore, We grant you the faculty, on the appointed day, after the Sacred rite has been performed, in the presence of the faithful, to impart the Apostolic Blessing in Our name and with Our authority, offering to them a plenary indulgence, to be obtained according to the conditions of the Church. We are certain that you, who are so devoted to the Immaculate Mother of God, will magnificently and fruitfully fulfill the honorable task

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entrusted to you, through your talents, your spirit, and your skill in speaking. Finally, as a pledge of heavenly graces and as a sign of Our special affection, We impart to you, Venerable Brother, Bishop of Tarbes and Lapurdum, to your coadjutor, and to your companions in this legation, Our Apostolic Blessing, in the Lord.

Given at Rome, near Saint Peter's, on the day of the month of August, in the year 1854, in the twentieth year of Our pontificate.

PIUS PP. XII.

[*Latin ed. p. 724*]

724 Acta Apostolicae Sedis - Official Commentary to the Reverend Father Lombardy, S.J. As in other circumstances, so now it is pleasing to Us to express Our paternal joy for the abundant fruits of good that you, together with a group of zealous collaborators, priests and laymen, are gathering through the promotion of the "movement for a better world." The diligent effort with which you strive to make the teachings of life emanating from this supreme Chair of truth penetrate into every category of the faithful, and especially among the clergy, is certainly a reason for confidence in the good that you are accomplishing, which, if founded on sacrifice and humble love, will remain solid and lasting. In particular, concerning the courses of instruction that you impart with constant regularity and which are now practiced in various nations at the urging of many most zealous Bishops, We have expressed Ourselves on several occasions in words of praise, having Ourselves observed more than once their effectiveness in improving Christian life in individuals and in the community. In service of this extensive apostolic work, special Centers and National Secretariats have now been established, in buildings that in more than one case were donated to Us directly and which We wished to entrust to your zeal and that of your collaborators. Foremost among these is the International Pius XII Center for a Better World, located at Our summer residence in Castel Gandolfo, which We assigned to your apostolate of spiritual renewal after a personal visit that We made to you. We also know that — to promote with greater freedom and universal edification the work of spiritual reform, which We hoped for in the Radio Message addressed to the people of Rome on February 10, 1952 — you, beloved son, deemed it fitting that the group dedicated to this purpose should not be constituted solely by members of a single religious Institute, even though it is most deserving. Rather, you have sought to obtain from various Bishops and from the Superiors General of various religious Institutes permission for one or another of their priests to participate in your endeavors, so as to form from all of them almost a fervent cenacle, for the benefit of the common good of the Church. And you have succeeded in this through the benevolence of those Superiors, not

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without the repeated encouragement of this very Apostolic See. Therefore, let this small group be blessed, and may it grow.

[*Latin ed. p. 725*]

Acts of Pope Pius XII, 725, Albert, always with the same absolute fidelity to the Vicar of Jesus Christ, and with the same program of instilling in consciences the teachings of profound and general reform. May the Lord grant that in the houses of the Work, the good spirit of charity, piety, and obedience, which has hitherto distinguished your activities, may prevail. As a pledge of the help of God, which has never been lacking to you until now, but of which you are always in particular need – due to the vastness of the undertaking and the poverty of your present means – may the Apostolic Blessing descend upon you and all your collaborators. From the Vatican, August 26, 1958. PIUS PP. XII, To the Most Reverend Father Charles Mary, Titular Archbishop of Santa Maria in Aquiro, of the Roman Rite, Cardinal de la Torre, Archbishop of Quito, whom We appoint as legate to the Eucharistic Congress and to the entire Ecuadorian nation in Guayaquil. PIUS PP. XII, Our Beloved Son. — We have learned with pleasure that, in Guayaquil, in the distinguished metropolitan see of the Ecuadorian Republic, a Eucharistic Congress from the entire nation will be solemnly celebrated next month of September. Indeed, everywhere there are fervent studies and great preparations, especially through the sacred missions and other incentives to piety, so that the minds of the faithful may be effectively stirred up for the solemnities of the Congress. What, indeed, could be more fitting to consider, what more salutary for strengthening the vigor of the Christian faith, than the worship and veneration of the August Sacrament, which is properly called the "mystery of faith"? But Our Savior and Redeemer, veiled in the Eucharistic mysteries, as in every time, so especially in the present difficulties, calls all who are sorrowful and laboring to Him again and again, that they may flee to His heart and the sacred Banquet, and may find the greatest refreshment and consolation; He desires to draw the minds of mortals away from the unrestrained pursuit of worldly things, so that they may be able to share in the infinite treasures of His love. Therefore, We, for whom it is so dear to promote the most holy Eucharist,

[*Latin ed. p. 726*]

726 Acta Apostolicae Sedis - The official commentary: May the honor and esteem be increasingly promoted, and may the good of the faithful be fostered ever more abundantly by this heavenly assistance; we desire, for the approaching celebration, to be present and preside, in some way, through our Legate. Therefore, beloved Son, whom we choose and appoint as our Legate, shining with the splendor of the Roman purple, to preside over the Eucharistic Congress convened from all Ecuadorian nations in Guayaquil, bearing our person, and presiding in our name and with our

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authority. We are certain that you will perform this most noble task with great success and happiness. With this confidence, as a pledge of divine gifts and of our most profound charity, we impart the Apostolic Blessing to you, beloved Son, and to the distinguished Archbishop of Guayaquil, in the Lord. Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of August, in the year 1958, the twentieth year of our pontificate. PIUS PP. XII

ADDRESSES

To those who attended the VII Congress, held in Rome, convened by the "International Society for Blood Transfusion."

The International Congress for the Transfusion of Blood, organized by the International Association of the same name, gives us pleasure to receive you, Gentlemen, and to inform us of your activities. Following your meetings, the VII International Congress of Hematology will be held. We are not unaware of the increasing importance that the problems of blood are taking in contemporary society, nor of the practical significance of the conclusions and resolutions that you will be led to adopt. Therefore, we are pleased to express our esteem to you and to wish you a cordial welcome. Moreover, the gravity of the issues involved particularly attracts our attention; the Church does not remain indifferent, as you know, whenever issues are at stake that involve the individual and social human destiny, temporally and eternally.

September 5, 1958.

[*Latin ed. p. 727*]

Acts of Pope Pius XII, 727: In every instance, whenever it can, through its presence or through a timely intervention, it can accomplish much good or avert much evil. Hematology – the science of blood and its diseases – is of the highest interest to biology, physiology, and medicine. Indeed, blood is, in a certain sense, the medium in which the exchanges of organic life take place; it carries oxygen and the elements that nourish all cells, while simultaneously ensuring the elimination of waste products. For a long time, it was considered intimately connected to life itself, which seemed to flow with it through open wounds. Even today, the expression "to shed one's blood" denotes the sacrifice that a man makes of his life for a cause which he believes worthy of this supreme offering, and which is sometimes identified with the highest ideals that humanity can aspire to. Since the participants of the upcoming Congress of Hematology have requested that We address certain moral questions that arise in the field of blood genetics, We intend now to address the general aspects of these problems and thus prepare the response that We will give them. Therefore, We will here present some biological aspects of blood genetics and the problems that it raises.

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I. SOME MEDICO-BIOLOGICAL ASPECTS OF BLOOD GENETICS.

We have already had the opportunity to speak of the mechanism of heredity in Our Allocution of September 7, 1953, at the first international symposium on medical genetics, and to state then the important principles that applied to the scientific data of genetics in their intersection with moral and religious questions. However, to illuminate Our subsequent discussions, We must mention some recent advances, of which you have kindly informed Us. It is now generally known that the red blood cells possess specific characteristics, and that humanity is divided into four blood groups: (A, B, O, AB). If we call "antigen" the ability to provoke in an organism the formation of substances called "antibodies," which are capable of uniting with the antigen and initially...

[*Latin ed. p. 728*]

728 Acta Apostolicae Sedis - Commentarium Officiale. Concerning agglutination, and the subsequent destruction of red blood cells, the existence of the four blood groups can be explained as follows: Groups A and B each possess a specific antigen, but not the corresponding antibody; while they do possess the antibody of the antigen they do not have. Group AB possesses both antigens, but no antibodies of the system. Group O possesses no antigens, but does possess both antibodies. In recent decades, the discovery of other systems has introduced considerable complexity into the precise determination of human blood types. But what is of greater interest to us is the discovery of the "Rhesus" factor, which helped to clarify the pathogenesis of hemolytic disease of the newborn, the origin of which was previously unknown. A mother possessing "Rh negative" blood will produce antibodies against "Rh positive" red blood cells, and if the child she carries is "Rh positive," she will cause harm to it. Since blood groups are inherited according to the mechanism of Mendelian inheritance, it is evident that in order to have a son who is "Rh positive," the mother must have a husband who is "Rh positive"; if that husband is the son of parents, one of whom is "Rh positive" and the other "Rh negative," he will have a 50% chance of having sons who are "Rh positive"; but if both parents are "Rh positive," all of his sons will also be "Rh positive." When a woman who is "Rh negative" marries a man who is "Rh positive," she finds herself in what is called the "Rh situation," and is potentially in danger of having sick children. Besides the inheritance of disease, one can also consider the inheritance of traits that have positive results. But since medicine is primarily concerned with harmful consequences, it is understandable that the prevalence of these has been emphasized. In reality, there are many examples of families richly endowed, where remarkable physical and mental qualities are transmitted from one generation to the next. Let us also mention a particular case, due to the importance it holds in the Mediterranean regions. This concerns two diseases, which present under two profoundly

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different clinical aspects, but which are characterized by similar alterations in the blood system. The first affects certain areas of the Italian population, the entire Greek population, and all areas of the Mediterranean basin where Phoenician colonization has left its mark. A child is born, apparently normal, but the doctor already recognizes in him the signs of the disease, which will lead to his death, more or less quickly, and usually before the tenth year. His development...

[*Latin ed. p. 729*]

Acta Pontificiae Academiae, Vol. XII, p. 729: "Il était notablement ralenti, son teint pâle; l'abdomen, toujours plus proéminent, dénote un grossissement énorme de la rate, qui l'occupe souvent presque en entier. La thérapeutique la plus attentive ne pourra que prolonger une vie de malaises et de souffrances; malgré de nombreuses transfusions de sang, qui représentent pour les familles une charge très coûteuse, l'issue fatale sera inévitable. Au moment où Cooley et Lée réussissaient à diagnostiquer exactement cette maladie chez des descendants d'Italiens immigrés en Amérique, Rietti, Greppi et Micheli en Italie, décrivaient une maladie apparemment toute différente. Chez des adultes menant une vie relativement normale, se présentaient des symptômes, que l'on interpréta comme une diminution de la durée de vie des globules rouges. Ceux-ci portaient aussi des altérations morphologiques, de caractère congénital, affectant leur forme et leur structure intime, ainsi que l'hémoglobine qu'ils contiennent. Ces formes cliniques de la maladie sont aujourd'hui considérées comme des variétés d'un groupe qu'on appelle « désordre hématologique méditerranéen ». Des chercheurs américains, italiens et grecs ont démontré que les altérations de la maladie grave et mortelle des enfants, telle que Cooley l'avait décrite, ressemblaient à celles de la maladie de Rietti, Greppi et Micheli et des formes qui s'en rapprochent. On en vint alors à la conclusion que les enfants malades avaient été engendrés par deux porteurs du mal hématologique méditerranéen. Ce qu'il faut souligner ici, c'est que des individus, qui se croient parfaitement sains, peuvent par leur union provoquer la tragédie familiale que l'on devine.

LES PROBLÈMES DE LA GÉNÉTIQUE DU SANG: Les situations douloureuses que Nous avons décrites et d'autres analogues que l'on rencontre dans le domaine de la génétique du sang, méritaient un effort particulier pour résoudre des problèmes d'ordre physique et moral, particulièrement graves. Nous en exposerons quelques-uns, d'après les informations que vous Nous avez fournies, ainsi que les remèdes qu'on a tenté d'y apporter, en considérant les implications morales qu'ils comportent. D'une manière générale, il faut souligner d'abord la nécessité de fournir au public les informations indispensables sur le sang et son hérédité, afin de permettre aux individus et aux familles de se mettre en garde contre de terribles accidents. Dans ce [footnote] ACTA, vol. XXV, n.

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15. — 4-10-1958.

[*Latin ed. p. 730*]

Acta Apostolicae Sedis - Commentarium Officiale 730: Cependant, il est possible d'organiser, à la manière de l'"Institut Dight" américain, des services d'information et de consultation, auxquels les fiancés et les époux pourraient recourir en toute confiance pour poser des questions concernant l'hérédité, afin d'assurer plus efficacement le bonheur et la sécurité de leur union. Ces services ne fourniraient pas seulement des informations, mais aideraient également les intéressés à appliquer des remèdes efficaces. Dans un ouvrage qui, selon ce qu'on m'assure, est une référence dans ce domaine, j'ai pu lire que la principale fonction de la consultation est de faire comprendre aux intéressés les trois problèmes de génétique qui se présentent dans leurs familles. Il semble que, dans presque tous les foyers, on rencontre des situations difficiles concernant l'hérédité d'un ou de plusieurs de leurs membres. Il peut même arriver que l'époux et l'épouse s'accusent mutuellement d'une anomalie qui s'est manifestée chez leur enfant. Souvent, le spécialiste consulté peut intervenir avec succès pour atténuer la difficulté. Informés du danger et de son ampleur, les parents prendront alors une décision qui sera "eugénique" ou "dysgénique" à l'égard du caractère héréditaire considéré. S'ils décident de ne plus avoir d'enfants, leur décision est "eugénique", c'est-à-dire qu'ils ne propageront plus le gène défectueux, en engendrant soit des enfants malades, soit des porteurs normaux. Si, comme cela arrive habituellement, les probabilités d'engendrer un enfant porteur de ce défaut sont moindres qu'ils ne le craignaient, il se peut qu'ils décident d'accepter d'autres enfants. Cette décision est "dysgénique", parce qu'ils propageront le gène défectueux au lieu d'arrêter sa diffusion. En définitive, l'effet de la consultation génétique est d'encourager les parents à avoir plus d'enfants qu'ils n'en auraient eu sans elle, puisque les probabilités d'avoir un cas malheureux sont inférieures à ce qu'ils pensaient. Si la consultation peut sembler "dysgénique" à l'égard du gène anormal, il faut considérer que les personnes, suffisamment préoccupées de l'avenir pour demander conseil, ont une haute conception de leurs devoirs de parents; du point de vue moral, il serait souhaitable que ces cas se multiplient. On demande fréquemment à l'"Institut Dight" s'il existe des relations entre la consultation et les devoirs religieux du consultant. En réalité, la consultation génétique fait abstraction des principes religieux. Elle ne répond pas aux parents qui demandent s'ils doivent encore avoir des enfants, et leur abandonne la responsabilité de la décision. L'Institut.

[*Latin ed. p. 731*]

Acta PU Pp. XII 731. Il n'est donc pas question ici d'une clinique destinée à réprimer la fécondité; on n'y fournit pas d'informations sur la manière de "planifier" les familles, car cette question ne relève pas de ses objectifs.

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L'ouvrage, duquel Nous empruntons ces indications, souligne avec force et clarté l'importance du travail qui reste à accomplir dans ce domaine: "La mort, dit-il, est le prix de l'ignorance de la génétique des groupes sanguins." Heureusement, le médecin dispose actuellement de connaissances suffisantes pour aider les hommes à réaliser plus sûrement le désir – si intime et si puissant chez bon nombre d'entre eux – d'avoir une famille heureuse d'enfants en bonne santé! Si le couple est stérile, le médecin tentera de lui assurer la fécondité; il le mettra en garde contre des dangers qu'il ne soupçonne pas; il l'aidera à engendrer des enfants normaux et bien constitués. Mieux informés des problèmes posés par la génétique et de la gravité de certaines maladies héréditaires, les hommes d'aujourd'hui ont, plus qu'autrefois, le devoir de tenir compte de ces acquisitions pour éviter eux-mêmes et éviter à d'autres de nombreuses difficultés physiques et morales. Ils doivent être attentifs à tout ce qui pourrait causer à leur descendance des dommages durables et l'entraîner dans une suite interminable de misères. Rappelons à ce propos que la communauté de sang entre les personnes, soit dans les familles, soit dans les collectivités, impose certains devoirs. Bien que les éléments formels de toute communauté humaine soient d'ordre psychologique et moral, la descendance en forme la base matérielle qu'il faut respecter et ne point endommager. Ce que Nous disons de l'hérédité, pourrait s'appliquer, dans un sens large, aux communautés que constituent les races humaines. Mais le danger vient davantage ici d'une insistance exagérée sur le sens et la valeur du facteur racial. On sait, hélas!, à quels excès peuvent conduire l'orgueil de la race et les haines raciales; l'Église s'y est toujours opposée avec énergie, qu'il s'agisse de tentatives de génocide, ou des pratiques inspirées par ce qu'on appelle le "colour-bar". Elle désapprouve aussi toute expérience de génétique, qui ferait bon marché de la nature spirituelle de l'homme et le traiterait à l'égal de n'importe quel représentant d'une espèce animale. Nous vous souhaitons, Messieurs, de poursuivre avec succès des travaux si utiles à la communauté humaine. Aux enseignements pratiques de ce Congrès s'ajoutera une conscience plus vive de l'aide efficace que vous apportez à tant de malades. Vous puiserez dans cette conviction plus d'ardeur à vous acquitter des tâches quotidiennes et la certitude.

[*Latin ed. p. 732*]

To those who have deserved the esteem and recognition of those who will owe you gratitude for having preserved life and health. As a pledge of the divine favors which We invoke upon you, We grant to yourselves, to your families, and to all those who are dear to you, Our Apostolic Blessing.

To those who attended the VII International Congress of Hematology, held in Romae, to which the Supreme Pontiff responded regarding its aims.

The VII International Congress of Hematology, which gathers more than a thousand specialists from various countries in Romae, has suggested to

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Us, Gentlemen, that We pay you a visit. We are deeply touched by this and cordially welcome you. Your assembly was preceded by the International Congress for the Transfusion of Blood, to which We also had the pleasure of addressing words. A mere glance at the subjects listed in your program is sufficient to show the variety and abundance of problems that are posed today in hematology. We note, among the topics treated in the plenary sessions, questions concerning immunohaematology, hemorrhagic disorders, leukemia, the spleen and the reticuloendothelial system, anemia, and the use of radioactive isotopes in hematology. In addition, there are the presentations and discussions that are the subject of the symposia. You will thus have the opportunity to enrich your scientific knowledge and to better apply this knowledge in daily life, to individuals and families, to whom these acquisitions are ultimately destined. It can be said that the problems of the blood, inherited from previous generations, and of which men of today are becoming aware, sometimes with astonishment and sometimes with fear, have a universal character, which amply justifies your efforts, and which is highlighted, among other things, by the largely international representation of your Congress.

TOWARDS SOLUTIONS

The work that We have already cited in Our previous Allocution concerning genetic counseling (Sheldon C. Reed, Counseling in Medical Genetics) exposes the various ways in which the problem of defective heredity is commonly addressed.

On the 12th day of the month of September, in the year 1958.

[*Latin ed. p. 733*]

Acta Pii PP. XII 733. Secundum quae dixit, ab inventione technicae fecundationis artificialis, semi-adoptio in vasto gradu adhibita est ad procreationem filiorum, cum vir sterilis sit, vel cum coniugiis deprehendatur ut portantes genem recessivum gravem. Si pater adoptivus dubia habeat de legitimatione filii quem uxor sua per hanc methodum concepit, hoc facile remediari potest per adoptionem. Articulus scientificus, anno 1954 editus, sublinet quod coniugi, qui inter se suspicionem sterilitatis habent, tendunt ad id determinare, quis ex illis causa sit, per adulterium voluntarium. Ad praeveniendos experimenta huius generis, clinica fecunditatis magna auxilium esse potest. Alius casus satis typicus est mulieris quae ad consultationem geneticam se obtulit, quia scit se portare morbum hereditarium, et quae, non potens accipere medios anticonceptionales, intendit se sterilizari. Primus casus mentionatus, ut solutionem ad problemam sterilitatis viri, fecundationem artificialem considerat, quae manifeste hominem extra coniugium requirit. Iam antea locutionem nostram ad IV. Congregationem Internationalem Medicorum Catholicorum, die 29

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Septembris 1949, habuimus occasionem ad contra hanc praxim dicendum. In ea, omnino repudiandam fecundum inter non coniugatos, et etiam inter coniuges. Ad hanc questionem iterum revertimini in Nostra locutione ad Congregationem Mondialem Fecunditatis et Sterilitatis, die 19 Maii 1956, iterum omnem speciem fecundationis artificialis repudiandi, quia haec praxis non comprehenditur in iuribus coniugum, et quia contraria est legi naturali et morali catholicae. Quoad fecundationem artificialem inter solteros, iam anno 1949 declaravimus eam violare principium iuris naturalis, quod omnis vita nova solum in matrimonio valido procreari potest. Solutio per adulterium voluntarium se ipsa damnatur, quicquid sit causa biologica, eugenica, vel iuridica, qua ea iustificari conaretur. Nullus coniux sua iura coniugalia ad dispositionem tertiae personae ponere potest, et omnis intentio ad ea renuntiare, sine effectu manet; nec potest ea fundari in axioma iuridico: "volenti non fit iniuria."

[*Latin ed. p. 734*]

Acta Apostolicae Sedis - Official Commentary 734. It is also considered as a solution, sterilization, either of the person or of the act itself. For biological and eugenic reasons, these two methods are now gaining increasing favor and are gradually spreading through the use of new drugs, which are increasingly effective and easier to use. The reaction of certain groups of theologians to this situation is symptomatic and quite alarming. It reveals a deviation in moral judgment, which goes hand in hand with an excessive eagerness to revise, in favor of new techniques, positions commonly held. This attitude stems from a laudable intention, which, in order to help those who are in difficulty, refuses to exclude too quickly new possibilities of solution. But this effort of adaptation is applied here in a misguided way, because certain principles are misunderstood, or they are given a meaning or scope that they cannot have. The Holy See finds itself in a situation similar to that of the Blessed Innocent XI, who, on more than one occasion, was obliged to condemn theses of morality advanced by theologians animated by indiscreet zeal and a lack of foresight.

3. Several times already We have taken a position on the subject of sterilization. We have essentially stated that direct sterilization is not permitted by the right of a person to dispose of their own body, and therefore cannot be considered a valid solution for preventing the transmission of a hereditary disease. "Direct sterilization," We said on October 29, 1951, "that is to say, that which aims, as a means or as an end, to make procreation impossible, is a grave violation of the moral law, and therefore it is illicit. Even the public authority has no right, under any pretext, to allow it, let alone to prescribe or carry it out against innocent people. This principle is already stated in the Encyclical *Casti connubii* of Pope Pius XI on marriage. Therefore, when, about ten years ago, sterilization began to be applied more and more widely, the Holy See felt it necessary to declare expressly and publicly

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that direct sterilization, whether permanent or temporary, of both men and women, is illicit by virtue of natural law, from which the Church herself, as you know, has no power to dispense."

4. By direct sterilization, We mean the action of one who intends, as a goal or as a means, to make procreation impossible.

[*Latin ed. p. 735*]

Acta Pii PP. XII 735, creation; sed nos hunc terminum non ad omnem actionem applicamus, quae in facto procreationem impossibilim facit. Nam homo non semper intentionem habet de eo quod ex actione sua sequitur, etiamsi id praeviderit. Sic, exempli gratia, extirpatio ovarum morborum affectorum necessario consequitur impossibilitatem procreationis; sed haec impossibilitas potest non ut finem, nec ut medium, voluntatem habere. Eadem explicatione in singulis repeti sunt in Nostra allocutione die 8 Octobris 1953 ad Congressum Urologorum. Eadem principia ad casum praesentem applicata, licuit considerationem habere extirpationem glandarum vel organorum sexualium, ad impedimentum transmissionis characterum hereditariorum defectuorum. Permittunt etiam solvendam quaestionem valde disputatam hodie inter medicos et moralistas: Licetne ovulationem impedire per pilulas adhibitas ut remedia reactionibus exaggeratis uteri et corporis, quamquam hoc medicamentum, ovulationem impediente, etiam fecundationem impossibilim faciat? Licet hoc mulieri coniugata, quae, quamquam hac sterilitate temporaria, desiderat cum marito suo consilia habere? Responsum pendet ab intentione personae. Si mulier hoc medicamentum sumit, non ad conceptionem impedendam, sed solum ex consilio medici, ut remedium necessarium propter morbum uteri vel corporis, indirectam sterilitatem provocat, quae licita manet secundum principium generale actionum duplici effectu. Sed directa, et ideo illicita, sterilitas provocatur, cum ovulationem sistitur, ad uterum et corpus ab effectibus gravidae servanda, quae non sustinere possunt. Quidam moralistae contendunt licere medicamenta ad hunc finem sumere, sed hoc errant. Reiciendum est etiam opinionem aliquot medicorum et moralistarum, qui adhibitum permittunt, cum indicatio medica conceptionem nimis proximam indesignandam faciat, vel in aliis casibus similibus, quae hic non possunt commemorari; in his casibus usus medicamenti finem habet conceptionem impedendam, ovulationem impediente; igitur est sterilitas directa. Ad iustificationem, interdum citatur principium morale, rectum in se, sed male interpretatum: "Licet corrigere defectus naturae," dicitur, et cum in praxi, ad utendum hoc principio, sufficit intentionem habere pro- 5 Cf. A. A. 8., vol. XXXXV, pag. 673 segg. Discorsi e Radiomessaggi, vol. XV, pag. 373-379.

[*Latin ed. p. 736*]

Acts of the Apostolic See - Official Commentary 736. With reasonable

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prudence, it is claimed that here, a natural defect is being corrected. If this principle possessed absolute value, eugenics could readily employ the method of contraceptives to halt the transmission of a defective heredity. However, it must still be considered in what manner the natural defect is corrected, and care must be taken not to violate other principles of morality. Subsequently, the use of contraceptives and the Ogino-Knaus method are proposed as means capable of stopping the transmission of a defective heredity. Certain specialists in eugenics, who condemn the absolute use of contraceptives when it is simply a matter of indulging passion, approve of these two systems when there are serious hygienic indications; they consider them a lesser evil than the procreation of defective children. Even if some approve of this position, Christianity has followed, and continues to follow, a different tradition. Our predecessor, Pope Pius XI, expounded this in a solemn manner in his Encyclical *Casti connubii* of December 31, 1930. He characterizes the use of contraceptives as a violation of natural law; an act, to which nature has given the power to generate new life, is deprived of this power by human will: "Every marital act, he wrote, "in which, through the action of men, the act is deprived of its natural power to procreate life, infringes the law of God and nature, and those who commit such an act are stained with a grievous fault." 6 Conversely, the utilization of natural, temporary sterility in the Ogino-Knaus method does not violate the natural order, as opposed to the practice described above, since marital relations correspond to the will of the Creator. When this method is used for serious and proportionate reasons (and eugenic indications can have a serious character), it is morally justified. We have already spoken of this in Our Allocution of October 20, 1951, not to expound the biological or medical point of view, but to allay the anxieties of conscience of many Christians who used it in their married life. Moreover, in his Encyclical of December 31, 1930, Pope Pius XI had already formulated the principle: "Those spouses are not said to act against the order of nature, who rightly and in a natural manner make use of their right, although from natural causes, or from causes of time or of certain defects, new life may not arise from this." 7

6 *Acta Ap. Sedis*, vol. XXII, a. 1930, pp. 559-560.

7 *Acta Ap. Sedis*, vol. XXII, a. 1930, p. 561.

[*Latin ed. p. 737*]

Acta Pii PP. XII 737. Nos avons déclaré dans Notre Allocution de 1951 que les époux, qui exercent leurs droits conjugaux, ont l'obligation positive, en vertu de la loi naturelle propre à leur état, de ne pas exclure la procréation. En effet, le Créateur a voulu que le genre humain se propage précisément par l'exercice naturel de la fonction sexuelle. Mais à cette loi positive, Nous appliquons le principe qui vaut pour toutes les autres : elles n'obligent pas dans la mesure où leur accomplissement comporte des in-

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convénients notables, qui ne sont pas inséparables de la loi elle-même, ni inhérents à son accomplissement, mais viennent d'ailleurs, et que le législateur n'a donc pas eu l'intention d'imposer aux hommes, lorsqu'il a promulgué la loi. Le dernier moyen mentionné plus haut, et sur lequel Nous voulions exprimer Notre avis, était celui de l'adoption. Lorsqu'il faut déconseiller la procréation naturelle, à cause du danger d'une hérédité défectueuse, à des époux qui voudraient quand même avoir un enfant, on leur suggère le système de l'adoption. On constate par ailleurs que ce conseil est en général suivi d'heureux résultats et rend aux parents le bonheur, la paix, la sérénité. Du point de vue religieux et moral, l'adoption ne soulève aucune objection ; c'est une institution reconnue presque dans tous les États civilisés. Si certaines lois contiennent des dispositions inacceptables en morale, cela ne touche pas l'institution elle-même. Du point de vue religieux, il faut demander que les enfants de catholiques soient pris en charge par des parents adoptifs catholiques; la plupart du temps en effet les parents imposeront à leur enfant adoptif leur propre religion.

RÉPONSE AUX QUESTIONS POSÉES. Après avoir discuté les solutions proposées couramment au problème de l'hérédité défectueuse, il Nous reste encore à donner réponse aux questions que vous Nous avez posées. Elles s'inspirent toutes du désir de préciser l'obligation morale découlant des résultats de l'eugénique, que l'on peut considérer comme acquis. Il s'agit, dans les différents cas présentés, de l'obligation générale d'éviter tout danger ou dommage plus ou moins grave, tant pour l'intéressé, que pour son conjoint et ses descendants. Cette obligation est proportionnée à la gravité du dommage possible, à sa probabilité plus ou moins grande, à l'intensité et à la proximité de l'influence pernicieuse exercée, à la gravité des motifs que l'on a de poser des actions.

[*Latin ed. p. 738*]

Acta Apostolicae Sedis - Official Commentary 738, which are dangerous and to permit their harmful consequences. Now, these questions are largely matters of fact, to which only the interested party, the physician, and the consulted specialists can provide answers. From a moral point of view, it can generally be said that one does not have the right to disregard real risks that are known. Based on this fundamental principle, one can answer affirmatively to the first question you posed: Should one generally advise a prenuptial visit, and in particular, a blood test, in Italy and in the Mediterranean basin? This visit is to be advised, and even, if the danger is truly grave, it could be imposed in certain provinces or localities. In Italy, throughout the Mediterranean basin, and in countries that host groups of emigrants from these countries, special consideration must be given to the Mediterranean hematological disorder. The moralist will avoid pronouncing a definitive ”yes” or ”no” in particular cases; only the observation of all factual data allows one to determine whether one is faced

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with a serious obligation. You then ask whether it is permissible to advise against marriage to two betrothed, in whom a blood test has revealed the presence of the Mediterranean ailment? When a person is a carrier of the Mediterranean hematological ailment, one may advise against marriage to them, but not forbid it. Marriage is one of the fundamental rights of the human person, to which one cannot infringe. If it is sometimes difficult to understand the generous viewpoint of the Church, it is because one too easily loses sight of the presupposition that Pius XI expounded in the Encyclical *Casti connubii* on marriage: men are begotten not first and foremost for this earth and for temporal life, but for heaven and eternity. This essential principle seems foreign to the concerns of eugenics. And yet, it is just; it is even the only one that is fully valid. Pius XI also stated, in the same Encyclical, that one does not have the right to prevent someone from marrying or from using a legitimately contracted marriage, even when, despite all efforts, the couple is incapable of having healthy children. In fact, it will often be difficult to reconcile these two points of view, that of eugenics and that of morality. But to guarantee the objectivity of the discussion, it is necessary that each knows the point of view of the other and is familiar with their reasons. The same ideas will be used to answer the third question.

[*Latin ed. p. 739*]

Acts of Pope Pius XII, 739, concerning: If, after marriage, the presence of the Mediterranean hematological malady is discovered in both spouses, is it permissible to advise them against having children? It is permissible to advise them against having children, but it is not permissible to forbid them from doing so. Furthermore, it remains to be seen which method the advisor (whether a physician, hematologist, or moralist) will suggest to them for this purpose. Specialized works refrain from answering this question and leave the entire responsibility to the interested spouses. But the Church cannot be content with this negative attitude; it must take a position. As We have explained, nothing opposes perfect continence, the Ogino-Knaus method, nor the adoption of a child. The following question concerns the validity of a marriage contracted by spouses who are carriers of the Mediterranean hematological malady. If the spouses are unaware of their condition at the time of marriage, can this fact be a reason for the nullity of the marriage? Apart from the case where the absence of any hereditary disease is stipulated as a condition (Canon 1092), neither simple ignorance, nor fraudulent concealment of a hereditary defect, nor even a positive error that would have prevented the marriage if it had been detected, are sufficient to cast doubt on its validity. The object of the marriage contract is too simple and too clear to allege ignorance of it. The bond contracted with a specific person must be considered as willed, because of the sanctity of marriage, the dignity of the spouses, and the security

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of the children engendered, and the contrary must be proven clearly and certainly. A grave error having been the cause of the contract (Canon 1084) is not deniable, but it does not prove the absence of a real will to contract marriage with a specific person. What is decisive in the contract is not what one would have done if one had known such or such a circumstance, but what one wanted and did in reality, because, in fact, one did not know. In the seventh question, you ask if the "Rh situation" can be considered a reason for the nullity of marriage, when it leads to the death of children from the first pregnancy. You assume that the spouses did not intend to undertake to have children who would be victims of premature death due to a hereditary defect. But the mere fact that hereditary defects lead to the death of children does not prove the absence of the will to conclude the marriage. This situation is obviously tragic, but the reasoning is based on a consideration that is not relevant. The object of the matrimonial contract is not the child, but the fulfillment of the natural matrimonial act, or more precisely, the right to perform this act; this right remains entirely.

[*Latin ed. p. 740*]

740 Acta Apostolicae Sedis - The official commentary is independent of the hereditary patrimony of the child conceived, and likewise of its capacity for life. In the case of a couple in a "Rh situation," you inquire whether it is permissible to always advise against procreation, or whether one must wait for the first incident. Specialists in genetics and eugenics are more competent than We are in this area. Indeed, this is a question of fact, which depends on numerous factors, of which you are the competent judges. From a moral point of view, it is sufficient to apply the principles that We have expounded above, with the necessary distinctions. Finally, you ask whether it is permissible to engage in technical propaganda to highlight the dangers inherent in marriage between consanguineous individuals. Without a doubt, it is useful to inform the public of the serious risks that such marriages entail. The gravity of the danger must also be taken into account in judging the moral obligation. With sagacity and perseverance, you strive to explore all possible outcomes in so many difficult situations; you work tirelessly to prevent and heal an infinite number of human sufferings and miseries. Even if clarifications or modifications appear desirable in certain points, this does not diminish the undeniable merit of your work. We gladly encourage it. We highly appreciate the active and serious collaboration that allows various opinions to be expressed freely, but which never stops at negative criticisms. This is the only path open to real progress, both in the acquisition of new theoretical knowledge, and in its clinical application. May you continue your work with courage and with the constant concern to safeguard the highest spiritual values, which alone can worthily crown your efforts. As a pledge of Our benevolence and of divine favors, We grant

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to yourselves and to all those who are dear to you, Our Apostolic Blessing.

[*Latin ed. p. 741*]

Acts of His Holiness, Pope Pius XII, to the participants in the Radio Broadcast concerning those who attended the International Marian Congress, held at Lourdes, on the occasion of the centenary of the Apparition of the Blessed Virgin Mary Immaculate.

Venerable Brothers and beloved sons, pilgrims of Lourdes, who have participated in the City of Mary in the great International Marian Congress, may these mysterious and invisible waves, which carry with them Our voice, bear witness to Our affection and Our interest, rebound from the rocky mass of Massabielle, and return to Us, messengers of enthusiasm and devotion, which vibrate in your prayers and your hymns in honor of the Queen of Heaven and of earth, whom at this moment you acclaim, repeating once more "Ave Maria"! This is the greeting of the angel, which throughout the ages all of humanity constantly offers, like a flower, to the altar of its Sovereign; it is the invocation, as simple as it is profound, which for a hundred years has resounded without interruption on these blessed shores of the Gave, serene and light in the murmur of the fervent soul, painful and supplicating on the burning lips of the sick and the infirm, resolute as a profession of faith in the virile tones of man, solemn and grand in the clamor of the multitude, but always permeated with love for the Immaculate and with a profound filial affection which would find it difficult to express itself more perfectly. And We ourselves, from here, evoke, not without emotion, this blessed hour, in which it was given to Us also, to raise Our eyes to the Lady of the Pyrenees and to whisper to Her "Ave Maria"! Throughout the year, We have followed from Rome, how many bonds united Lourdes as soon as that name began to resound throughout the world, during this present Centenary: through Our words when it was opportune, through Our thoughts at all times, and through the granting of very special graces, manifesting in every possible way Our paternal affection. We have been the witness, in the Eternal City, of the joy and the spiritual consolation of so many of Our sons, whose radiant eyes * On September 17th of the year 1958.

[*Latin ed. p. 742*]

The Acts of the Apostolic See – Official Commentary 742 seemed still to retain the celestial reflection of the miraculous Grotto which they had just visited. But, of all the manifestations of the Centenary, the International Marian Congress, prepared for a long time by renowned theologians, is undoubtedly the most solemn. A large number of Princes of the Church, Archbishops, and Bishops surround Our Legate, and it is by design that We have chosen to be represented by Our Venerable Brother, the Cardinal Dean of the Sacred College, for whom We hold such profound esteem and

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affection; We are pleased that he presides over these grand ceremonies in Our name. With equal generosity, We greet, along with the Bishop of Tarbes and Lourdes and his Coadjutor, all the high religious and civil dignitaries present at the Congress. We also wish to express Our gratitude to the French authorities for the reception full of honor and courtesy reserved for Our eminent Legate, as well as for all the facilities granted this year to the thousands of pilgrims who have come from the most distant regions. Is it not, moreover, one of the glories of France, a land favored by Mary, to possess on its soil such a sanctuary of worldwide renown? Do not doubt, beloved congress participants! It was Mary who, in a critical hour of humanity, wished to remind her straying children of the true meaning of life, by showing her fundamental transcendence and her union with the other life, which alone will give us true and perfect happiness. It was She who deigned to teach them, with the tenderness and pedagogy of a mother, the two great essential means of attaining such a high goal: constant and confident prayer, and the indispensable Christian mortification that supports it. Her supernatural prudence indicated the safe path: the one that passes through the representatives of her Son on earth, the one that passes through the Church. It was She who, concerned for the good of all, launched a great call to the multitudes, so that they might come and drink from these miraculous waters, which heal souls as well as bodies. It was She who, with inexpressible gentleness, wished in a certain way to remain among us to be our perpetual help and our sure refuge, strengthening our faith with new and countless wonders, supporting our hope with her inexhaustible and magnanimous mercy, and kindling the flame of our charity with her celestial beauty, her boundless goodness, and her countless favors. And because it is so today as it was in the past century; because we are sure that her solicitude will never fail us,

[*Latin ed. p. 743*]

Acts of Pope Pius XII, 743, concerning his assistance; because from this blessed Grotto – O, most generous Mother – the torrents of your maternal graces cannot cease to descend upon the earth, any more than water can cease to flow through these valleys, or the sun from spreading warmth and light. We wish to proclaim aloud, at the end of this Congress which, in a sense, crowns this incomparable Centenary, our certainty that the restoration of the reign of Christ through Mary will surely be realized, for it is impossible that such a seed, sown with so much abundance, should not produce the most vigorous fruits. We know very well how the powers of hell strive in every way to ravage the heritage of Mary, stripping youth of its innocence and modesty, undermining the sanctity and unity of marriage, inciting social classes against each other, as if all men were not brothers, oppressing the Church wherever they succeed in infiltrating, and propagating the most radical of materialism. But We also know what thirst for light and

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truth burns within the hearts, what sincere desire to find God animates the souls, even of those who cannot manifest it without risking their possessions and their persons; We know the power of the spiritual forces that surge from all sides, like the announcement of a splendid spring. Have you yourselves not seen men flocking this year to the feet of the Virgin, with the peace and serenity of those who live in a world without problems, and not under the threat of an unprecedented catastrophe? Have you not seen them reaching out to each other, smiling and fraternal, as if they did not belong to peoples who yesterday looked at each other with hatred, entrenched against each other? Have you not beheld them besieging the confessionals, kneeling in endless lines to receive the Manna descended from heaven, praying tirelessly with arms crossed before the Grotto, or singing, when night falls, the praises of Mary in a brilliant procession? Have you not seen them all depart, fervent believers or regenerated sinners, privileged by the grace of Mary, or the sick returning with their ailments, have you not seen them all return to their homes with foreheads radiant with the light of God, animated by the most fervent desire to live a better life, a new life under the azure mantle of She, whose smile they will never forget? At Lourdes, it is said, a window has opened that looks towards heaven. Let us add that if, through this window, we are given the opportunity to enjoy in advance of...

[*Latin ed. p. 744*]

Acta Apostolicae Sedis - Commentarium Officiale 744: The celestial glory, through which also continually descends a torrent of light and graces, revives confidence in the destiny of humanity, which, though undoubtedly anxious for development and progress, desires even more serenity and peace. Brothers and beloved sons! In this solemn hour, implore for the world all those gifts which you deem necessary and opportune, each according to the needs he knows; but above all, ask that hatreds and discord cease, that the insolent voices of greed and pride be silenced, and that the joyful and beneficial sun of the long-desired peace finally shine upon the earth: the peace of Christ, which surpasses all understanding, in the hearts of men, in their social and international relations, a natural consequence of the integral application of the Gospel! Through your prayers, invoke the Kingdom of Christ, to which your most loving Mother invites you by her example, and for which her maternal intercession constantly provides you with all the necessary means: for does She not possess a privileged place because of the role that Providence has willed for her in the life of the Church and of each of its members? Therefore, O most gentle Mother and most powerful Advocate, you have wished to set your delicate foot upon this Pyrenean rock, and to make this unknown valley a vast sanctuary, the vault of which is formed by the clouds of heaven; a sanctuary where your most beloved Son is continually

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honored in the Sacrament of His love, received with fervor in thousands of hearts, which may perhaps still savor the sweetness of reconciliation, and constantly invoked by trembling lips of those who come to confide in Him a sorrow, to which nothing in the world can offer a greater remedy! Let this be your work, O Sovereign of the angels and Queen of peace! Do not let such triumphs be confined within the narrow limits of your sanctuary, but like an irresistible torrent, let them pour forth through the open valleys, reach the peaks and surpass them, so that finally everything may be filled and flooded with the joy and fertility of its living waters, let them spread throughout the entire earth, purifying souls, healing wounds, smoothing difficulties, vivifying all things, so that, through your powerful intercession and your constant help, the Kingdom of Christ may finally be realized: "Regnum veritatis et vitae, regnum sanctitatis et gratiae, regnum iustitiae, amoris et pacis" [Kingdom of truth and life, kingdom of holiness and grace, kingdom of justice, love, and peace]! And may our fervent prayer be joined by that of the little flower which you yourselves have deigned to pluck from the most humble meadow, for...

[*Latin ed. p. 745*]

The acts of Pope Pius XII, flourishing in the garden of heaven, 745, Saint Mary Bernard Soubirous, whose virtues, so amiable and silent, so profound and inconspicuous, could teach so much to our confused and agitated century. May the blessing of the Vicar of Jesus Christ, which He desires to be a pledge of the greatest heavenly graces, descend upon this City of Mary, where one day We had the ineffable happiness of being present; upon the countless pilgrims of this moment and of the entire year; upon the Authorities of all orders who have contributed so effectively to the splendor of the Congress; upon the congress participants in general, and especially upon those who have lent their direct collaboration to the great assembly; upon Our Brothers in the Episcopate, and particularly upon Our beloved Cardinal Legate! To the faithful, granted, concerning the Third Eucharistic Congress, gathered from the entire nation of Guayaquil. * For the third time, in less than a century, most beloved children, congress participants from Guayaquil, the most noble Ecuadorian nation unites itself entirely in a single vibration of faith and devotion, to render publicly and solemnly to God hidden under the sacramental species the tribute of honor and veneration to which He is due; and for the second time, We Ourselves are present among you, thanks to impalpable waves, to give you Our Blessing with the affection of a Father who is pleased to be among his children, and, gathering your sentiments, to exclaim: "Gloria, laus et honor tibi sit, Rex Christe Redemptor" (Lord, in Palms, in process). To You, O Christ the King Redeemer, praise, glory, and honor for the ages of ages! Flying on the wings of imagination, We seem to encompass from above, with a single glance, that privileged nation, partly situated on its plateau,

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crowned by the superb peaks of the Andes, among whose perpetual snows the mouths of the towering Tungurahua and the majestic Sangai emit smoke, and the peaks of the imposing Chimborazo or the historic Pichincha stand out, while on one side it descends in ravines towards the Amazonian basins, rich in greenery and freshness, and on the other it descends towards the shores of the Great Ocean, so imposing and vast, as full of amplitude and beauty. * September 28, 1958. 48 - ACTA, vol. XXV, n. 15. — 4-10-1958.

[*Latin ed. p. 746*]

Acta Apostolicae Sedis - Commentarium Officiale 746. Nuestros ojos se posan, sobre todo, allí donde el mar se une a la tierra para formar uno de los mejores puertos del Pacífico, en la noble Guayaquil, la de las tradiciones caballerescas, situada entre la colina de Santa Ana y el caudaloso Guayas, cuna de las patrias libertades, que hoy, una vez más, parece haber convocado a una asamblea a todos los ecuatorianos, pero esta vez para invitarlos a caer de rodillas ante el soberano Señor Sacramentado y a prometerle firmemente que esta jornada memorable será, para toda la nación, el principio de una nueva época, que debe caracterizarse por la integridad de la vida cristiana, en el sentido más amplio de la palabra. La vida cristiana, como vosotros habéis considerado estos días, es inocencia y candor en la niñez, pureza y moralidad en la juventud, integridad y fidelidad en el matrimonio, unidad y ayuda mutua en la familia, fraternidad y respeto entre los hombres, justicia, caridad y paz en las relaciones sociales. La vida cristiana, como Yo mismo señalé en cierta ocasión, es oración y frecuencia de sacramentos, santificación de las fiestas y moralidad conyugal, cuidado por estudiar y conocer la propia fe y observancia de los principios morales, que deben regir la vida económica y social.

Pero, ¿dónde podrá encontrarse la fuerza suficiente para realizar un ideal tan sublime? Y el Águila de Hipona, con su habitual elocuencia, os responde, señalándoos ese Misterio que tenéis presente: "Manducent ergo qui manducant, et bibant qui bibunt; esuriant et sitiant; vitam manducent, vitam bibant. Illud manducare refici est..." Coman y beban los que ya comen y beben, sin apagar el hambre y la sed. Coman y beban la vida, porque comer de este alimento es fortalecerse. Y si acaso os abruma el temor de perder tal vida ante los ataques del enemigo, oíd al Ángel de las Escuelas, que os asegura que este Sacramento no solo "roborat spiritualem vitam hominis", fortalece la vida espiritual, sino que también "in quantum est quoddam signum passionis Christi, per quam victi sunt daemones, repellit omnem daemonum impugnationem", precisamente porque es símbolo de la Pasión del Señor, de la cual los demonios fueron vencidos, rechaza todos sus ataques.

Pero si en estos momentos, de tan suave intimidad, os preguntaseis en qué deseamos que se conozca especialmente la efectividad de vuestra vida

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cristiana, os responderíamos:

[*Latin ed. p. 747*]

Acta, Pontificii, Pii XII, litterae ad filios carissimos! Primum omnino, custodi virtutes illas, quae semper domum Aequatoriensem et Christianam fecere sanctuarium inviolabilem, ubi eius membri se sanctificant in praestantia officiorum propriorum, sine oblivione quod vitam vestras in perpetuum coniunxistis, quia homo non potest separare quod Deus coniunxit.

Formate parvos vestros, donum praetiosissimum caeleste in familiis, in ambitu pietatis sincerae et vivae, instruentes eos praesertim exemplo, et gaudete si aliquem unum dies Dominus vineae a vobis postulet ad suum ministerium; concedentes vobis distinctionem singularis, ad remediandum necessitatem tam gravem et tam urgentem, quam est defectus Ministrorum Domini, et praecipue in temporibus tam criticis.

Denique, dilatate corda vestra cum ampla generositate, ut in illis contineantur omnes fratres vestri, sine hoc ut odium vos dividat cum exacerbatis factionibus, sine hoc ut illa frigiditas sit, quae ignoscit necessitates eorum qui patiuntur, et sine hoc ut fallaciae superbiae patiantur, quae longe diversas categorias abalienare possunt, cum periculo non parvo ipsius stabilitatis socialis.

Quia, ut Nos vobis dicebam in alio tempore, "experientia docet quod vera vita Christiana est elementum principale ut homines agant sicut conditio eorum requirit, consequantur veram Culturam, et curant, tam familiae quam societati, fundamentum solidum."

Res Publica Aequatoris gloriatur primatum in annalibus Eucaristis Americae ostentare, quia sedes fuit primi congressus celebrati in Novo Mundo, et quia nomen habuit "Terras Sanctissimi Sacramento," cuiem Fratria prima res religiosa erat, cum urbes eius fundabantur.

Et tu, o Guayaquil, tam nobilis quam pulchra, non est verum quod plus habes privilegium Jubilaei perpetui, quod iam anno 1776 obtinuit, quam quod fuisti cuna magni Garcia Moreno, vel possides illustre nomen quod tibi dedit industria et ingenium filiorum tuorum praeclarorum?

Hoc est, filii carissimi, fundamentum principale Spei Nostrae, cum cogitationem vestram ad futurum vestrum dirigimus, et haec est certitudo quam sentimus, cum vobis haec verba dirigimus; quia in natione ubi Sanctissimum Sacramentum Altaris semper benedicitur et laudatur, in populo qui de Eucaristia nutritur, vita Christiana numquam mori potest.

Marc. 10, 9. Cfr. Epistulam ad Archiepiscopum Quitensem, 1 Septembris 1945 - Acta Apostolicae Sedis, a. 37, 1945, p. 231.

[*Latin ed. p. 748*]

Acts of the Apostolic See - Official Commentary 748. Be a guarantee of the realization of these Our paternal aspirations, O Virgin "Dolorosa of the

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College"! To whose tears, as sweet as maternal, we wish to entrust in these historic moments all the needs and all the desires of this beloved Ecuador, in which We, Your Son's Vicar on earth, have placed so many hopes, because We know well the gifts and graces that Providence has placed in its soul; may all those heroes of sanctity, who have flourished in this privileged garden, be so with you, and especially that Lily of Quito, whom We ourselves wished to place upon the altars, so that with her fragrance she might gladden the entire Church. And You, O Lord, in whose presence We have dared to speak only because We know that, although undeservedly, We represent You; You, far from whom "neither the individual, nor the family, nor society, nor the nation can be happy" (Prayer for the Congress); "You, the Anointed King of the Ages – from the sea to the blue mountain range – reign in cities and in fields – Christ the King, with Your scepter of light" (Hymn of the Congress). Ambato has sent its finest flowers; from the parish of Duran, the Eucharistic procession has crossed the river, uniting the two shores in an embrace of love; an entire nation, illustrious for a thousand reasons, has bowed its head, bending its knee to the ground. What do you now expect, most beloved children, congressmen of Guayaquil? The Blessing of the Vicar of Christ on earth; and We, using these hidden means provided by Divine Providence in creation for the good of man, which allow Us to do so as if We were present, We wish to give it to you, with all the solemnity, with all the amplitude, and with all the love of which We are capable. Blessing upon Our most beloved and eminent delegation, which has so worthily represented Us; Blessing upon all Our brothers in the Episcopate, with all their priests and religious, especially those who, with their words, have contributed so much to the preparation of minds; Blessing upon the civil authorities and upon all who have collaborated in the preparation and organization of this great assembly; Blessing upon the faithful present of any race or nationality, upon all beloved Ecuador, upon all Latin America, upon the entire continent, and upon all who in these moments hear Our voice; Blessing upon the entire world, to which We ardently desire peace and tranquility, as a fruit of a Eucharistic life, inspired by the Gospel, and by the immutable and essential principles of the Holy [Church].

[*Latin ed. p. 749*]

The Sacred Consistorial Congregation, 749. ACTA of the HOLY CONGREGATIONS. The SACRED CONSISTORIAL CONGREGATION. PROVISIONS CONCERNING CHURCHES. Our Most Holy Lord Pope Pius XII, by Divine Providence, having successively issued decrees of the Sacred Consistorial Congregation, has now, with paternal care, provided for the following churches with new pastors, namely: on June 18, 1958. — To the titular episcopal Church of Parnassena, the Reverend Father Adulphus a Sesto S. Ioannis, a member of the Order of the Friars Minor Capuchin,

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in the world: Aloysius Bossi, whom He appointed as Coadjutor with the right of succession to His Excellency Paul Joseph Lonati, titular Bishop of Epiphanus and Prelate Nullius of S. Joseph of Grajaú. on July 5. — To the titular episcopal Church of Centenaria, the Reverend Father Paul Joseph Schmitt, rector of the episcopal College of S. Augustine, from the diocese of Metz, whom He appointed as Coadjutor with the right of succession to His Excellency Joseph John Heintz, Bishop of Metz. on July 16. — To the titular episcopal Church of Tenedus, the Reverend Father Peter Lira, canon of the metropolitan Chapter and General Vicar of the archdiocese of Salta, whom He appointed as Auxiliary to His Excellency Robert Tavella, Archbishop of Salta. on July 30. — To the newly erected "nullius" Territorial Prelature of Ayaviri, the Reverend Father Lucian Metzinger, a member of the Congregation of the Sacred Hearts of Jesus and Mary. on August 5. — To the Cathedral Church of Puteola, His Excellency Alphonsus Castaldo, Archbishop of Naples, joining it *in persona* to the archdiocese of Naples. on August 11. — To the Cathedral Church of Aveiro, His Excellency Dominic de Apresentaçâo Fernandes, hitherto titular Bishop of Acalissus.

[*Latin ed. p. 750*]

Acts of the Apostolic See - Official Commentary, 750, August 18. — To the Cathedral Church of Amarillo, the Reverend Father Divine John Morkowsky, formerly titular Bishop of Hieritana. August 23. — To the titular episcopal Church of Olbia, the Reverend Father Divine Elias Vandewalle, Urban Archpriest, archdeacon of the Cathedral Chapter of Versailles, whom he appointed as Auxiliary to the Most Reverend Father Divine Alexander Renard, Bishop of Versailles. August 24. — To the Cathedral Church of Troia, the Reverend Father Divine Anthony Pirotto, from the diocese of Acqui, Urban Archpriest, rector of the Pontifical Regional Seminary of Plaminia "Benedict XV" in the city of Bologna. August 26. — To the Cathedral Church of Saint Louis of Potosí, the Most Reverend Father Divine Aloysius Cabrera Cruz, formerly Bishop of Papantla. August 28. — To the Cathedral Church of Ayacucho, the Most Reverend Father Divine Otoniel Alcedo, formerly titular Bishop of Forma. — To the Cathedral Church of Chachapoyas, the Reverend Father Divine Joseph German Benavides Morriberón, from the clergy of the diocese of Tacna, parish priest of the church of Saint Peter in the city of Tacna. September 1. — To the titular episcopal Church of Etenna, the Reverend Father Divine Henry Mazerat, a member of the parish of Saint Francis Xavier in the city of Paris, whom he appointed as Coadjutor with the right of succession to the Most Reverend Father Divine August Joseph Gaudel, Bishop of Fréjus-Toulon. September 9. — To the Cathedral Church of Carolopolitans, the Reverend Father Divine Paul J. Halliman, from the diocese of Cleveland. September 13. — To the Cathedral Church of Leiria, the Most Reverend Father Divine John Pereira Venancio, formerly

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titular Bishop of Euroea. September 19. — To the Metropolitan Church of Chicago, the Most Reverend Father Divine Albert Gregory Meyer, formerly Archbishop of Milwaukee. September 23. — To the Cathedral Church of Silva Portuensis, the Most Reverend Father Divine Emmanuel Alien, Anthony Pires, formerly titular Bishop.

[*Latin ed. p. 751*]

The Roman Curia Diary, 751. DIARIUM ROMANAE CURIAE. Thursday, September 25, 1958. The Holy Father, Pius XII, received in a solemn Audience His Excellency, Professor Doctor Santiago de Estrada, Extraordinary and Plenipotentiary Ambassador of the Republic of Strasbourg, for the presentation of his Credentials. Saturday, September 27, 1958. The Holy Father, Pius XII, received in a solemn Audience His Excellency, Doctor Fernando Diez de Medina, Extraordinary and Plenipotentiary Ambassador of Bolivia, for the presentation of his Credentials.

SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pius XII, happily reigning, deigned to appoint:

July 30, 1958. The Most Reverend and Reverend Monsignor Angelo Pedroni, Prelate Referendary of the Supreme Tribunal of the Apostolic Signatura.

August 14. The Most Reverend and Reverend Monsignor Ernesto Civardi, Prelate Referendary of the Supreme Tribunal of the Apostolic Signatura.

September 1. The Reverend Father Silvio Gregori, Chaplain of the Pontifical Court, extraordinary.

September 20. His Excellency, Reverend Monsignor Umberto Mozzoni, titular Archbishop of Side, Apostolic Nuncio in Strasbourg.

By Letters from the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

November 18, 1957. His Excellency, Reverend Monsignor Nicola Navarro, titular Archbishop of Carpato.

March 20, 1958. His Excellency, Reverend Monsignor Giuseppe Urtasun, Archbishop of Avignon.

[*Latin ed. p. 752*]

Acta Apostolicae Sedis - Commentarium Officiale 752, Aprilis 30, Iunii 21, Augusti 24, 1958.

His Holiness appointed:

The Most Reverend Monsignor Hayes, Ralph Leo, Bishop of Davenport.

The Most Reverend Monsignor Dal Prà, Giovanni Battista, Bishop of Terni and Narni.

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The Most Reverend Monsignor Giorgi, Emilio, Bishop of Montepulciano.

The Most Reverend Monsignor Bosio, Giovanni Battista, Archbishop of Chieti and Apostolic Administrator *perpetuo* of Vasto.

The Most Reverend Monsignor Lucato, Giovanni, Bishop of Isernia and Venafro.

Apostolic Protonotaries, with the right to participate:

February 15, March 28, April 16, 1958.

Monsignor Jansen, Francesco J., of the diocese of Gary.

Monsignor Dupuis, Alfonso, of the diocese of Timmins.

Monsignor Adamski, Pietro J., of the diocese of Buffalo.

Monsignor Loftus, Eugenio, of the same diocese.

Monsignor McDonald, Giuseppe, of the same diocese.

Monsignor Radziszewski, Francesco, of the same diocese.

Monsignor Brec, Ernesto, of the diocese of Angers.

Monsignor Cronin, Francesco Arturo, of the diocese of St. John in Canada.

June 30, 1958.

Monsignor Aubry, Desiderato, of the diocese of Coutances.

July 1, 1958.

Monsignor Artoni, Igino, of the diocese of Guastalla.

August 11, 1958.

Monsignor Tassi, Vincenzo, of the diocese of Bobbio.

September 3, 1958.

Monsignor Isotti, Carlo, of the diocese of Fano.

Monsignor De Negri, Francesco, of the Archdiocese of Genoa.

Domestic Prelates of His Holiness:

February 23, 1956.

Monsignor Navarro, Giovanni, of the Archdiocese of Morelia.

April 10, 1957.

Monsignor Beaurain, Renato, of the diocese of Soissons.

Monsignor Scaramellini, Luigi, of the same diocese.

March 28, 1958.

Monsignor Audet, Renato, of the diocese of Timmins.

Monsignor Landriault, Giacomo, of the same diocese.

April 2, 1958.

Monsignor Kötzner, Giovanni, of the diocese of Würzburg.

Monsignor Rösser, Ernesto, of the same diocese.

Monsignor Schönauer, Giuseppe, of the same diocese.

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April 22, 1958.

Monsignor Ziegler, Giuseppe, of the same diocese.

April 26, 1958.

Monsignor Deenihan, Giacomo, of the Archdiocese of Los Angeles.

April 30, 1958.

Monsignor Breit, Ermanno Giuseppe, of the diocese of Jefferson City.

Monsignor Flood, Giovanni Patrizio, of the same diocese.

Monsignor Kaiser, Geraldo Giuseppe, of the same diocese.

Monsignor McCartan, Tommaso Giuseppe, of the same diocese.

Monsignor Winkelmann, Giuseppe Enrico, of the same diocese.

[*Latin ed. p. 753*]

Diarium Romanae Curiae 753, 1958.

Most Reverend Mr. Fitzgibon Giacomo, of the diocese of Altoona-Johnstown.

Most Reverend Mr. Griffin Guglielmo M., of the same diocese.

Most Reverend Mr. McNelis Francesco A., of the same diocese.

Most Reverend Mr. Ward Stefano A., of the same diocese.

Most Reverend Mr. Rodríguez Benavente Santos, of the archdiocese of Siviglia.

Most Reverend Mr. Iturralde Echeverría Michele, of the archdiocese of Pamplona.

Most Reverend Mr. McCarthy Giuseppe Raimondo, of the diocese of San Giovanni nel Canada.

Most Reverend Mr. Oram Simone Cirillo, of the same diocese.

Most Reverend Mr. Walker Francesco, of the same diocese.

Most Reverend Mr. Miller Giacomo, of the archdiocese of San Giovanni di Terranova.

Most Reverend Mr. Cech Vincenzo R., of the archdiocese of Nuova York.

Most Reverend Mr. Cardarelli Socrate, of the diocese of Grosseto.

June 3.

Most Reverend Mr. Boutros Marco, of the Patriarchate of Alexandria of the Copts.

June 12.

Most Reverend Mr. Coppens Giuseppe Costante, of the diocese of Gand.

Most Reverend Mr. De Vocht Enrico Alfonso, of the archdiocese of Malines.

Most Reverend Mr. Ryckmans Luigi Gonzaga, of the same archdiocese.

Most Reverend Mr. Brown Giacomo Edoardo, of the diocese of San Giovanni nel Canada.

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Most Reverend Mr. Biermann Ernesto, of the diocese of Lussemburgo.

June 18.

Most Reverend Mr. Angioni Antonio, of the diocese of Ozieri.

June 20.

Most Reverend Mr. Morricone Camillo, of the diocese of Teramo.

June 24.

Most Reverend Mr. Ghiragossian Giacomo, of the diocese of Mush.

June 25.

Most Reverend Mr. Bertolino Angelo, of the diocese of Novara.

June 30.

Most Reverend Mr. Andreoli Gino, of the diocese of Guastalla.

July 1.

Most Reverend Mr. Poirier Giuseppe Nazario, of the diocese of Charlottetown.

Most Reverend Mr. Sullivan Giovanni Ambrogio, of the same diocese.

Most Reverend Mr. Cocco Luigi, of the archdiocese of Gorizia and Gradisca.

Most Reverend Mr. Magrini Angelo, of the same archdiocese.

Most Reverend Mr. Bowes Bernardo M., of the diocese of Clonfert.

July 15.

Most Reverend Mr. dos Santos Pires Alf eo, of the diocese of Guarda.

July 17.

Most Reverend Mr. Guerrini Enrico, of the diocese of Imola.

Most Reverend Mr. Septien Salvatore, of the diocese of Querétaro.

Most Reverend Mr. Roberti Vito, of the archdiocese of Matera.

July 24.

Most Reverend Mr. Vittori Pietro, of the archdiocese of Milano.

July 28.

Most Reverend Mr. Sette Giuseppe, of the diocese of Vicenza.

Most Reverend Mr. Brocchi Adolfo, of the diocese of Veroli-Frosinone.

August 11.

Most Reverend Mr. Carboni Alberto, of the diocese of Fano.

September 3.

Most Reverend Mr. Mariotti Antonio, of the same diocese.

Most Reverend Mr. Micci Costanzo, of the same diocese.

May 2.

[*Latin ed. p. 754*]

754 Acta Apostolicae Sedis - Commentarium Officiale: Secretarii

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supranumerarii Sanctitatis: 18 Ianuarii 1958. Reverendissimus Dominus Franzoni Guido, ex archidioecesi Bononiensi. 2 Aprilis: Reverendissimus Dominus Burk Augusto, ex dioecesi Wirzburgensi. Reverendissimus Dominus Staab Iosephus, ex eadem dioecesi. Reverendissimus Dominus Collins Raimundus M., ex archidioecesi Novae Yorki. Reverendissimus Dominus Farley Leo G., ex eadem archidioecesi. Reverendissimus Dominus Flattery Franciscus I., ex eadem archidioecesi. 10 Maii: Reverendissimus Dominus Adamiak Leo, ex exarchatu apostolico Philadelphiae. Reverendissimus Dominus Ohehansky Stephanus, ex eodem exarchatu. Reverendissimus Dominus Gabro Iaroslaus, ex eodem exarchatu. Reverendissimus Dominus Galletti Ludovicus, ex archidioecesi Bononiensi. Reverendissimus Dominus Mazzoli Aleardus, ex eadem archidioecesi. 28: Reverendissimus Dominus Dufiie Donaldus Churchill, ex dioecesi Sancti Ioannis in Canada. Reverendissimus Dominus Gallagher Iosephus Mattheus, ex eadem dioecesi. 3 Iunii: Reverendissimus Dominus Lieutier Paulus, ex archidioecesi Parisiensi. 18: Reverendissimus Dominus Achen Gustavus, ex dioecesi Luxemburgensi. Reverendissimus Dominus Bernardus Ioannes, ex eadem dioecesi. Reverendissimus Dominus Turpel Alphonsus, ex eadem dioecesi. Reverendissimus Dominus Wampach Camillus, ex eadem dioecesi. 27: Reverendissimus Dominus Bagnoli Leo, ex dioecesi Cesenensi. 1 Iulii: Reverendissimus Dominus Montalvo Gabriel, ex archidioecesi Bogotae. Reverendissimus Dominus Tricarico Albertus, ex dioecesi Gallipoli. Reverendissimus Dominus Laigueglia Iosephus, ex dioecesi Ventimigliae. 4: Reverendissimus Dominus Pesce Bartholomaeus, ex archidioecesi Genuae. Reverendissimus Dominus Tavanti Granitus, ex dioecesi Chiusi. Reverendissimus Dominus Rotunno Nicolaus, ex dioecesi Tricarici. 11: Reverendissimus Dominus Isgro Salvator, ex archidioecesi Oristani. 16: Reverendissimus Dominus Cecchi Ludovicus, ex dioecesi Arezzana. Reverendissimus Dominus Conti Nilo Angelus, ex eadem dioecesi. Reverendissimus Dominus Magnini Antonius, ex eadem dioecesi. Reverendissimus Dominus Scapecchi Angelus, ex eadem dioecesi. 18: Reverendissimus Dominus Garcea Antonius, ex archidioecesi Catanzari. Reverendissimus Dominus Zazzini Vincentius, ex archidioecesi Lanciani. 28: Reverendissimus Dominus Banfi Angelus, ex archidioecesi Mediolanensi. Reverendissimus Dominus Casati Erminius, ex eadem archidioecesi. Reverendissimus Dominus Colombo Marius, ex eadem archidioecesi. Reverendissimus Dominus Giovenzana Arturus, ex eadem archidioecesi. Reverendissimus Dominus Radaelli Laurentius, ex eadem archidioecesi. Reverendissimus Dominus Trezzi Ambrosius, ex eadem archidioecesi. Reverendissimus Dominus Ceirano Ioannes, ex dioecesi Saluzzensi. 2 Augusti: Reverendissimus Dominus Cecinelli Aroldus, ex dioecesi Narnensi. Reverendissimus Dominus Paiella Ginus, ex dioecesi Narnensi. Reverendissimus Dominus Marchetti Antonius, ex dioecesi Terni. 11: Reverendissimus Dominus Ballatore Ludovicus, ex dioecesi

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Fossani.

[*Latin ed. p. 755*]

Diarium Romanae Curiae, 755, August 22, 1958. Monsignor De Girolamo Alfredo, of the diocese of Squillace. 21. Monsignor Lorenzi Adolfo, of the archdiocese of Trento. 29. Monsignor Bittarelli Antonio, of the archdiocese of Camerino. September 3. Monsignor Battistelli Francesco, of the diocese of Fano. Monsignor Paccagnini Alipio, of the diocese of Montalcino. Monsignor Maldaner Bruno, of the archdiocese of Porto Alegre. Monsignor Bonomo Guglielmo, of the archdiocese of San Paolo del Brasile.

Secret Chamberlain, extraordinary, of the Sword and Cape of His Holiness: March 20, 1958. The Count Sassoli de' Bianchi of Bologna, Achille, of the archdiocese.

Chamberlains of honor, in purple attire, of His Holiness: June 22, and July 4, and August 1958. Monsignor Masiello Alfonso, of the abbey "nullius" of Monte Vergine. Monsignor Cuneo Luigi, of the archdiocese of Genoa. Monsignor Proietti Genesio, of the diocese of Terni.

Chamberlain of honor "extra Urbem" of His Holiness: June 24, 1958. Monsignor Gasbarrone Guido, of the diocese of Priverno.

Chamberlain extraordinary, of the Sword and Cape of His Holiness: August 16, 1958. Mr. Moro Visconti Giancarlo (Rome).

HONORS. With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great, civil class: August 7, 1958. To Mr. Moens de Fernig Giorgio (Belgium). September 10. To Mr. Chancel Luigi (France). To Mr. Fourcade Giacomo (France).

The Grand Cross of the Order of the Thorns: July 22, 1958. To Mr. Heymans Paolo, of the archdiocese of Malines. September 10. To Mr. Pflimlin Pietro, Minister of State of the French Republic.

The Commander's Cross with Plaque of the Order of the Thorns: September 10, 1958. To Mr. Orliac Edoardo (France).

The Knighthood of the Order of the Thorns: July 29 and September 5, 1958. To Count Ferretti di Castelferretto Giancarlo (Rome). To Mr. Del Drago Don Alessandro, of the Princes d'Antuni (Rome).

[*Latin ed. p. 756*]

756 Acta Apostolicae Sedis - Official Commentary. The Order of Saint Gregory the Great, Civil Class: May 7, 1958. To Mr. Biagio Pinar y Lopez, of the diocese of Madrid. July 22: To Mr. Raul Aguillar Lacasa (Strasbourg). August 16: To Mr. Antonio Mascólo (Rome). August 18: To Mr. Albino Antinori (Rome). August 24: To Mr. Corrado Colasanti (Rome). To Mr. Paolo Baratgin (France). September 10: To Mr. Pietro Henry (France). To Mr. Giovanni Lecanuet (France). To Mr. Andrea Negre (France). ... The Or-

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der of Saint Gregory the Great, Military Class: September 10, 1958. To General Pietro Agostini (France). The Order of Saint Gregory the Great, Civil Class: July 1, 1958. To Mr. Alfredo Bonsignore, of the diocese of Terracina. To Mr. Carlo da Ponte-Rìbeìro Eiras (Brazil). September 1: The Order of Saint Gregory the Great, Civil Class: September 6, 1957. To Mr. Francesco Vonessen, of the archdiocese of KolÃn. August 16: To Mr. Francesco DeGalen, of the diocese of Münster. October 26: To Mr. Antonio Gierlich, of the archdiocese of KolÃn. January 10, 1958: To Mr. Federico Baur, of the archdiocese of Bamberg. February 15: To Mr. Giovanni B. Radigan, of the diocese of Gary. To Mr. Adolfo Pirrung, of the diocese of Rottemburgo. March 25: To Mr. Paolo Melizan, of the archdiocese of Marseille. April 26: To Mr. Zaccaria E. Malumbres Oteiza, of the same archdiocese. May 5: To Mr. Carlo Sobrini Marin, of the same archdiocese. To Mr. Filippo Heredero Igarza, of the diocese of Madrid. July 12: To Mr. Andrea Uberto Gilson, of the archdiocese of Malines. To Mr. Giuseppe Sullivan, of the archdiocese of Toronto. June 10: To Mr. Vittorio Cambien, of the diocese of Bruges. June 15: To Mr. Raimondo Delhaye, of the archdiocese of Malines. To Mr. Ivo du Monceau de Bergendal, of the same archdiocese. June 30: To Mr. Guido Maffezzoni, of the diocese of Cremona. To Mr. Francesco D'Azambuja, of the archdiocese of Marseille. To Mr. Assad Aboud, of the diocese of Sidon of the Maronites. July 4: To Mr. Guido Maracchi, of the diocese of Trieste. To Mr. Angelo Peri, of the same diocese. July 17: To Mr. Enrico Ricci, of the archdiocese of Milan. July 21: To Mr. Guido Bergamini, of the archdiocese of Bologna. To Mr. Fortunato Pakiam, of the apostolic vicariate of Pnom-Penh.

[*Latin ed. p. 757*]

Diarium Romanae Curiae 757, July 31st.

July 20, 27, 30; August 10, 1958.

To Mr. Giorgio Sirchia, of the diocese of Casale Monferrato.

To Mr. Giovanni Greppi, of the diocese of Novara.

To Mr. Paolo Celis (Belgium).

August:

To Mr. Carlo Everarts de Velp (Belgium).

To Mr. Giovenale Marchisio, of the diocese of Brooklyn.

To Mr. Antonio Rossi, of the archdiocese of Genoa.

To Mr. Roberto Moulinasse, of the archdiocese of Malines.

To Mr. Ernesto Manuelli (Rome).

September:

To Mr. Giovanni Guy Bourrât (France).

To Mr. Luigi Hermet (France).

The Knighthood of the Order of Saint Gregory the Great, civil class:

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1957. To Mr. Gabriele Daty, of the diocese of Soissons.

1958. To Mr. Ivo Lejus, of the archdiocese of Carthage.

To Mr. Giacomo Ferté, of the diocese of Soissons.

May:

To Mr. Carlo Delame, of the archdiocese of Cambrai.

To Mr. Edoardo Francesco Pierins, of the archdiocese of Malines.

To Mr. Giuseppe Chevallier, of the archdiocese of Paris.

21:

To Mr. Pietro Prost, of the same archdiocese.

To Mr. Giacomo Recamier, of the same archdiocese.

To Mr. Enrico Forest, of the archdiocese of Rheims.

To Mr. Roberto Furlong, of the archdiocese of Saint John's of Newfoundland.

To Mr. Edmondo Phelan, of the same archdiocese.

To Mr. Ludovico Grannan Richmond, of the diocese of Saint John's in Canada.

To Mr. Giuseppe Enoil Michaud, of the same diocese.

29:

To Mr. Paolo Ciotta, of the diocese of Agrigento.

June 12th:

To Mr. Circoncisio Maggiacomo, of the suburbicarian diocese of Velletri.

To Mr. Francesco Malbrunot, of the archdiocese of Avignon.

To Mr. Giulio Roussel, of the diocese of Lille.

24:

To Mr. Pietro Liger, of the diocese of Orléans.

To Mr. Adriano Jouanneau, of the archdiocese of Paris.

To Mr. Giuseppe Germinario (Rome).

To Mr. Emanuele Prunet, of the diocese of Montauban.

July 2nd:

To Mr. Casimiro Allodi, of the diocese of Guastalla.

17th:

To Mr. Giovanni Leoni, of the same diocese.

To Mr. Giuseppe Mariani, of the same diocese.

To Mr. Francesco Vaxelaire (Belgium).

August 7th:

To Mr. Cirino Ossino, of the archdiocese of Syracuse.

August 9th:

To Mr. Edoardo Teodoro Aubanel, of the archdiocese of Avignon.

September 10th:

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To Mr. Jean Gastone (France).

April 10th; March 18th; September 10th; December 12th.

[*Latin ed. p. 758*]

Acta Apostolicae Sedis - Official Commentary 758: The Grand Cross of the Order of Saint Sylvester, Pope: April 19, 1958. To Mr. Giuseppe Finat y Escrivá of Rome, of the diocese of Madrid. The Commander's Cross of the Order of Saint Sylvester, Pope: 1958. To Mr. Cornelio Heymans, of the diocese of Bruges. To Mr. Paolo Rome, of the archdiocese of Malines. To Mr. Antonio Beguere (France). September 10. To Mr. Giovanni Senie (France). June 15. The Cross of the Order of Saint Sylvester, Pope: June 20, 22, July 1958. To Mr. Battista Bagno, of the archdiocese of Vercelli. To Mr. Palmiro Foresi, of the diocese of Pistoia. The Commander's Cross of the Order of Saint Sylvester, Pope: 1957. To Mr. Antonio Heinemann, of the archdiocese of Colonia. July 19. To Mr. Francesco Wolters, of the same archdiocese. September 6. October 26. To Mr. Agostino Hoff, of the same archdiocese. February 6, 1958. To Mr. Raimondo Amador, of the archdiocese of Bogota. May 5. To Mr. Cesare Ortiz Echague Rubio, of the diocese of Barcelona. To Mr. Raimondo Ortiz Ferré, of the archdiocese of Tarragona. To Mr. Giuseppe Paz Maroto, of the archdiocese of Valladolid. July 7. To Mr. Giovanni Lillo Orsaes, of the diocese of Madrid. July 12. To Mr. Raimondo Mercier, of the archdiocese of Malines. To Mr. Francesco Tijsmans, of the same archdiocese. To Mr. Raimondo van Swieten, of the same archdiocese. July 28. To Mr. Vincenzo Salgado Blanco, of the diocese of Madrid. To Mr. Vincenzo Foti, of the diocese of Agrigento. July 29. To Mr. Ernesto Coeckelbergh, of the diocese of Tournai. June 3. To Mr. Maurizio Delens, of the archdiocese of Malines. June 15. To Mr. Carlo Mendes De Azevedo, of the patriarchate of Lisbona. To Mr. Francesco Vagnozzi (Rome). June 22. To Mr. Carlo Placidi (Rome). June 21. To Mr. Giovanni Cerutti, of the diocese of Casale Monferrato. To Mr. Luigi Terzaghi, of the archdiocese of Milano. To Mr. Eugenio Sambruna, of the same archdiocese. To Mr. Alessandro de Saint Pierre, of the archdiocese of Firenze. To Mr. Giulio Parri (Rome). June 18. To Mr. Attilio Bocache, of the archdiocese of Lanciano.

[*Latin ed. p. 759*]

Diarium Romanae Curiae 18 » » 31 7 » » 75, July » » » August » » 1958. To Mr. Carlini Giustino, of the same archdiocese. To Mr. Marciani Armando, of the same archdiocese. To Mr. Pace Nicola Tommaso, of the same archdiocese. To Mr. Baronio Alessandro, of the diocese of Biel. To Mr. Jonckheere Paolo (Belgium). To Mr. Thienpont Marcello (Belgium). To Mr. Thiltges Emilio (Belgium). To Mr. Van Hagendoren Paolo (Belgium). 9. To Mr. Cutuli Salvatore, of the archdiocese of Syracuse. To Mr. Minniti Raffaele, of the same archdiocese. To Mr. Serrature Michele, of the same archdiocese. 13. To Mr. Gualandri Giulio (Rome). 22. To Mr. Sorace Giuseppe, of the

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diocese of Castellaneta. To Mr. Toti Mario (Rome). To Mr. Colaceci Fabrizio, of the diocese of Segni. 30. To Mr. Gillard Erasmo, of the archdiocese of Malines. To Mr. Valschaerts Giovanni, of the diocese of Tournai. To Mr. Sergi Mario, of the diocese of Aversa. 6 September. To Mr. Bellia Mario, of the archdiocese of Turin. 9. 10. To Mr. Baylion Fernando (France). To Mr. Bressier Raimondo (France). To Mr. Cazaux Urban (France). To Mr. Dade-Brinjot Renato (France). To Mr. Luhan Giuseppe (France). To Mr. Rouquette Alessandro (France). The Knighthood of the Order of Saint Sylvester: 1957. To Mr. Bless Giacomo, of the archdiocese of KolÃn. To Mr. Christ Pietro, of the same archdiocese. To Mr. Mölbert Giacomo, of the same archdiocese. To Mr. Stoffers Giovanni, of the same archdiocese. To Mr. Leich Bernard, of the same archdiocese. 19 July. To Mr. Lintel Höping Giuseppe, of the diocese of Münster. 2 September. To Mr. Helfrich Enrico, of the archdiocese of KolÃn. 24. 12 December. To Mr. Kiefer Giuseppe, of the same archdiocese. 31 January 1958. To Mr. Berlinger Giorgio, of the archdiocese of Munich and Freising. To Mr. Brannekaemper Teodoro, of the same archdiocese. 29 May. To Mr. Vercraeye Giorgio, of the archdiocese of Malines. To Mr. Audebourg Giorgio, of the archdiocese of Paris. To Mr. Inglese Nicolò, of the diocese of Agrigento. To Mr. Perilli-Fedeli Paolo, of the archdiocese of Modena. To Mr. Caprino Pietro, of the archdiocese of Milan. To Mr. De Angelis Dante, of the suburbicarian diocese of Velletri. To Mr. Meys Marcello, of the archdiocese of Malines. To Mr. Perrin Giacinto, of the archdiocese of Rennes.

[*Latin ed. p. 760*]

760 June 20th, 24 » 27 » » » » » 30 » July 4th » » 16 » 17 » » » » » » » 19 » Acta Apostolicae Sedis - Official Commentary, 1958. To the Reverend Mr. Diotaiuti Francesco, of the archdiocese of Taranto. To the Reverend Mr. Buffet Enrico, of the diocese of Fréjus-Tolone. To the Reverend Mr. Guillemin Giuliano, of the archdiocese of Paris. To the Reverend Mr. Meurier Giulio, of the same archdiocese. To the Reverend Mr. Rossignol Enrico, of the same archdiocese. To the Reverend Mr. Antiliei Eugenio (Rome). To the Reverend Mr. Baldini Simeone (Rome). To the Reverend Mr. Carlini Benedetto (Rome). To the Reverend Mr. Glaentzer Carlo (Rome). To the Reverend Mr. Luciani Giorgio (Rome). To the Reverend Mr. Scaletti Lelio (Rome). To the Reverend Mr. Schwammer Righi Luigi (Rome). To the Reverend Mr. Testini Scipione (Rome). To the Reverend Mr. Malmerendi Giovanni, of the diocese of Cesena. To the Reverend Mr. Raffaelli Giuseppe, of the same diocese. To the Reverend Mr. Sirotti Giuseppe, of the same diocese. To the Reverend Mr. Rossi Enzo (Rome). To the Reverend Mr. Borini Mario, of the diocese of Forlì. To the Reverend Mr. Tassoni Anthony, of the same diocese. To the Reverend Mr. Navarra Gualtiero, of the archdiocese of Bologna. To the Reverend Mr. Rossi Cesare, of the diocese of Lodi. To the Reverend Mr. Cambieri Emilio, of the

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archdiocese of Milan. To the Reverend Mr. Eprisi Luigi, of the same archdiocese. To the Reverend Mr. Panzironi Romano, of the same archdiocese. To the Reverend Mr. Grifone Gabriele, of the suburban diocese of Frascati. 31 » » To the Reverend Mr. Durante Vincenzo, of the diocese of Casale Monferrato. » » » To the Reverend Mr. Brizzolara Luigi, of the diocese of Chiavari. August 7th » To the Reverend Mr. Bultereys Robert (Belgium). » » » To the Reverend Mr. De Mol Francesco (Belgium). » » » To the Reverend Mr. De Roeck Guglielmo (Belgium). » » » To the Reverend Mr. Osselaere Giuseppe (Belgium). 30 » » To the Reverend Mr. Schaubroeck Marcello, of the diocese of Gand. » » » To the Reverend Mr. Speeckaert Giuseppe, of the same diocese. » » » To the Reverend Mr. Defossa Giacomo, of the archdiocese of Malines. » » » To the Reverend Mr. Delaforterie Giuseppe, of the same archdiocese. » » » To the Reverend Mr. Helen Giacomo E., of the same archdiocese. » » » To the Reverend Mr. Van Erps Francesco, of the same archdiocese. » » » To the Reverend Mr. Decker Camillo, of the diocese of Namur. September 6th » To the Reverend Mr. Fino Osvaldo, of the archdiocese of Turin.

[*Latin ed. p. 761*]

Acta Apostolicae Sedis, Commentary, Official, Volume 24, October 1958 (Series II, Volume XXV), No. 16.

The Most Holy Pope Pius XII, on the third day of October, in the year of our Lord 1958, peacefully departed this life in the Republic of Italy, aged 49. – Acta, Volume XXV, No. 16. – 24-10-1958.

[*Latin ed. p. 762*]

Acts of the Apostolic See - Official Commentary 762. HIS HOLINESS POPE PIUS XII, HIS EXTREME ILLNESS, HIS DEATH, THE FUNERAL. His Holiness Pope Pius XII, after having diligently devoted himself to his Apostolic duties and having delivered various discourses to people of every rank in the days preceding, began to suffer gravely on the morning of October 6th in the Gandulphi Pavilion, due to an abnormal circulation of blood in the brain. At ten o'clock, the doctors announced: "His Holiness, at 8:30 this morning, after a peaceful night, while the hiccup that had troubled him for a few days had disappeared, was struck by cerebral circulatory disturbances, the evolution of which is currently being monitored." Signed: Prof. Antonio Gasbarrium, Prof. Riccardo Galeazzi Lisi, Prof. Ferdinando Corelli. His Holiness, as was always his custom, also gave evidence of religious piety: as soon as his mind returned, he spontaneously and devoutly pronounced pious invocations in a clear voice: "Soul of Christ..." and he kissed the image of the Crucifix several times. He received the Sacrament of Extreme Unction as soon as he was able, and he partook of the Holy Eucharist with great fervor of spirit. He also recited certain decades of the Rosary of the Blessed Virgin, with the help of those who were present.

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Meanwhile, prayers to God and to the Blessed Virgin, Mother of God, were being offered throughout the Catholic world for the health of the Supreme Pastor. On the same day, in the afternoon, the health of the Most Blessed Father appeared to be improving, according to the doctors, although they were very cautious in their assessment. This favorable change was confirmed by the doctors' announcement the following day. However, on the following day, October 8th, after a peaceful night, the illness again worsened at 7:30 in the morning, due to a renewed abnormal circulation of blood in the brain of the sick man.

[*Latin ed. p. 763*]

The Most Holy Pope Pius XII is gravely ill. This is the announcement that the physicians issued at 9:30 AM: "His Holiness, after a tranquil night without convulsions, at 7:30 AM, presented a new disturbance of cerebral circulation, analogous to that which arose last Monday. Immediately, the treatments that the grave situation demanded were put into effect. At 9:30 AM, the condition showed a slight improvement. The prognosis remains guarded." Signed: Prof. Antonio Gasbarrini, Prof. Riccardo Galeazzi Lisi, Prof. Ferdinando Corelli, Prof. Ermanno Mingazzini.

At 4:00 PM, another announcement was issued, which is transcribed below: "At 4:00 PM. The condition to which the bulletin of yesterday refers has progressively worsened. The energetic treatments carried out have not produced the hoped-for result. Temperature: 38.2; pressure 140-90; pulse frequent (140); respiration 38. A serious cardiac and pulmonary collapse is developing." Signed: Prof. Antonio Gasbarrini, Prof. Riccardo Galeazzi Lisi, Prof. Ferdinando Corelli, Prof. Ermanno Mingazzini.

His Eminence Cardinal Nicholas Canali, Major Penitentiary, administered the sacramental absolution to the ailing Holy Father. After midnight, His Excellency Dominic Tardini, Pro-Secretary of State, celebrated a "for the sick" Mass in the private chapel of the Blessed Father, near the room where the Pope was nearing death. Present at the Mass were His Excellency Frederick Callori di Vignale, Prefect of the Pontifical Secretariate, and Reverend Marius Nasalli Rocca di Corneliano, the Pope's most intimate chamberlain. His Excellency Dominic Tardini and Reverend Marius Nasalli Rocca alternated in reciting the ritual prayers for the assistance of the dying.

[*Latin ed. p. 764*]

Acts of the Apostolic See - Official Commentary 764. DEATH OF THE SUPREME PONTIFF PIUS XII. AT 3:52 AM ON OCTOBER 9TH, IN THE CASTLE OF GANDULFO, THE HOLY FATHER PEACEFULLY RETURNED TO GOD. Present were: His Excellency, Monsignor Dominic Tardini, Pro-Secretary of State; His Excellency, Monsignor Frederick Oallori di Vignale, Prefect of the Pontifical Secretariate; His Excellency,

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Father Anthony Samorè, Secretary of the Sacred Congregation for Affairs of the Holy See; His Excellencies, Monsignors Charles Grano and Angelus Dell'Acqua, Substitute Secretaries of State; Reverend Father Marius Nasalli Rocca di Corneliano, Intimate Chamberlain of the Pope; His Excellencies, Princes Charles, Mark Anthony, and Julius Pacelli, nephews of the Pope; Count Henry Peter Galeazzi; Reverends Fathers Leiber and Hentrich, of the Society of Jesus. Immediately after the Pope's death, Mass was celebrated in the nearby chapel for the repose of his soul: by His Eminence, Cardinal Emmanuel Tisserant, Dean of the Sacred College; His Excellency, Father Anthony Samorè; His Excellencies, Monsignors Charles Grano and Angelus Dell'Acqua; His Excellency, Monsignor Peter Principi, and others. His Eminence, the Cardinal Vicar of Rome, upon receiving the news of the death of the Supreme Pontiff, immediately issued the following notification to the clergy and the Roman people: "With a deeply moved heart, we address you, beloved faithful of Rome. His Eminence, the Most Reverend Cardinal Dean of the Sacred College, has just informed us of the sad official announcement of the death of the Holy Father, Pius XII, which occurred this morning at 3:52 AM. We adore the will of the Lord and we implore Him that the faithful servant, 'who on earth represented His only-begotten Son, Jesus,' may be admitted into Heaven in the company of the Holy Pontiffs." The august name of Pius XII will pass into history as that of the "Angelic Pastor," who, with an incomparable zeal, wisdom, and fortitude, spent his glorious pontificate in defending the rights and promoting the spiritual interests of the Church, and who, with inexhaustible charity, worked to alleviate the suffering of the people during and after the immense scourge of the last war. Rome, in particular, owes to the "Defender of the City" an imperishable gratitude for the countless proofs of a pastoral solicitude that, in the most tragic days of the war, saved her from ruin, and throughout his pontificate, dedicated tireless care to the Eternal City.

[*Latin ed. p. 765*]

Upon the death of the Supreme Pontiff Pius XII, after 765 days of his episcopate, during which he established numerous churches and chapels and promoted many works for the spiritual benefit of his beloved children, those most near to him. Therefore, we do not doubt that you, faithful of Rome, who in these days of anxiety have demonstrated such devoted filial piety, will generously offer your prayers for the soul of the departed Pontiff, the venerable Bishop of Rome. We therefore urge you to participate in large numbers in the solemn funeral rites, which, according to custom, will be celebrated in the patriarchal Basilica of the Vatican. Furthermore, we order that in all the churches of this beloved City, both of the diocesan clergy and of the regular clergy, or in any manner privileged, all the bells be rung in a mournful manner, from the "Ave Maria" to one hour after midnight

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this Thursday, Friday the 10th, and Saturday the 11th. As soon as the precious mortal remains are transported to the Vatican Basilica, solemn funeral rites will be celebrated in all the aforementioned churches. The diocesan and regular priests are urged to offer the holy Sacrifice in suffrage for the departed Supreme Pontiff, and the communities of both sexes, as well as all the faithful, are invited to commend the blessed soul to God. Finally, we decree that in all Masses and other sacred functions, the collect "Pro Pontifice eligendo" be added until the Apostolic See is filled.

CLEMENTE, Cardinal Vicar.

Carlo Maccari, Secretary.

The Prefect of the Apostolic Ceremonies has also published the following instructions, to signify the external mourning in accordance with his office:

VARIATIONS AND DISPOSITIONS TO BE OBSERVED REGARDING THE CLOTHING OF THE MOST ILLUSTRIOUS AND VENERABLE LORDS CARDINALS DURING THE VACANCY OF THE HOLY SEE.

A distinction is made between the Cardinals created by the pontificates of Pius XI and Pius XII.

Violet undergarment and mozzetta (a type of vestment) of violet cloth, sash of silk with gold tassels, violet collar and stockings. Smooth biretta (a type of skullcap) with a small fringe of lace at the edge and on the sleeves. Violet cloth mantle.

[*Latin ed. p. 766*]

Acts of the Apostolic See - Official Commentary, 766. Red cloth zucchetto and beretta. No change regarding the red or black hat. Black shoes. The Most Eminent members belonging to monastic and mendicant religious orders will not make any change in their vestments. All the Most Eminent Cardinals, during the vacancy of the Holy See, with the Cardinal's attire, except for sacred functions, will proceed only in the mozzetta over the zucchetto. The "Piano" attire does not admit of any variations, not even in the black hat, which, according to the circumstances, will be worn either with the fascia or with the red-and-gold cord. In the general congregations preceding the Conclave, the Most Eminent Cardinals will wear the zucchetto and mozzetta and will carry the beretta. In the chapels, they will wear the violet cloth cape. During the scrutiny of the Conclave, they will wear the zucchetto and mozzetta. The Caudatari chaplains will have the usual peacock-blue soutane with a similar fascia and rochet, when the helmets are worn; in other circumstances, the black soutane and a similar ferraiolone. October 9, 1958. By mandate of the Sacred College: Enrico Dante, Apostolic Proton, Prefect of the Pontifical Ceremonies.

VARIATIONS AND DISPOSITIONS REGARDING THE FORM OF THE PRELATICAL ATTIRE TO BE USED BY BISHOPS AND BY THE PRELATURE IN SACRED FUNCTIONS, DURING THE VACANCY OF

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THE HOLY SEE. Bishops and Prelates, both in the chapels and in other sacred functions, will wear the black soutane without any ornamentation of another color. Black wool fascia with similar tassels. Black wool mantelletta with similar fringes. A plain rochet without lace, with a small fringe at the very end of the sleeves. The stockings will be of black wool, and likewise the collare. There is no variation in the tie of the hat. With the "Piano" attire, they will wear black stockings and a black wool ferraiolone. Enrico Dante, Apostolic Proton, Prefect of the Pontifical Ceremonies.

[*Latin ed. p. 767*]

RECOGNITION AND EXAMINATION OF THE BODY

About the tenth hour of the same day, October 9th, the Cardinal Dean of the Sacred College entered the chamber where the deceased Pope lay, and duly recognized the body. The act of recognition, which the Notary R. C. A. read according to the customary form, is transcribed here:

IN THE NAME OF GOD. AMEN.

RECOGNITION OF THE BODY OF THE HOLY MEMORY OF POPE PIUS XII, FORMERLY EUGENIUS PACELLI.

On the ninth day of the month of October, in the year of Our Lord one thousand nine hundred and fifty-eighth.

When the Most Holy Lord Our Pope Pius XII, as it pleased the Almighty, today at approximately four o'clock in the morning in the Papal Palace, passed away, the Cardinal Em. and Rev. P. Gandulphi, acting as Dean of the Sacred College, while the Cardinal S. R. E. Camerarius is temporarily exercising the office, having been joined by the Illustrious and Reverend Gentlemen Clerks of the Apostolic Chamber, and by the Most Excellent and Reverend Lord Joseph da Costa Nunes, Patriarch Archbishop of Odessa, Vice-Chamberlain of the Holy Roman Church, and also by the Most Excellent and Reverend Lord Alberto di Jorio, General Auditor of the Reverend Apostolic Chamber, presented himself at the place, commonly called the apartment, of the aforementioned Palace, and entered, together with all the aforementioned, into the chamber of the aforementioned Pope, where he found the body of the same, still in its bed, lifeless.

After paying due reverence to him, and offering prayers for the enough repose of his soul, he requested from the Most Excellent and Reverend Lord Frederick Callori di Vignale, Prefect of the aforementioned Chamber, to be given the pectoral ring of the aforementioned Pope, which the aforementioned Prefect, having taken the aforementioned ring from a certain purse, handed over to the aforementioned Em. and Rev. Cardinal Dean, who received it in order to present it at the first forthcoming Congregation

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of the Em. and Rev. Lords Cardinals of the Holy Roman Church, and to speak about it to the aforementioned.

[*Latin ed. p. 768*]

768 Acta Apostolicae Sedis - The official and revised record noted that Mr. Frederick Callori di Vignale was present "in forma" (in the manner of) etc. The act was carried out in the aforementioned chamber, in the presence of the undersigned witnesses: His Eminence Eugenius, Bishop of Ostia and Velletri, and of the Basilica of Saint Rufina, and Cardinal Tisserant; Frederick Callori di Vignale, Prefect of the Secret Archives; Marius Nasalli Rocca di Corneliano, Intimate Chamberlain of His Holiness; José da Costa Nunes, Patriarch Archbishop of Odessa; A. Di Jorio, General Auditor of the Roman Curia; Joseph Rossi, Prelate of the Roman Curia; Julius Barbetta, Prelate of the Roman Curia; Peter Ercole, Prelate of the Roman Curia; Frederick Sargolini, Prelate of the Roman Curia; His Eminence Didacus Venini, Archbishop of Aden; Henry Dante, Prefect of Apostolic Ceremonies; Peter Canisius van Lierde, Sacristan and General Vicar to the Holy Father; Quirinus Pagaiiuzzi, William Felici, Notary of the Secret Archives, Secretary of the Office of the Prefect of the Secret Archives, and Chancellor of the Roman Curia.

In the afternoon, at the sixth hour, the body of the Blessed Father was carried in a solemn and pious procession from the chamber to the hall of the same Palace, commonly called "salone dello svizzero," in the Castel Gandolfo, where the Most Reverend Fathers, Bishops, and Prelates of the Palace and the Curia, as well as the Legates of foreign States, were present, and venerated it with the greatest piety.

Among the dignitaries and nobles who were present in the hall to pay their respects to the body of the deceased Pontiff, the following eminent men should be mentioned: Caietanus Azzarini, President of the Italian Council for the Interpretation of Laws; Caesar Merzagora, President of the Senate of the Italian Republic; Ioannes Leone, President of the Chamber of Deputies of the same Republic; several Italian Ministers; and Urbanus Cioccetti, Governor of the City of Rome.

During the remainder of the afternoon and the morning hours of the following day, many faithful also flocked to the aforementioned hall, offering prayers for the repose of the beloved Father.

[*Latin ed. p. 769*]

The conveyance of the body of His Holiness Pope Pius XII to the City of Rome, 769. In the General Congregation of Cardinals, held on the ninth of October, presided over by His Eminence Cardinal Eugène Tisserant, Dean of the Sacred College, His Eminence Cardinal Benedict Aloisi Masella, Bishop of the suburbicarian diocese of Praenestinus, was elected to the office of Chamberlain of the Holy Roman Church, which was then vacant.

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The same Fathers also elected His Excellency Monsignor Albert di Jorio as Secretary of the Congregation. His Eminence the Chamberlain, in the afternoon, accompanied by the Reverend Monsignors of the Chamberlain's Office and Monsignor William Pelici, Notary of the same Office, took possession of the Papal apartments in the Gandulphi Palace.

THE CONVEYANCE OF THE BODY TO THE CITY OF ROME, TO THE VATICAN BASILICA. On the tenth of October, at half-past two in the afternoon, the body of Pope Pius XII, already clothed in pontifical vestments of red color, with the pallium, the fanon, and the golden mitre, was transported to the City of Rome, in a hearse adorned with statues of angels and with the triple diadem of the Supreme Pontificate, and also adorned with a red cloth with golden fringes, in order that it might be exposed in the Vatican Basilica, accompanied by His Eminences the Cardinals of the Sacred College, the Dean and the Chamberlain of the Holy Roman Church, the Most Reverend Prelates of the Lateran Palace and the Curia, relatives of the deceased Pope, and other dignitaries; throughout the entire journey, a multitude of faithful gathered, piously venerating the remains of the Blessed Father. Upon entering the City, the funeral procession proceeded to the Patriarchal Archbasilica of the Lateran, the principal church. In the square of Saint John, a large and sorrowful crowd of citizens gathered. Before the atrium of the temple stood the highest authorities of the Italian Republic and the rulers of the City of Rome. At the doors stood the Chapter of the Lateran, with many Most Reverend Archbishops and Bishops, together with the clergy, wearing the cassock and black cassula, along with the officials of the Tribunal of the Vicariate of the City and the students of the Pontifical Seminary of Rome. The body of the Pope, lifted from the hearse, was placed in the center of the temple on a funeral catafalque, while the musicians sang "Subvenite Sancti Dei" and "Libera me, Domine," and the Reverend Monsignor Aloysius Traglia, in charge of the sacred affairs in the City, administered absolution. After these ceremonies, which were performed in the Archbasilica, the mother and head of all the churches of the City and the world, the procession, more like a triumph than a funeral, proceeded through the center of the City to the Vatican Basilica, with a very large gathering of the most sorrowful citizens, who lamented the loss of their Father and Defender of the City.

[*Latin ed. p. 770*]

The Acts of the Apostolic See record that, amidst the chanting of psalms and prayers, the body of the Supreme Pontiff was carried, while the sacred air resonated with funeral music, and flowers were continuously scattered from the windows and platforms. Preceding the bier were students from seminaries and ecclesiastical colleges, adorned in academic robes, the clergy of both orders, the Reverend Parish Priests with the Most Reverend Bishops and Prelates, including His Excellency, Monsignor Aloysius

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Traglia, administering affairs in the city, dressed in black rain attire, his head covered with a white mitre. Immediately following the bier were: His Excellency, Monsignor Frederick Callori di Vignale, Prefect of the Private Secretariat; His Excellency, Monsignor Angelus Dell'Acqua, Substitute of the Secretariat of State; His Excellency, Monsignor Didacus Venini, Secret Almoner; His Excellency, Monsignor Peter Canisius van Lierde, Prefect of the Apostolic Chamber; His Excellency, Monsignor Primus Principi, Secretary for the Sacred Council for the Preservation of the Fabric of St. Peter's and for the Administration of the Governorate of Vatican City; and also, certain members of the Pontiff's family. Following them were officials of the Italian Republic, led by His Excellency, Monsignor Amintore Fanfani, President of the Supreme Council of Public Administration; and also, His Excellency, Monsignor Bartholomew Migone, the Envoy of the Italian Nation to the Apostolic See. Subsequently, automobiles proceeded, in which were seated the nieces and nephews of the deceased Pontiff. Accompanying the Most Blessed Father was the Most Reverend Monsignor Urban Cioccetti, Governor of the City of Rome, together with municipal officials and servants carrying the banner of the city. In the final stretch of the journey, numerous Italian military units, both cavalry and infantry, from the city's garrison, formed a long line, paying military honors to the deceased Pontiff. In St. Peter's Square, the Swiss Guards, advancing in formation, followed the bier to the Vatican Basilica, before the atrium of which a gathering had assembled, including the Most Reverend Cardinal Archpriest of that Basilica. There, among the distinguished men of the Pontiff's family, were present: Prince Joseph Aspren Colonna, Attendant at the Papal Throne; Marquis John B. Sacchetti, First Master of Ceremonies; Marquis James Serlupi Crescenzi, Prefect of the Stables; Prince Leo Massimo, Prefect of the Palace; Prince Aloysius Massimo Lancellotti, Bearer of the Golden Rose; and also, the Papal Guards, both those of the inner guard and those of honor, with their swords and halberds. At the direction of the First Master of Ceremonies, the body of Pius XII was carried into St. Peter's Basilica, where the Eminent Cardinals present in the Curia were: Tisserant, Pizzardo, Aloys Masella, Tedeschini, Mimmi, Fumasoni Biondi, Agagianian, Arteaga y Betancourt, Rulfini, Cicognani, Valeri, Ciriaci, Lercaro, Canali, Ottaviani.

[*Latin ed. p. 771*]

The burial and deposition of the Supreme Pontiff, Pius XII, took place. Present were: His Excellency, Monsignor Dominic Tardini, Secretary of the Congregation for Affairs of the Holy See; all the envoys of foreign nations; His Excellency, Monsignor Anthony Saniore, Secretary of the Congregation for Affairs of the Holy See; His Excellency, Monsignor Charles Grano, Substitute of the Secretariat of State; His Excellency, Monsignor Joseph da Costa Nunes, Vice-Chamberlain of the Holy Roman Church; His Excel-

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lency, Monsignor Albert di Iorio, Auditor of the Roman Congregation, and Salvator Natucci, Treasurer of the Roman Congregation. His Excellency, Monsignor Benjamin Nardone, Dean of the Vatican Chapter, wearing a black cassock, received the body of the Blessed Father, which, having been placed upon a high funeral bier, was located before the Confession of St. Peter, in the center of the Basilica. To this same body, after the singing of the psalm *Miserere* and the antiphon *Subvenite*, the third absolution was imparted by His Excellency, Monsignor Robert Ronca, Archbishop *in titulo* of Naupactus, Canon of the Vatican. For three successive days, a great and, indeed, unbelievable throng of the faithful gathered, who devoutly viewed the remains of the Pontiff, and who showed their piety towards the Father and longed-for Pastor. On the eleventh day of October, the funeral ceremonies, customarily lasting for nine continuous days, to aid the soul of the Pontiff, began in the Vatican Basilica. With the Reverend Chapter present, the solemn Mass was celebrated by His Excellency, Monsignor Peter Canisius van Lierde, Bishop *in titulo* of Porphyreon, and Eminence, the Cardinal Archpriest Vicar of the Vatican Basilica.

THE BURIAL AND DEPOSITION IN THE CRYPT OF THE PATRIARCHAL BASILICA OF THE VATICAN.

On the thirteenth day of October, on Tuesday, at the fourth hour after midday, the burial and the solemn deposition of the body of the Supreme Pontiff in the crypt of the Patriarchal Basilica of the Vatican began. The same body, having already been removed through closed doors from the funeral bier upon which it had lain for three days, was placed upon a litter before the Confession of St. Peter, where the Protectors of the Sacred Relics of the Pontiff vigilantly stood guard. Then, while the musicians sang the psalm *Miserere*, the body was carried from the seats before the altar of the Cathedra, preceded by the clergy and the Vatican Chapter, with His Excellency, Monsignor Peter Canisius van Lierde, Bishop *in titulo* of Porphyreon, and Eminence, the Cardinal Archpriest Vicar of the Vatican Basilica, who was wearing a black cassock and had placed a white mitre upon his head.

[*Latin ed. p. 772*]

772 Acta Apostolicae Sedis - Official Commentary. The Most Reverend Cardinals who were present at the funeral rites occupied individual seats. These included: Eugenius Tisserant, Dean of the Sacred College; the Most Reverend Aloysius Masella, Chamberlain of the Holy Roman Church; and Frederick Tedeschini, Archpriest of the Patriarchal Basilica of the Vatican. The other Cardinals present in the Curia are listed here: Pizzardo, Mimmi, Fumasoni Biondi, Fossati, Agagianian, Gilroy, Spellman, Arteaga y Betancourt, Bufimi, Cicognani, Roncalli, Valeri, Ciriaci, McIntyre, Lercaro, Léger, Wendel, Canali, Ottaviani. Also present were officials and administrators of the Secretariat of State, among whom were the Most

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Reverend Dominic Tardini, the Most Reverend Anthony Samoré, and the Most Reverend Charles Grano and Angelus Dell'Acqua. On the right side of the altar sat the relatives of the deceased Pontiff. Ambassadors of various nations to the Apostolic See, numerous Archbishops and Bishops, Prelates of the Roman College and from other colleges, the College of Parish Priests of the City, together with the Most Reverend Aloysius Traglia and Hector Cunial, who held sacred offices in the City, as well as administrators of the Italian Republic and the Government of the Roman City, and Roman Patricians and nobles, each in their designated places. As the body of the Pontiff was reverently lowered into the area prepared for the funeral, the Reverend Nicholas Metta, Chancellor of the Vatican Chapter, began to read the prayers for the burial. IN THE NAME OF THE LORD. AMEN. DURING THE VACANCY OF THE HOLY SEE. The death, deposition, and entombment of the blessed memory of Pope Pius XII. For the Reverend Chapter of the Most Holy Patriarchal Basilica of the City, of the Prince of the Apostles. On the tenth day, Tuesday, of the month of October, in the year of the Lord's Redemption one thousand nine hundred and eighty-five. The Supreme Pontiff, Pius XII, formerly Eugenius Pacelli, having throughout his pontificate presented outstanding achievements in defending the Catholic cause during difficult times for the Church, was seized by a serious illness and, on the tenth day of the month of October, on Friday, in the year of the Lord 1958, at three o'clock in the morning, with fifty-two minutes, peacefully fell asleep in the Lord at the Gandulphi residence, having reached the age of eighty.

[*Latin ed. p. 773*]

The burial and deposition of the Supreme Pontiff Pius XII took place on the seventy-third day of the seventh month, on the seventh day, having completed the nineteenth year of his pontificate. He was born in Rome, on the second day of the month of March, in the year 1876. After completing his studies in Rome at the "Visconti" Lyceum and at the esteemed Capranica College, he was ordained to the priesthood in 1899. Subsequently, having attained the highest degrees of Doctor and imbued with distinguished learning, he diligently devoted himself to the Office of the Secretariat of State for many years. Appointed titular Archbishop of Sardes by Pope Benedict XV on the tenth day of the month of May in the year 1917 in Rome, he was sent as Apostolic Nuncio to Germany, first to the city of Munich, and then to Berlin. Under Pope Pius XI, on the tenth day of the sixth month of December in the year 1929, he was proclaimed Cardinal with the title of Saints John and Paul. The following year, he accepted the office and duties of Cardinal Secretary of State of the same Pontiff. At the beginning of the year 1939, on the tenth day of the month of February, upon the death of the most holy Pius XI, Eugenio Pacelli was elected to the Supreme Pontificate on the second day of the same month by the votes of the Cardinals, and

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on the same day, according to the ancient custom, he was proclaimed to the City and the World from the high external platform of the Basilica of the Vatican. A few hours after his death, the sacred body of this illustrious Pontiff was duly examined by the Most Reverend Cardinal Tisserant of the Holy Roman Church, Dean of the Sacred College, and was transferred to the chamber commonly known as the "Sala degli Svizzeri," not having been previously dismembered or embalmed, but only having had a certain chemical substance applied to delay the decomposition of the same body. Numerous Cardinals of the Holy Roman Church, the President and leading figures of the present Italian Republic, Archbishops, Bishops, Senators, and many prominent figures among the clergy and of every order came to venerate the sacred body of the deceased Pontiff, which was exposed in the Gandolfo Palace. On the following day, on Thursday the first, at the second hour after noon, the body itself, clothed in sacred vestments according to custom, and sprinkled with holy water by the Most Reverend Peter Canisius van Lierde, titular Bishop of Porphyreon, was placed in a suitable ark and transported from the Gandolfo Palace to Rome. Received with due ceremony in the Patriarchal Basilica of the Lateran, the body of the deceased Pontiff underwent the ritual observances of the Venerable Chapter of the Lateran.

[*Latin ed. p. 774*]

The Acts of the Apostolic See – Official Commentary – record that, with prayers, and with the attendance of the entire clergy and the people, a solemn procession was held to Vatican Hill. When the sacred body arrived at the gates of the Vatican Basilica, it was received with due reverence by His Eminence Frederick, Cardinal Tedeschimini, Archpriest of the Sacred Roman Church, together with the entire assembly of Canons and clergy of the same Vatican Basilica, and was sprinkled with holy water by the Dean of the Canons of the Vatican Chapter, the Most Reverend Dominic Nardone. Then, the sacred remains, brought into the Temple and reverently placed upon the catafalque, were given absolution according to the rite by the Most Reverend Robert Ronca, Archbishop titular of Naupactus, Canon of the Vatican, in the presence of many Cardinals. Finally, the sacred body of the deceased Pontiff was carried by pallbearers, without any pomp, before the altar of the Confession of the Prince of the Apostles, and placed upon the high and ornamented catafalque, for public veneration, with torches lit here and there, and guards from the Swiss Guard standing watch. In the following days, a vast multitude of people entered the Vatican Temple in an orderly manner, passing silently before the lifeless body of the deceased Pontiff, who had been the Defender of the Faith, and offering devout prayers and sentiments. On the eleventh day of the month of October, on the eleventh day of the week, at the twelfth hour, all the gates and entrances of the Vatican Basilica were closed. At four o'clock in the afternoon of the

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same day, the funeral prayers were recited at the altar of the Cathedra by the Most Reverend Peter Canisius van Bierde, Bishop titular of Porphyreon, Vicar of the Vatican Basilica. The body of the deceased Archpriest, Cardinal of the Holy Roman Church, having been placed before the Confession of the Prince of the Apostles, where previously the Eminence Cardinal, the Canons, and the entire clergy of the Vatican Basilica, together with the Most Reverend Chapel of St. Julia, had gathered, was taken from the high catafalque by the pallbearers, and, with a procession, with musicians singing the psalm "Miserere," was carried before the Altar of the Chair of St. Peter. There, after the psalm "Miserere" was completed and the music of the aforementioned Most Reverend Chapel of St. Julia was heard, the aforementioned Most Reverend Peter Canisius van Bierde sprinkled the body with holy water and then recited the prayer "Deus qui fundasti." Present were His Eminence Benedict Aloisi Masella, Cardinal Chamberlain of the Holy Roman Church, and many other Cardinals, Archbishops, Bishops, Prelates of the Curia, parish priests, and rectors of churches, and many religious.

[*Latin ed. p. 775*]

The funeral and deposition of the Supreme Pontiff Pius XII took place with the attendance of 775 members of the congregations, as well as countless invited guests, among whom were legates of the Italian Republic and of many other nations, members of the Equestrian Orders, Roman nobles, and many other illustrious men of every rank. After the blessing of the cypress chest, in which the sacred remains of the deceased Pontiff were to be placed, the bearers of the bier carried the same remains to their place and deposited them in the same blessed cypress chest, prepared according to custom. To this chest approached the Most Reverend Monsignor Frederick Callori di Vignale, Prefect of the Papal Secretariat of the deceased Pontiff, and the Reverend and Most Reverend Monsignor Marius Nasalli Rocca di Corneliand, the deceased Pontiff's Intimate Chamberlain, among the participants, who spread a white silk veil over the face of the deceased Pontiff. Furthermore, the Reverend Monsignor Henry Dante, Prefect of the Papal Ceremonies, and the Reverend Monsignor Joseph Calderari, Vice-Prefect of the same Papal Ceremonies, placed a crimson mantle at the feet of the sacred remains, declaring in a clear voice that it contained coins and medals of gold, silver, and bronze, minted during the pontificate of Pius XII. In the same chest was also placed a parchment scroll, enclosed in a cylindrical leaden container, in which was inscribed the epitaph of the Pontiff, composed by the Reverend Monsignor Antonio Bacci from letters to princes and recited here.

PIUS XII, POPE.

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Eugenius Maria Josephus Pacelli was born on the last day of March in the year 1876, to earth and to heaven; for only a few hours after he beheld the light of this mortal life, he was cleansed with the water of the sacred font. From his youth, he displayed a keen intellect, innocence of life, and the most profound piety towards God and His Virgin Mother. In the Visconti Lyceum, he devoted himself with great zeal to literary and liberal studies, so that he was honored by the praise of his teachers and surpassed all his classmates. Recognizing that he was called to the priesthood by a certain divine instinct, he diligently studied the sacred doctrines, and on the last day of April in the year 1899, he was raised to this exalted dignity. In the Sacred Congregation for Extraordinary Affairs...

[*Latin ed. p. 776*]

The Acts of the Apostolic See – Official Commentary. He was co-opted on that day and, with such rapid progress in fulfilling the office entrusted to him, he was, not many years later, praised by the acts of the same Holy Council, with great esteem both by himself and by the Most Holy Pope Pius X. The successor of this holy Pope, Benedict XV, raised him to the dignity of Archbishop, and appointed him Apostolic Nuncio in Bavaria. In that not easily accessible province, an agreement, which is called a "Concordat," was successfully concluded between the Apostolic See and the rulers of that region, through his counsel, labor, and effort. In the year 1929, when he had already served as Apostolic Nuncio in Germany for several years, and when he had devoted himself to another agreement of the same kind and of the same importance, he was adorned with the purple cassock by the Supreme Pontiff Pius XI; and only two months later, he was appointed Cardinal for public affairs of the Church. Ten years later, the same Pope passed away; and after a very brief gathering of Cardinals, Eugenius Pacelli was elevated to the pinnacle of the Supreme Pontificate. And although war, calamitous and ruinous, had broken out in almost all nations, this Nuncio nevertheless aroused joy throughout the entire Catholic world; and the eyes, minds, and hearts of all were turned to him who, by divine will, was steering the ship of Peter during that very tempestuous time, struck by a new light and moved by new hope. Grave and fearful years, filled with dread, calamities, and ruin, passed. Amid the clamor of arms, which were being hurled from the earth, from the sea, and from the sky, while human society was torn apart by hatred and animosity, while discord reigned almost everywhere, while divine charity languished in the hearts of many, while flourishing cities were destroyed, and valiant youth were slain by fraternal bloodshed, one man, from the fortress of the Vatican, urged all to strive for love, for concord, and for peace, a true peace. And it is no secret that the white garments of Pius XII were then stained with innocent blood, when the very city of Rome, devastated by new and terrible bombs from the sky, cried out to its Angelic Shepherd, imploring help and heavenly

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consolation. Afterwards, the weapons fell silent; but hatreds, and divisions, and discord did not cease. It was necessary first of all to heal the hearts, long wounded by animosity; it was necessary first of all to eradicate the errors that were spreading, and to illuminate the minds with divine truths.

[*Latin ed. p. 777*]

The burial and deposition of Pope Pius XII.

In carrying out this arduous task, Pope Pius XII was entirely dedicated. Through his most wise pronouncements and almost countless prayers, he called upon all to embrace the correct doctrine, to pursue peace, and to foster concord. Furthermore, he decreed the celebration of two Holy Jubilees throughout the Catholic world: one in the year 1950, and another at the beginning of the next century, since the dogma of the Immaculate Virgin Mary had been defined by his blessed predecessor, Pope Pius IX. And, as he was exceedingly prudent in governing affairs, he confirmed and strengthened the relations and mutual interests between the Apostolic See and many nations, all for the common good. But, weakened by so many cares and labors, on the 7th of October, in the year 1958, at approximately four o'clock, he passed away peacefully, mourned by citizens and peoples of every order and every religion. He was of a gentle and mild disposition, but with a strong, invincible, and steadfast will. He was exceedingly charitable towards the poor; and nothing was sweeter, nothing more pleasing to him, than to meet the needs of the needy. He repeatedly defended, with all his strength, the evangelical truth and the sacred rights of the Church, which were being scorned in many nations with reckless audacity and utter inhumanity. He lived for eighty-two years, seven months, and seven days. He presided over the entire Church for nineteen years, seven months, and seven days. With his death, a great light was extinguished on earth; but a new star seems to shine in the heavens.

When the cypress box was firmly closed with its lid by skilled carpenters, it was bound with purple silk ribbons, upon which Cardinal Benedict Aloisi Masella, Secretary of the Sacred Roman College, affixed a seal with melted Spanish wax. Furthermore, Cardinal Frederick Callori di Vignale, Archpriest of the Vatican Basilica, affixed his seal, as did Reverend Henry Dante, Prefect of the Apostolic Ceremonies, and Reverend Dionysius Franciscus Me Daid, Canon and Custodian of the Archives of the Vatican Chapter, upon the cypress box. The cypress box itself was then placed within another leaden box, the lid of which was carefully secured with eleven staples, through long labor, and sealed by the hands of those who had affixed seals to the cypress box above.

[*Latin ed. p. 778*]

Acts of the Apostolic See - Official Commentary 778. Upon the lead covering, the following inscription, together with the family crest of the de-

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ceased Pontiff and the sign of the Cross, was engraved: "THE BODY OF PIUS XII, POPE. HE LIVED 81 YEARS, 7 MONTHS, 7 DAYS. HE PREVAILED OVER THE UNIVERSAL CHURCH FOR 19 YEARS, 7 MONTHS, 7 DAYS. HE DEPARTED ON THE NINTH DAY OF OCTOBER, IN THE YEAR 1958." Finally, the lead coffin was enclosed within another coffin made of elm wood, which was also closed and secured with its lid. Upon the covering of this outermost elm coffin, the same inscription with the family crest was engraved. Then, the sacred remains of the most illustrious and most desired Pope Pius XII, through the diligent labor of the workers, were brought into the ancient Vatican Crypts, and there, after the prescribed prayers were completed by the aforementioned Most Reverend Father Peter Canisius van Lier de, they were delivered for burial. I have witnessed all of this, and, by special mandate of the Vatican Chapter, I have written and published this, in the presence of, as special witnesses, the Reverend Charles Grosso and Dionysius Franciscus Me Daid, Canons of the Vatican. Done in Rome, in the Patriarchal Basilica of the Vatican, on the ninth day of the month of October, in the year of Our Lord 1958, with the Apostolic See vacant. Charles Grosso, Canon of the Vatican. Dionysius Franciscus Me Daid, Canon of the Vatican. Nicholas Metta, Chancellor of the Reverend Chapter of the Vatican. Many other faithful, clergy, religious, and laypersons were also present, performing the last offices of piety for the Supreme Pastor with mourning hearts. MORE SOLEMN FUNERAL RITES IN THE VATICAN BASILICA. From the eleventh day of the month of October, for six days, novenas were celebrated in the Vatican Basilica by the Chapter, and for the last three days of the funeral rites, the following notice was issued by the Prefect of Ceremonies, to be delivered by messengers, with a copy left at home: "On Friday, the 17th of October, 1958, at the tenth hour, in the Vatican Basilica, at the funeral for the soul of the Most Holy Pope Pius XII, the Mass will be celebrated by the Most Reverend and Reverend Monsignor Marcellus Mimmi, Bishop of Sabina and Poggio Mirteto."

[*Latin ed. p. 779*]

The funeral rites of the Supreme Pontiff Pius XII will be held in the Basilica of the Vatican on the 779th day after the Feast of the Annunciation. Following the Mass, a solemn Absolution will be performed around the bier, in the presence of the Most Reverend and Venerable Lords Cardinals: Gregory Peter Agagianian, Angelo Joseph Roncalli, James Francis McIntyre, and Joseph Wendel. On Saturday, October 18th, at the same hour and in the same Basilica, the Mass will be celebrated by the Most Reverend and Venerable Cardinal Joseph Pizzardo, Bishop of Alba. And in the solemn Absolution, the Most Reverend and Venerable Cardinals: James Charles McGuigan, Anthony Caggiano, Ferdinand Quiroga y Palacios, and Paul Émile Léger will be present. On Sunday, October 19th, at the aforementioned place and hour, the Mass will be celebrated by the Most Rev-

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erend and Venerable Cardinal Eugenio Tisserant, Bishop of Ostia, Porto, and Saint Rufina. After the Mass, a prayer will be recited in praise of the deceased Supreme Pontiff, and afterward, a solemn Absolution will be performed in the presence of the Most Reverend and Venerable Cardinals: Francis Spellman, Joseph Frings, Mauritius Feitin, and James Lercaro. The Most Reverend and Venerable Cardinals who are to participate in the Absolution should wear the Pluvial with stole, and they shall carry the Amice and a simple mitre made of Damascus silk. For the Chaplains, a Superpellice and a veil shall be provided to support the mitre. All and each of the Most Reverend and Venerable Lords Cardinals are to be informed that they should attend wearing woolen garments, a simple rochet, and violet silk copes. They shall don the copes in the Hall of the Canons, near the Sacristy of the Basilica of the Vatican. The Chaplains shall wear golden vestments over their customary silk garments.

[*Latin ed. p. 780*]

From the Acta Apostolicae Sedis - Official Commentary 78~0: Also, the Vice-Chamberlain, Auditor, and General Treasurer of the Sacred College of Cardinals, Archbishops, Bishops, Assessors and Secretaries of the Sacred Roman Congregations, Protonotaries, Abbots and Generals of Orders, Auditors of the Rota, Clerks of the Apostolic Chamber, those who vote in the Signature (who will not wear the biretta, but will wear a black mantle and a black cassock with a simple rochet), Consistorial Advocates and Procurators of Regular Orders. By order of the Most Eminent and Reverend Lord Cardinal Dean, Henry Dante, Apostolic Protonotary, Chamberlain. All of these things, on the established days and hours, were performed properly and religiously, under the direction of Master Dominic Bartolucci, with the choir providing music. On the last day of the nine days of mourning, the funeral rites, with such sorrow, provided a particular splendor, both through the magnificent arrangements and the presence of the most distinguished men from both the ecclesiastical and lay communities. It is certainly worthy of note that fifty-nine Legations, which are listed below, were present at this final funeral, sent by Governments and Nations from all over the world. From the Sacred College of Cardinals, the following Eminent Fathers were present: Pizzardo, Aloisi Masella, Tedeschini, Mimmi, Gonçalves Micara, Cerejeira, Liénart, Possati, Tappouni, Copello, Gerlier, Agagianian, Me Guigan, Roques, Gilroy, Spellman, de Gouveia, Pia y Deniel, Arteaga y Betancourt, Frings, Caggiano, da Silva, Cicognani, Roncalli, Valeri, Ciriaci, Feltin, Siri, DAlton, Me Intyre, Lercaro, de Arribay Castro, Quiroga y Palacios, Léger, Luque, Gracias, Wendel, Canali, Ottaviani. Also present were the relatives of the deceased Pope, the Moderators of the Secretariat of State, numerous Prelates from the Curia and Palace, Archbishops, Bishops, Abbots, the Supreme Superiors of Religious Orders, and Procurators, as well as the Legates of Nations to the Holy See, the Rector of

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the Roman Civil Authority, and Administrators of certain municipalities.

[*Latin ed. p. 781*]

The funeral rites of the Supreme Pontiff Pius XII were celebrated in the Basilica of the Vatican on the 781st day. At the foot of the tomb, four eulogies were read for the deceased Pontiff by the Most Reverend and Venerable Father Anthony Bacci, taken from the epistles addressed to the Princes:

I. WHEN ALMOST ALL PEOPLES WERE DISTRESSED BY WARS, ONE [Pius XII] AROSE AS A MEDIATOR OF TRUE PEACE, A DEFENDER OF THE RIGHTS OF MEN, A COMFORT, MOST DILIGENT.

II. HE CONFRONTED AND OVERTHREW THE RISING ERRORS WITH UNCONQUERABLE STRENGTH OF MIND, AND HE RETURNED THOSE WHO HAD WANDERING FROM THE FATHERLY HOME, BRINGING THEM BACK TO THE EMBRACE OF TRUTH.

III. THE ANGELIC PASTOR, TO WHOM THE FLOCK WAS ENTRUSTED, LED IT TO THE PASTURE OF ETERNAL LIFE WITH UNWEARYING CARE.

IV. ENDOWED, AS IF BY THE GIFT OF PENTECOST, HE WAS AN ORATOR, ACUTE IN JUDGMENT, SHARP IN CUNNING, GRAND IN ELOQUENCE, AND MOVED THE PEOPLES OF EVERY LANGUAGE TO THINK AND LIVE RIGHTLY.

A. Bacci.

[*Latin ed. p. 782*]

Acts of the Apostolic See - Official Commentary 782. After the Mass, the Most Illustrious and Reverend Monsignor Hamleton Tondini, of the Apostolic Regia Chancery, delivered the Funeral Oration for POPE PIUS XII.

Concerning Pius XII and his Pontificate, as I prepare to offer a prayer, which I shall do before you, most esteemed assembly, countless worthy deeds came to mind, by which he, in the exercise of his apostolic office, brought the entire world under his admiration; examples of outstanding virtues arose in my mind: piety, prudence, doctrine, charity, fortitude. Therefore, I hesitated greatly whether I could undertake such a task, which my shoulders are scarcely able to bear. But it was conveniently offered to me that, in speaking, I should not strive for abundance of words, so that no one would be left wanting. Therefore, using brevity in speaking of the immortal praises of the most beloved Father, I shall recount those which he, as Pastor and defender of the Holy Church and of human unity, has earned for himself and for the Holy Church among countless generations. We daily see, by the common and most provident wisdom of the Divine Counsel, that he who is destined for a most worthy office is, at times, endowed with the most outstanding virtues and qualities, which are most fitting and appropriate for that very office. From this, we

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clearly understand why Eugenius Pacelli was endowed with such excellent natural gifts and why he had such a virtuous life, so that he might one day attain the Supreme Pontificate. Indeed, from his youth, he was imbued with piety, and was exceedingly inclined to the diligent worship of God; he had a most gentle nature; he possessed an outstanding intellect, which he perfected through all kinds of studies and disciplines; and throughout his entire life, he was conspicuous for his humanity and courtesy. After beginning his priesthood, he gradually held various offices; he served Pope Benedict XV with great zeal in the Sacred Council, in order that the war might be restrained and its miseries alleviated, at a time when all of Europe was ablaze; and during that same war, he subsequently served as Apostolic Nuncio among the Germans, to the approval of all; finally, he was chosen among the Cardinals and called to Rome, and by Pope Pius XI he was entrusted with the management of the public affairs of the Church. While he sustained these very important roles,

[*Latin ed. p. 783*]

The funeral rites of the Supreme Pontiff Pius XII were held in the Basilica Vaticana on the 783rd day, and he omitted nothing, as far as he could, of the priestly offices; for he was destined by the eternal mind of God to be the Pastor of Pastors. Indeed, at the very time and place when he was elected to the Supreme Pontificate, the most precious treasure of all was entrusted to him in faith, which Christ Jesus held as dear as His own Blood: namely, the Church, which the Divine Redeemer acquired with His Blood (Acts 20:28). For this reason, Pius XII devoted all his cares and thoughts to the Church, and he seemed even to desire to devote his head, his life, to God, so that it might be preserved both holy and whole, and so that its power might be extended as widely as possible to the people, and finally, so that, at the time when it was afflicted by offenses, it might be vindicated from the injuries of its enemies. And first of all, following the footsteps of Christ, who gave Himself that He might cleanse to Himself a people acceptable (Titus 2:14), He devoted the greatest effort and diligence to this end, that Catholic people might live a life worthy of their doctrine. And since such a work is to be accomplished by ministers, by priests under the guidance of Bishops, his care was especially directed to this, that the clergy might be imbued with such a high spirit that their ministry might be more beneficial to the people. Therefore, he ordered that those who were to be ordained to the priesthood should be adorned with outstanding discipline and integrity of morals, that they should feel sacred things with a fervent spirit, that they should diligently apply themselves to the study of doctrines, and finally, that they should perform the duties entrusted to them with a certain zeal. Likewise, he encouraged the religious orders, the ministers of God, not only to diligently fulfill the duties of their respective congregations, but also, when the course of events was so pressing, to strive

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for the salvation of the Christian people. And indeed, the cares of Pius XII were always directed towards the souls of the faithful, to foster holiness in them, whom he loved as his own children. Oh, how often that arm of love was revealed to the assembled multitude, how much sweetest love, I say, he showed towards his sheep, each and every one! And truly, he instructed his children with the most learned prayers, which, while recalling the memory of that sacred day of Pentecost, also explained the most important principles of faith and religion, in words that were suitable for all classes of citizens. To these prayers, the most excellent actions must be added, which either prescribe something about sacred things or about the discipline of morals, or which refute false opinions, devised in these our days. And it is not to be overlooked that he also instituted certain notable observances in

[*Latin ed. p. 784*]

The Acts of the Apostolic See – Official Commentary, 784, indicate that the following matters were addressed and prescribed: the Jubilee year celebrated in 1950; the dogma concerning the Most Holy Virgin, assumed into heaven both in soul and body; and the decrees granting special honors to the most righteous saints in heaven. Furthermore, it is added that, as the sorrow of Christ, the Good Shepherd, was deeply felt in his heart: "And other sheep I have, which are not of this fold; and them also I must bring" (John 10:16), he frequently turned his gaze to regions almost without end, where countless multitudes of people lived, ignorant of the Christian faith. Therefore, he was steadfast in his determination that, year by year, both the number of evangelical preachers and the number of indigenous priests should increase, so that, in time, the sacred care of his people could be entrusted to them. And even though he saw many people, especially in the regions of the East, who were nominally Christians but were separated from the Church of Rome, he never ceased to desire that they be brought back into the loving embrace of the Mother Church. For who can deny that Christ, in his Vicar on earth, foretold both joys and sorrows? Therefore, Pope Pius XII was forced to drink a chalice of the most bitter sorrows, which were given to him by ungrateful men, hostile to the truth, who, whether through their actions or their words, always twisted his intentions and endeavors to the worst possible outcome. Of all these sorrows, the greatest arose from the Church, the Bride of Christ, being agitated and afflicted in many places. For entire nations and vast regions are open where those who hold power seek to utterly destroy the Christian name and the Christian faith, pretending that this is for the benefit and prosperity of the people, and they do not hesitate to affirm that the Catholic doctrine is opposed to and an enemy of these things. Therefore, they dare to imprison bishops, even though they are adorned with the Roman purple, or to banish them; they prevent the ministers of God from performing their sacred duties, and

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from caring for souls; and they attempt everything, alas, to ensure that the younger generation recklessly abandons the salutary institutions of their ancestors. But even within the bosom of certain republics, which profess the Catholic name, impious factions of citizens lie hidden, for whom it seems to be a certain and deliberate plan to undermine the ruin of the Church of Christ. In this turmoil of events, although he knew that Christ Jesus would surely grant victory, he could not help but lament that so many sheep were being led away from the fold of salvation, and that he was being forced to warn his sons so that they would not compromise the integrity of their faith. How many prayers he offered to God for that Church, which was being silenced, as it were, by its persecutors!

[*Latin ed. p. 785*]

The funeral rites of the Supreme Pontiff Pius XII were held in the Basilica of the Vatican, and the number [of attendees] reached 785! And how often did he reproach those who had seized liberty! It remains now to say how much Pius XII deserves praise for the states and for the peoples, whose salvation he seemed to have undertaken to defend from the very beginning of his Supreme Pontificate, together with the interests of the Church. Indeed, the beginnings of his Supreme Apostolate fell in uncertain and troubled times, when the spark of a most terrible war was already spreading, like fire on oil. Therefore, he exerted every effort and energy to drive away this grievous plague from the necks of men; but since so much care and so much labor had been in vain, nothing remained for him except to hasten the end of the conflict and to mitigate the accepted wounds. Before his eyes were the images of so many peoples, whom the most cruel slaughter had stained with infamy in the memory of men; the memory of the time touched his soul, when war was waged on land, at sea, and in the air; when, in particular, airplanes, with frequent incursions, both day and night, devastated cities and oppressed innocent citizens, the elderly, the sick, and children, tearing them away. And moreover, since all the demonstrations of humanity were being prepared, and minds were always eager to turn to new things, by which they would devise ever more atrocious massacres for their enemies, and inflict harm on all good things! Never, indeed, after the birth of men, has the storm of all things been seen to be more miserable or more terrible! O, what sorrow tore the soul of the Father of all nations during that time! O, how he supplicated the Creator God with long prayers, as a sponsor of the human community, that that terrible storm might subside and cease! But meanwhile, one man, not inclined to favor anyone, eagerly and diligently offered himself, sometimes by urging, sometimes by warning, sometimes by denouncing, to restore peace, and sometimes by helping in every way possible to alleviate the calamities of war. Therefore, we were greatly amazed by Pius XII, whose words were sometimes not heard, or were even scorned, by those who were

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fighting, but who was entirely devoted to the needs of the afflicted, and who neglected no duty of benevolence. And this, we believe, will never be forgotten from the memory of men. I testify to you, men and women, boys and girls, whom that wicked war, along with wretched old men and ailing ones, had driven from the fields and from their homes, destitute of all things; you, the most miserable, detained in the place of public custody; and you also, soldiers, I offer testimony, who were in...

[*Latin ed. p. 786*]

Acts of the Apostolic See - Official Commentary 786, you have come with hands and faculties of the enemy; I summon you, first of all, citizens of Rome, who, as if hidden under a shadow, have been preserved almost unharmed from the attempted destruction of your city; and finally, all of you whose strength, whether of body or soul, has been broken by the most grievous events of this war throughout the world. For you, you all, the Common Father has raised up those oppressed by miseries, and has raised up those who were lying down. For it is before all eyes that the oldest care has been: to send grain, even through the obstacles of roads; and sometimes to offer money for ransom; and to open a place of refuge for some who were fleeing; and to diligently inquire about everything concerning the soldiers who had gone away with dispersed troops; and, using the Vatican radio station, to take care to convey any news to the captives. These things, these are, Most Eminent Princes and Most Honorable Men, examples of good deeds, with which Pius XI, referring to the most loving soul of Christ Jesus, embraced his children, all men, as much as he could, during those most grievous days. But when the war finally came to an end, the cares and concerns of the Supreme Pontiff did not cease, first, so that true peace might be restored; then, so that the wounds of war might be healed; and finally, so that the seeds of new dangers might be eradicated. For this reason, he often and repeatedly declared to the people that it was most necessary, through a mutual agreement, not only to reduce the equipment of arms, but also to abstain from the use of atomic weapons, with suitable precautions. Likewise, he strove and labored, so that the affairs of human society might be brought into a new and better order, through prayers offered and acts repeatedly made public, full of wisdom and prudence, which he considered to be the firmest foundations on which to base all of human society, for those who are not caught by the opinion of a prejudiced mind. From these, whose messages are not yet remembered, are the weighty things that the Divine Redeemer annually gave before Christmas, and which moved all men with long expectation? He warned, among other things, that no state, having rejected the law and discipline of God, could be safe; and therefore, that the comments of those who reject God are like a pestilence and a ruin to the state, who would order that whatever fortune there might be should be the common instrument of each individual and of his own life, with only

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a few entrusted to the government of the republic. He also declared that peace among the citizens of the same nation must always be sought, with justice, freedom, and the native dignity of every human being preserved.

[*Latin ed. p. 787*]

The funeral rites of the Most Holy Pope Pius XII were held in the Basilica Vaticana on the 787th day. Therefore, he was a most diligent promoter of that doctrine which is called social, striving to bring it to fruition, so that rights, duties, and goods might receive a just distribution. To achieve this outcome more easily, he exhorted Catholics to strive zealously; whether those engaged in the orders of associations which had taken the name of the Action Catholica, or those drawn into the administration of the republic itself. But what more need be said? As I approach the end of this praise, I confess frankly that the most beloved Father, from the very beginning of his labors, did not allow himself even a moment of rest, often adding nights to the number of days; he imparted praises, encouragements, and counsel; he urged those whom he admitted before him to strive for virtue; he vehemently opposed deceptions and frauds, wherever they might be plotted; he showed mercy to afflicted children in every way; so that, in a certain sense, that saying concerning the Savior of mankind might seem to apply to Him: He went about doing good, and healing all (Acts 10:38). We know, most beloved Father, that you forbade that any statue be erected to you; nor do we know whether we will ever behold your likeness in the Basilica Vaticana. Nevertheless, we readily surmise that the most pleasing image and likeness of you will be engraved in the very depths of the hearts of those devoted to you throughout the world, and that your memory, a sign of truth and charity, will never be obscured by the passage of time. As a foretaste and indication of this, that most solemn procession appeared, by which your body was carried through the streets of the city to this temple; truly, it seemed more a funeral than a preparation, and certainly more a triumph than a mere ceremony. Indeed, who would believe that your sons would abandon you to this fate? Surely, having been received into the home of the blessed, you will not cease to assist the Church in her labors, nor will you abandon that human community, always troubled and fearful, so that it may finally attain lasting peace.

[*Latin ed. p. 788*]

Acts of the Apostolic See - Official Commentary 788. Legations sent without rank, by Governments and Nations, to the funeral ceremonies of Pope Pius X, which were completed on the nineteenth day of October, on the Lord's Day, in the Basilica of the Vatican, are as follows:

GERMANY: His Most Excellent Majesty, Doctor Henry von Brentano, Minister of Foreign Affairs. His Most Excellent Majesty, Doctor Rudolph Count Stachwitz, Ambassador to the Holy See. Mr. Charles Theodore

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Bleek, Secretary of State. Mr. Doctor Walter Boss, Counselor. Mr. Professor Theodore Maunz, Minister of State of the Free State of Bavaria. Mr. Doctor Philippe Baron von Brandt, Ministerial Counselor.

UNITED ARAB REPUBLIC: His Most Excellent Majesty, Alic hawki, Ambassador to the Holy See. Mr. Aly Teymour, Secretary.

ARGENTINE REPUBLIC: His Most Excellent Majesty, Santiago de Estrada, Ambassador to the Holy See.

AUSTRALIA: His Most Excellent Majesty, Dominique Paulmcguire, Ambassador to the Italian Government.

AUSTRIA: His Most Excellent Majesty, Joseph Kripp, Ambassador to the Holy See.

BELGIUM: His Most Excellent Majesty, Pierre Wiggy, Minister of Foreign Affairs. His Most Excellent Majesty, the Baron Poswick, Ambassador to the Holy See. The Viscount Gatien du Parc Locmaria, Chamberlain of the King. The Count Philippe de Lannoy.

BOLIVIA: His Most Excellent Majesty, Fernand Diez de Medina, Ambassador to the Holy See.

[*Latin ed. p. 789*]

Legations sent beyond the established order to the funeral of Pope Pius XII:

BRAZIL: His Excellency, the General Henri Duffles Teixeira Lott, Minister of War, Extraordinary and Plenipotentiary Ambassador. Mr. José Augusto de Macedo Soares, Minister-Counselor ad interim, near the Holy See. Mr. Geraldo Eulalio do Nascimento e Silva, First Secretary. Mr. J. H. Pereira de Araújo, Secretary. Captain Duvally Verlangeiro, Aide-de-Camp. Mr. Deoclecio Redig de Campos, Attaché.

CANADA: His Excellency, Mr. Léon Balcer, Minister of State.

CEYLON: His Excellency, Mr. Herbert Alexander Jayatilleke Hulugalle, Extraordinary Minister.

CHILI: His Excellency, Don Manuel Ossa Sainte Marie, Ambassador near the Holy See. Mr. Henri Cobo del Campo, Counselor. Honorable Antoine Rodríguez, Minister-Counselor. Don Manuel François Ossa, Civil Attaché.

CHINA: His Excellency, Mr. Cheou-Kang Sié, Minister near the Holy See, with the rank of Ambassador. Mr. Clément A. K. Tsien, Second Secretary of the Legation near the Holy See. Monsignor Stanislas Lokuang, Ecclesiastical Consultant.

COLOMBIA: His Excellency, Dr. Charles Arango Vélez, Ambassador near the Holy See. His Excellency, Mr. Louis Echavarria, Extraordinary and Plenipotentiary Ambassador. His Excellency, Dr. Charles Borda Mendoza, Minister Counselor. Mr. Joseph Manuel Goenaga Provenzano, First Secre-

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tary.

[*Latin ed. p. 790*]

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COSTA RICA: His Excellency, Prince Don GIULIO PACELLI, Ambassador to the Holy See. Mr. RAPHAEL ALBERT GRILLO, Extraordinary Minister. CUBA: His Excellency, Dr. JOSEPH MICHEL RIBAS VILLAVERDE, Ambassador to the Holy See. His Excellency, JACQUES MENASCE, Ambassador to Switzerland. Mgr. CALIXTE GARCIA RAYNERI, Ecclesiastical Counselor.

REPUBLIC OF DOMINICAN: His Excellency, Lieutenant PORPHYRE HERRERA BAEZ, Secretary of State for Foreign Affairs. His Excellency, Dr. TULIO FRANCO FRANCO, Ambassador to the Holy See. His Excellency, Lieutenant JOACHIN E. SALAZAR, Ambassador. EL SALVADOR: His Excellency, Dr. HECTOR ESCOBAR SERRANO, personal representative of the President of the Republic and Ambassador on a special mission. His Excellency, Dr. HENRI VIDEGAIN CORDOVA, Minister Plenipotentiary. Mr. ALFRED GUIROLA-BORGHI, Counselor.

ECUADOR: His Excellency, Don RAFAEL LÉON LARREA, Ambassador to the Holy See. Mr. VICENTE AGUIRRE Y GONZALES, Secretary.

SPAIN: His Excellency, Don ALBERTO MARTIN ARTAJO, former Minister of Foreign Affairs, Secretary General of the Council of State. His Excellency, FRANCISCO GÓMEZ DE LLANO, Ambassador to the Holy See. His Excellency, Don MARIANO PUIGDOLLERS OLIVER, Director General of Ecclesiastical Affairs at the Ministry of Justice. Don JOSÉ RIVES LOPEZ, Director of Relations with the Holy See at the Ministry of Foreign Affairs. His Excellency, Don LUIS ARMADA Y DE LOS Ríos ENRIQUEZ, Marquis of Santa Cruz de Rivadulla, General of Division, President of the Supreme Council of the Apostolate to the Armed Forces.

[*Latin ed. p. 791*]

Legations sent beyond the established order to the funeral of Pope Pius XII:

Don José Sinues y Urbiola, Chamberlain of the Cape and Sword of His Holiness Pope Pius XII.

Don Esteban Fernandez Kurz, Technical Director of the Diplomatic Information Bureau at the Ministry of Foreign Affairs.

ETHIOPIA: His Excellency Major Mespin Begashet, Minister to the Holy See, with the rank of Ambassador.

UNITED STATES OF AMERICA: Honorable Foster Dulles, Secretary of State.

Honorable Jean A. McCone.

Honorable Clara Luce Booth, former Ambassador of the United States

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of America to Rome.

Honorable Loy W. Henderson, Deputy Under-Secretary of State.

Mr. Horace G. Torbert Jr., Counselor.

Mr. Gerald E. Miller, Attaché.

Mr. Joseph N. Greene Jr., Deputy Secretary.

Mr. Auguste Velletri, Second Secretary.

Mr. Myron B. Lawrence, Special Assistant.

FINLAND: His Excellency Tapio Voionmaa, Minister to the Holy See, with the rank of Ambassador.

FRANCE: His Excellency Couve de Murville, Minister of Foreign Affairs.

His Excellency the Count Wladimir d'Ormesson, of the French Academy, Ambassador.

His Excellency Roland de Margerie, Ambassador to the Holy See.

His Excellency Merveilleux du Vignaux, Secretary General to the Presidency of the French Republic.

Mr. Jacques de Beaumarchais, Deputy Director of Foreign Affairs.

GREAT BRITAIN: His Excellency the Earl of Perth, Ambassador.

His Excellency Sir Marcus Cheke, Minister to the Holy See.

Mr. Brian Charles MacDermott.

Mr. James Dominic Utley.

[*Latin ed. p. 792*]

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GUATEMALA: S. E. M. le Dr. PIERRE DE YURRITA MAURY, Ambassador to the Holy See. M. JULES URRUELA VASQUEZ, Counselor. M. EAMIRO DURAN FIGUEROS, Secretary.

HAITI: S. E. M. JOSEPH D. BAGUIDY, Ambassador, Head of Protocol. S. E. M. JEAN DUVIGNEAUD, Extraordinary Ambassador and Plenipotentiary Minister. M. FRANÇOIS GUILLAUME, Secretary of the Embassy.

HONDURAS: S. E. M. le Dr. FRANÇOIS JOSEPH DURON, Ambassador to the Holy See. S. E. M. le Dr. JULES CESAR CACERES, Ambassador. M. le Dr. BLAISE HUMBERT URSO D' ANTONI.

INDE: S. E. M. M. K. VEL'LODI, Minister to the Holy See.

INDONESIE: S. E. le Gén. BAMBANG SUGENG, Minister to the Holy See, with the rank of Extraordinary and Plenipotentiary Ambassador on a special mission.

IRAN: S. E. M. MOHAMED SAED, Ambassador to the Holy See. M. le Dr. FEREYDOUN DIBA, Counselor. M. KAZÈM BORHAN, Counselor.

IRLANDE: S. E. M. SEÀN T. O'CEALLAIGH, President of the Republic of Ireland. S. E. M. SEÀN MACENTEE, Minister of Health. S. E. M. LEO THOMAS MCCAULEY, Ambassador to the Holy See. Le Lt.-Colonel

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MICHEL J. HEPPERON, Aide-de-Camp to the President. M. SEÀN O'HEIDEAIN, Secretary.

[*Latin ed. p. 793*]

Legations sent beyond the established order to the funeral of Pope Pius XII:

ISRAEL: His Excellency Monsieur Eliahu Sasson, Ambassador.

ITALY: The Honorable Amintore Fanfani, President of the Council of Ministers and Minister of Foreign Affairs. The Honorable Jules Pastore, Minister Secretary of State. The Honorable Dino Delbo, Minister Secretary of State. The Honorable Aldo Moro, Minister of Public Instruction. The Honorable Armand Angelini, Minister of Transport. The Honorable Edgard Lami Starnuti, Minister of State Participations. The Honorable Antoine Maxia, Under-Secretary of State at the Presidency of the Council. The Honorable Albert Folchi, Under-Secretary of State for Foreign Affairs. His Excellency Monsieur Christophe Fracassi di Torre Rossano, Ambassador, Head of Diplomatic Ceremonial of the Republic. His Excellency Monsieur Barthélemy Migone, Ambassador of Italy to the Holy See. Monsieur Felix Marchioni, of the Presidency of the Council of Ministers.

JAPAN: His Excellency Monsieur Senjin Tsuruoka, Ambassador to the Holy See. Monsieur Tatsuo Hirose, First Secretary of the Embassy. Reverend Father Antoine Anoge, Ecclesiastical Counselor.

JORDAN: His Excellency Monsieur Edmond Roch, Extraordinary Ambassador. Monsieur H. B. Khaldi. Monsieur F. Ma'ani.

LEBANON: His Excellency Monsieur Joseph Abou kater, Ambassador to the Italian Government. His Excellency Monsieur H. Hussein El Jisr, Ambassador to Saudi Arabia. His Excellency Monsieur Joseph Harfouche, Ambassador to the Holy See. Monsieur Michel Chidiac, Counselor to the Embassy. Monsieur Marcel Namour, Secretary to the Embassy.

[*Latin ed. p. 794*]

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LIBERIA: Hon. WILLIAM R. TOLBERT, Vice-President of the Republic, personal representative of the President. Lt. Colonel TURNER L. STEWART, Aide-de-Camp to the Vice-President. Hon. NATHAN BARNES, Ambassador to the Government of Italy. S. E. M. J. DUDLEY LAWRENCE, Ambassador to France, Minister to the Holy See. M. JEAN MOTTA, Attaché to the Legation with the charge of Secretary.

LUXEMBOURG: S. A. R. Prince FÉLIX DE LUXEMBOURG. S. E. M. JOSEPH BECH, Minister of Foreign Affairs. S. E. M. EMILE REUTER, Ambassador to the Holy See. The Count VICTOR DE MARCHANT ET D'ANSEMBOURG, Chamberlain of S. A. R. Madame the Grand Duchess

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of Luxembourg. M. PAUL REUTER, Secretary of the Embassy to the Holy See.

SOVEREIGN MILITARY ORDER OF MALTA: S. E. the Baron GABRIEL APOR, Chancellor of the Order, Extraordinary Envoy. Brother RENÉ GALLEANI D'AGLIANO, Member of the Sovereign Council. M. the Knight Don FLAVIO MELZID'ERIL, Member of the Sovereign Council. S. E. the Baili Baron RUDOLF VON TWICKEL. S. E. the Count STANISLAS PECCI, Minister to the Holy See.

MONACO (Principality): S. A. S. Prince PIERRE DE MONACO. S. E. M. PAUL NOGHES, Secretary of State. S. E. M. CÉSAR SOLAMITO, Minister to the Holy See. Colonel ARDANT, Governor of the Palace. R-P. TUCKER, Chaplain to His Most Serene Highness. M. FRANCOIS OUSSET.

NICARAGUA: S. E. M. THOMAS FRANÇOIS MEDINA, Minister to the Holy See, with the rank of Ambassador.

[*Latin ed. p. 795*]

Legations sent beyond the established order to the funeral of Pope Pius XII:

NOUVELLE 795 ZELANDE: His Most Excellent Majesty, Joseph Vivian Wilson, Ambassador.

PAKISTAN: His Most Excellent Majesty, Shahid Suhrawardy, Minister to the Holy See with the rank of Ambassador.

PANAMA: His Most Excellent Majesty, Adolphe Arias Espinosa, Extraordinary and Plenipotentiary Ambassador to the Holy See. His Most Excellent Majesty, Raphael Vallarino, Ambassador. Mr. Jacques de la Guardia Jr.

PARAGUAY: His Most Excellent Majesty, Dr. Charles R. Velilla, Ambassador to the Holy See. Mr. Pastor C. Filatirga (husband), First Secretary.

PAYS-BAS (Netherlands): His Most Excellent Lordship, Count François de Marchant et d'Ansembourg, Ambassador to the Holy See. The Baron Speyart van Woerden, Chamberlain of His Majesty. Monsignor Joseph Damen, Ecclesiastical Counselor.

PEROU (Peru): His Most Excellent Majesty, Louis F. Lanata Coudy, Ambassador to the Holy See. His Most Excellent Majesty, Hector Boza, Ambassador to France. His Most Excellent Majesty, Paul Abril de Vivero, Ambassador to Belgium. Mr. Dr. Adelmo Risi Ferreyros, Counselor. Mr. Alphonse Arias Schreiber, Secretary.

PHILIPPINES: His Most Excellent Majesty, Dr. Joseph M. Delgado, Ambassador to the Holy See. Mr. François Delgado. Don François Claravall. Mr. Joseph P. Barroga.

[*Latin ed. p. 796*]

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PORTUGAL: His Most Excellent Majesty, Dr. Vasco Pereira da Cunha, Ambassador to the Holy See; His Most Excellent Majesty, Dr. Joseph Nosolini da Silva Leão, Ambassador; His Most Excellent Majesty, Dr. François de Calheiros e Menezes, Ambassador; Mr. Dr. Thomas de Mello Breynner Andresen, Secretary; Most Reverend Monsignor Joachim Carreira, Ecclesiastical Consultant; Most Reverend Monsignor Antoine Antunes Borges.

REPUBLIC OF SAN MARINO: His Most Excellent Majesty, Dr. Frédéric Bigi, Secretary of State for Foreign Affairs; Mr. Professor Zacharie Jean Savoretti, Member of the State Congress; Mr. Professor Marin Benoît Belluzzi, Member of the State Congress; Mr. Dr. Philippe des Marquis Serlupi Crescenzi, Minister Plenipotentiary; Mr. Dr. André Jean d'Ardía, Duke of Grottaglie, Secretary.

SWEDEN: His Most Excellent Majesty, Eric von Post, Ambassador to the Italian Government.

SWITZERLAND: His Most Excellent Majesty, Alfred Escher, Ambassador to the Italian Government.

URUGUAY: His Most Excellent Majesty, Dr. Alfred Carbonnell-debali, Ambassador to the Holy See; Mr. Horace Herrera Méndez, First Secretary.

VENEZUELA: His Excellency, Colonel Thomas Perez Tenreiro, Ambassador to the Holy See; His Excellency, Dr. Antoine Casas Briceno, Extraordinary Envoy and Minister Plenipotentiary.

ORGANIZATION OF THE UNITED NATIONS: Mr. Martin Arostegui, Director of the Information Center of the United Nations.

[*Latin ed. p. 797*]

Legations, outside of the established order, were sent to the funeral of Pope Pius XII by: THE FOOD AND AGRICULTURE ORGANIZATION OF THE UNITED NATIONS (FAO). His Excellency, Mr. B.R. SEN, Director General of the FAO. Mr. F.T. WAHLEN, Deputy Director General. Mr. VEILLET-LAVALLEE, Secretary General. THE EUROPEAN ECONOMIC COMMUNITY. His Excellency, Professor PIERRE MALVESTITI. THE EUROPEAN COMMUNITY FOR COAL AND STEEL. Professor ROGER REYNAUD. THE EUROPEAN COMMUNITY FOR ATOMIC ENERGY. Professor HENRI MEDI. Professor MARCHAL. Her Royal Highness, Princess IRENE of GREECE, Duchess of AOSTE, and a lady-in-waiting. Her Royal Highness, Princess ANNE, Duchess of AOSTE, Dowager, with her daughter, Her Royal Highness, Princess MARY CHRISTINE, and the Duchess of SERRA CAPRIOLA, lady-in-waiting. His Royal Highness, Prince ALBERT of BAVARIA. His Royal Highness, Prince FREDERIC of HOHENZOLLERN, with Baron HALLBERG. His Royal Highness, Prince AMEDE of AOSTE. His Royal Highness, EMMANUEL, Prince of SAXE. His Royal Highness, Prince DUARTE, Duke of BRAGANCE.

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His Royal Highness, Prince DUARTE PIO of BRAGANCE, with the Count of CAMPO BELLO. His Imperial and Royal Highness, Archduke ROBERT of AUSTRIA-ESTE. His Royal Highness, Prince CHARLES of LOEWENSTEIN.

[*Latin ed. p. 798*]

798 Acta Apostolicae Sedis - Commentarium Officiale. Est hic res digna recordandi quam multa orationes, quam multa suffragia ubique in terris, in ecclesiis cathedralibus et paroecialibus, in oratoriis, in domibus religiosorum et religiosarum, in seminariis et athenaeis, a singulis christifidelibus et coetibus hominum, pro anima defuncti Pontificis Pii XII Deo oblatas sunt. Ita ut facile dicere nequeat utrum magis effusis lacrimis et cordis maestitia, an precationibus et piaculis, christiana plebs desideratissimi Patris obitum honoraverit.

PII PAPAE XII TESTAMENTUM.

"Miserere mei, Deus, secundum magnam misericordiam tuam."

Hae verba, quae, conscius meae indignitatis et imperfectionis, pronunciavi in momento, in quo tremens acceptationem meam ad electionem Summi Pontificis dederam, nunc cum maior fundamento repeto, cum conscientia deficientiarum, imperfectionum, et culparum commisarum durante tam longo pontificato et in aetate tam gravi, mentem meam ad manifestandam meam insufficientiam et indignitatem adducit.

Humiliter veniam peto ab omnibus quos verbis et operibus offendere, laedere, scandalizare potui.

Oro eos, quibus hoc incumbit, ut non curantur nec se sollicitent de erectione cuiusvis monumenti ad memoriam meam; satis est si humiles mei mortales reliquiae simpliciter in loco sacro deponantur, tanto plus grato quanto obscurior.

Non opus est mihi commendare suffragia pro anima mea; scio quam numerosi sunt ea quae, secundum normas consuetudines Sedis Apostolicae, pietas fidelium pro omni Papa defunto offert.

Nec necessarium mihi est relinquere "testamentum spirituale," sicut multi zelantes Praelati laudabiliter faciunt; nam non pauci acta et orationes, quae ex necessitate officii emisi vel pronuntiati sunt, sufficiunt ad cognoscendum, huic qui fortasse id desideraret, sententias meas de variis questionibus religiosis et moralibus.

Haec premisso, meam heredem universalem constituo Sanctam Sedem Apostolicam, a qua tam multa accepi, sicut a matre amantissima.

15 Maii 1956.

PIUS PP. XII.

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[*Latin ed. p. 799*]

Upon the death of the Supreme Pontiff Pius XII, testimonies of grief: 799.

I. FROM LEGATES OF FOREIGN STATES AT THE HOLY SEE. On the fourteenth day of October, on the third day of the week, at the eleventh hour, at the request of the Legates of Civil Regimes, the Sacred College was duly convened in the Vatican Buildings.

Having thus assembled together, the Most Excellent Doctor Joseph Kripp, Legate of Austria, and acting as Dean in the office of Legates at the Apostolic See, reverently addressed the Fathers with these words, on behalf of himself and his colleagues:

"Most Eminent and Reverend Fathers, deeply moved by the grief that has struck us all, the diplomatic corps, on behalf of the Heads of State and Governments that it represents, as well as in its own name, offers to your Most Reverend Eminences an expression of its participation in the loss suffered by the Catholic Church, the entire world, and particularly the Sacred College. The entire diplomatic corps, in a certain sense, also had the right to believe that the Illustrious Deceased belonged to it in some way. Indeed, for many years, He was its most brilliant ornament; and it is especially the diplomatic corps accredited to the Holy See that is struck today, in the most painful way, by His disappearance, because this corps had the incomparable privilege of living near this truly unique personality, and of approaching Him frequently. It is not possible, in a few brief words, to outline the tribute due to the personality and the work of this Great Pope; His glorious pontificate of almost twenty years will remain inscribed in the annals of history. Let us recall, with feelings of profound gratitude, the tireless zeal with which the Illustrious Deceased fulfilled His role as Supreme Pastor. At a time when so many men saw their spiritual and philosophical convictions beset by doubts and hesitations, He always knew how to show the right path, to raise His voice in favor of justice, of respect for human dignity, of deference towards the great immutable laws, and to be the authorized interpreter of both divine and natural law."

[*Latin ed. p. 800*]

800 Acta Apostolicae Sedis - Commentarium Officiale. Ainsi, au-delà même de la communauté des fidèles catholiques, Il pouvait être assuré de l'attention respectueuse avec laquelle ses paroles étaient écoutées dans le monde entier. De plus, pendant ces décennies où se sont multipliés les guerres et les bouleversements de toute sorte, le Pape Pie XII n'a jamais cessé d'être le courageux défenseur de l'idée de paix, donnant ainsi à la colombe qui figurait dans son blason le sens le plus élevé. Dans les orages et au milieu des obscurités de notre temps, il nous guidait comme une lumière, et nous devons à l'Illustre Défunt, que nous révérons et que nous aimons comme le plus grand de nos contemporains, une reconnaissance qui ne

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s'épuisera point. Il laisse dans nos cœurs, et dans les cœurs de millions d'hommes sur le globe terrestre, un souvenir inoubliable. C'est à Vos Éminences Révérendissimes qu'il incombe maintenant la tâche historique de donner au Défunt un successeur digne de Lui. Nos vœux les plus ardents vous accompagnent dans l'exercice de ce grand devoir. Nous sommes en esprit avec vous, dans le deuil comme dans l'espérance.

Eihus Cardinalis Decanus ita respondebat: Messieurs les Chefs des Missions Diplomatiques, Au nom de mes Eminentissimes Collègues, je remercie Vos Excel lences des condoléances qu'elles ont tenu à venir personnellement exprimer au Sacré Collège, qui, durant la vacance du Siège Apostolique, représente la Suprême Autorité de l'Église Catholique. Votre présence confirme les hautes et unanimes attestations de sympathie attristée que vos Chefs d'État et de Gouvernement ont déjà envoyées au Sacré Collège, pour exprimer leur propre émotion devant ce grand deuil et se faire les interprètes des sentiments spontanés de leurs peuples respectifs. Par votre présence, au surplus, vous avez voulu rendre un dernier et éloquent hommage à la mémoire du Pontife défunt, que chacun d'entre vous a eu l'honneur d'approcher personnellement et dont vous avez pu apprécier l'élévation de pensée, la grandeur d'âme, la délicatesse de cœur, non moins que l'action inlassable et éclairée qu'il a déployée en faveur de la paix, pour la défense de la justice et la sauvegarde des droits fondamentaux de tous les peuples.

[*Latin ed. p. 801*]

At the funeral of the Supreme Pontiff Pius XII, the testimonies of sorrow numbered 801. The Sacred College renews before Your Excellencies the expression of its thanks for this collective gesture, which in these painful circumstances manifests the depth of their sentiments, and it would be grateful if you would once again convey to their Governments the assurance of its gratitude for the condolences they have sent. You will permit me, in conclusion, to join with you in the fervent wishes and prayers that the Sacred College, in communion of spirit with the faithful of the entire world, offers to God, so that He may deign to grant promptly to His Church the Supreme Pastor of whom she is in need in these momentous times that the world is presently experiencing. After these words, the aforementioned Most Reverend Representatives of the Nations, having made manifest the sentiments of their devoted hearts, departed. Furthermore, on the sixteenth day of October, the Knights of Jerusalem, the Sacred Order of the Fathers, visited the Sacred College of Cardinals, and in their name, the Most Reverend Father Ernest Paterno Castello, Lieutenant of the Grand Master, eloquently expressed the sorrow of the Order concerning the death of the Supreme Pontiff. The Eminent Dean signified to these distinguished men that the service rendered to the Apostolic See had been most welcome.

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II. TESTIMONIES OF SORROW COMMUNICATED BY TELEGRAPH OR OTHERWISE.

In the most grievous event of the death of the Supreme Pontiff Pius XII, the faithful of the entire world offered a singular testimony of devotion and love to the most beloved Father and vigilant Pastor, and to the Apostolic See. Not only those who profess the Catholic religion, but also heterodox individuals offered expressions of heartfelt sympathy. Kings themselves and the highest rulers of the nations participated in the sorrow, attended the funeral ceremonies, decreed a universal mourning in their nations, and signified their deepest grief, either directly or indirectly. This sorrow was also demonstrated by Archbishops, Bishops, and other local ordinaries, by the presidents of supreme councils for the governance of the republic, by eminent men, ministers, and the great professors of academies and universities.

[*Latin ed. p. 802*]

Acta Apostolicae Sedis – Commentarium Officiale. To the esteemed, the learned, the cultivators of politics and the liberal arts, the moderators of religious orders and the superiors of religious communities, to priests, and to countless faithful of every order. Since it is almost impossible to recount everything, the following are presented merely as testimonies of sorrow.

From the Republic of EQUADOR: Deeply moved by the sensitive passing of His Holiness Pope Pius XII, I offer to Your Eminence the expression of sorrow that I formulate on behalf of the Government and the people of Ecuador, and in my own name.

Camilo Ponce Enriquez, Constitutional President of Ecuador.

I implore Your Eminence to accept the expression of profound sorrow that I offer on behalf of the Ecuadorian Government and in my own name, for the passing of His Holiness, Pope Pius XII.

Carlos Tobar Zaldumbide, Minister of Foreign Affairs of Ecuador, Quito.

From ETHIOPIA: It is with profound sorrow that we learned the grievous news of the death of His Holiness, Pope Pius XII. We extend our deepest sympathy to the Holy See upon this sad loss of the great spiritual Leader.

Haile Selassie, Emperor.

The Imperial Ethiopian Government and I extend our profound condolences to the Holy See upon the death of His Holiness, Pope Pius XII.

Aklilou Abte Wold, Deputy Prime Minister, Addis Ababa.

Please accept my sincere condolences and profound sympathy upon the grievous loss sustained in the death of His Holiness, Pope Pius XII.

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Yilma Deresa, Minister for Foreign Affairs, Addis Ababa.

[*Latin ed. p. 804*]

Acta Apostolicae Sedis - Commentarium Officiale 804 From ARGENTINA: Eminence: Rarely does history record instances of such profound and sincere sorrow throughout all spheres of life, hierarchies, beliefs, and confessions. With the passing of Pius XII, it appears that Humanity has forgotten its enmities, its opposing ideologies, its hatreds and violences, united in a singular and common feeling of deep anguish. For all understand that an extraordinary spirit has been lost. In His Holiness were united the most excellent and delicate virtues of our Christian morality. We admire in Him His exquisite humility, His boundless and indiscriminate love, His sense of justice, His courage and determination in every circumstance, and especially in the critical moments of our civilization. The inhabitants of this Catholic land, which He blessed during His visit and which He so loved, feel this immense loss, for in Him, in addition to the faith, our Christian ideals of love, peace, and justice among men had a great symbol and an indefatigable defender. Arturo Frondizi, President of the Nation of Argentina. In the name of the Most Excellent President of the Nation, of the Government and the Argentine people, and in my own name, I present to Your Eminence the most heartfelt condolences for the death of one of the most worthy and illustrious Pontiffs, who will go down in history as an exceptional figure of the moment for his tireless work in favor of peace and the spiritual and material well-being of Humanity, and whose affectionate regard for our Country makes us all the more sensitive to this loss. Luis R. MacKay, Minister ad interim of Foreign Affairs and Cults of the Republic of Argentina. From AUSTRIA: On the occasion of the passing of His Holiness Pope Pius XII, I ask the Holy College to accept my deeply felt condolences, which are shared by the entire Austrian people. Doktor Adolf Schaerf, Federal President.

[*Latin ed. p. 805*]

Upon the death of the Supreme Pontiff Pius XII, testimonies of grief:

805. Shaken by the news of the passing of His Holiness, Pope Pius Twelfth, I, on behalf of the Austrian Federal Government, wish to express the deepest sympathy for the grievous loss suffered by the Catholic Christian world through the departure of its spiritual head.

Julius Raab, Austrian Federal Chancellor.

Moved in my heart, I allow myself to express the deepest condolences for the immeasurable sorrow that the Roman Catholic Church and the Christian world endure through the passing of His Holiness, Pope Pius XII.

Leopold Figi, Austrian Minister of Foreign Affairs, Vienna.

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From BAVARIA (Stadtamhof): In deepest sorrow over the passing of His Holiness, Pope Pius the Twelfth, I wish, also on behalf of the Bavarian State Government, to receive the expression of my heartfelt sympathy. The death of the now-reposed Holy Father represents a great loss for all humanity, to whom his blessed work and paternal benevolence were dedicated until his last breath. It will be felt especially in Bavaria, which has been closely connected to His Holiness since the time of his activity in Munich. The memory of the immortal Holy Father will remain alive here for all time.

Dr. Hanns Seidel, Bavarian Minister President.

From BELGICA: My family and I are deeply saddened to learn of the death of His Holiness. We share in the painful mourning experienced by the Church and Christendom in losing a Pontiff of exceptional stature and authority. I pray that Your Eminence and the Sacred College will accept the tribute of our deepest condolences. Belgium remembers with gratitude the great kindness that His Holiness showed it during his pontificate.

Baudouin.

[*Latin ed. p. 806*]

Acta Apostolicae Sedis - Commentarium Officiale 806. Profoundly moved and saddened by the death of our most beloved and venerated Holy Father, I address the Sacred College with my sorrowful thoughts, and I join, with heart and soul, in the prayers of the Christian world. Elizabeth, Palais LaeJcen, Bruxelles. Profoundly moved by the grief that afflicts the Church in the person of its Supreme Head, whose exceptional personality had earned him the respect of the entire world, I pray that Your Eminence will accept the expression of my most Christian and most respectful condolences. G. Eyskens, Premier Minister of Belgium.

FROM BURMA: My Colleagues and I were greatly saddened to learn of the death of His Holiness Pope Pius XII. His demise deprives the Roman Catholic World of its great spiritual Head and the world at large of a very great leader and statesman, whose work in the cause of peace and humanity has earned for Him a lasting place in history. Maung Nu, Prime Minister of Burma.

FROM BOLIVIA: The people of Bolivia, whose Catholic tradition dates back centuries, deeply feel the irreparable loss of His Holiness Pope Pius XII. The most excellent pacifist of contemporary humanity and the most sincere friend of the humble and of weak peoples has been lost. His memory must be sanctified. Hernán Siles Zuazo, Constitutional President of the Republic of Bolivia. The Government and the people of Bolivia transmit to Your Excellency the profound sorrow caused by the passing of His Holiness Pius XII, whose highest spiritual values have made hope prevail in hours of uncertainty for humanity. Walter Guevara Arze, Minister of

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Foreign Relations and Cult, La Paz.

[*Latin ed. p. 807*]

Upon the death of the Supreme Pontiff Pius XII, testimonies of sorrow:

FROM BRASILIA: In my personal name and that of our Government, I present to Your Eminence and to the Church our sentiments of profound sorrow for the passing of His Holiness, Pope Pius XII. The Brazilian people are deeply saddened by the irreparable loss that His Holiness's death represents for the world, whose wise words and whose rare example possessed the thaumaturgical power to prevent shipwrecks, and to bring forth the ideals of harmony and peace among men, as the true fruits of justice. We Brazilians will always cherish, as a permanent inspiration for the future, the demonstrations of affectionate esteem with which His Holiness graciously distinguished our nation, formed from its very cradle under the influence of Christian principles.

Juscelino Kubitschek, President of Brazil.

The President of the Republic, his Ministers, and all of Brazil received with the deepest sorrow the news of the passing of the Holy Father, Pius XII. It is impossible for the Brazilian people to forget the paternal affection with which His Holiness distinguished them during his glorious pontificate.

I beg Your Excellency to accept the expression of my personal sentiments and to transmit them to Your Most Reverend Eminence, Cardinal Eugene Tisserant, and to the Sacred College.

Francisco Negrão de Lima, Minister of Foreign Affairs of the United States of Brazil.

FROM CAMBODIA: Participating in the mourning that afflicts the Catholic Church in the person of its Sovereign Pontiff, I address, through Your Excellency, to the community of the faithful of the Roman Church, in my name, in the name of the Buddhist community, and of the Khmer people, the expression of my heartfelt condolences. His Holiness, Pope Pius XII, will remain a symbol of a pure will to defend peace among all men and among all peoples of the world.

Norodom Suramari, King of Cambodia.

The Royal Government of Cambodia learns with sadness of the death of His Holiness, Pope Pius XII, and prays that Your Eminence will accept its deeply heartfelt condolences.

Mau Say, Minister of Foreign Affairs, Phnom Penh.

[*Latin ed. p. 808*]

Acts of the Apostolic See - Official Commentary 808 E FROM CANADA: The Government of Canada wishes to express its sympathy and condolences in the great loss sustained by the Roman Catholic Church in the death of Pope Pius XII. The dedication and wisdom with which His Holi-

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ness devoted Himself to peace and His contribution to the preservation of Christian values commanded the respect and admiration of Canadians of all religious faiths. FROM CEYLON: I wish to convey to Your Excellency the deepest sympathy of the Government of Ceylon upon the passing away of His Holiness Pope Pius XII. S.W.R.D. Bandaranaike, Prime Minister of Ceylon. FROM CHILE: With profound feelings of sorrow, I express to Your Excellency, Reverend Father, the condolences of the Government and people of Chile before the painful death of His Holiness Pius XII, which has deeply moved the Chilean nation. Carlos Ibáñez del Campo, President of the Republic of Chile. Receive, Your Excellency, Reverend Father, the expression of my most heartfelt condolences upon the painful passing of His Holiness Pius XII. Jorge Alessandri, President-elect, Santiago de Chile. In the face of this painful loss for Humanity, I beg Your Excellency, Reverend Father, to accept my most heartfelt condolences. Alberto Sepúlveda Contreras, Minister of Foreign Affairs of Chile. FROM COLUMBIA: In the name of the Government and People of Colombia, I send to Your Excellency the most sincere expression of condolences on the occasion of this unfortunate event.

[*Latin ed. p. 809*]

Upon the death of the Supreme Pontiff Pius XII, testimonies of grief:

"The death of the Supreme Pontiff Pius XII, whose demise grieves and fills Colombia with sorrow, represents for the world the loss of the most illustrious apostle of peace, defender of human rights and dignity, and the foremost spiritual leader of these times." – Julio César Turbay Ayala, Minister of Foreign Affairs, Bogotá.

"Deeply moved by the loss that the death of his Holiness Pius XII signifies for the Catholic Church and for the world, I express to Your Eminence our sorrowful sentiments on behalf of the people and government of Costa Rica." – Mario Echandi, President of the Republic.

"The Nation of Costa Rica and the Government of the Republic, deeply saddened by the death of His Holiness Pius XII, express, through me, their profound sorrow to the Holy See and to the rest of the Catholic world." – Alfredo Vargas Fernández, Minister of Foreign Affairs, San José de Costa Rica.

"Deeply moved, I gather the sentiments of tribulation and sorrow of the people of Cuba, of my government, and of my family, to implore Your Eminence to deign to accept and convey to the venerable Roman Curia the testimony of the deepest sorrow for the death of His Holiness Pius XII, who contributed so much to giving greater glory to the Holy Catholic Church, serving humanity with wisdom and sacrifice in the most critical moments of its history." – Fulgencio Batista, President of the Republic of Cuba.

"Deeply impressed by the sensitive passing of His Holiness, Pope Pius

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XII, I request Your Excellency to deign to accept the expression of my most heartfelt condolences." – Gonzalo Güell, Minister of State of the Republic of Cuba.

[*Latin ed. p. 810*]

Acts of the Apostolic See - Official Commentary 810

FROM THE DOMINICAN REPUBLIC: Expressed by Your Eminence, both in my own name, and in the name of the Dominican people and government, are the sentiments of my deepest sorrow on the occasion of the lamented passing of His Holiness Pope Pius XII, glory of the Catholic Church; his disappearance is a cause of universal mourning, not only for the great merits which ennobled his august person as one of the greatest Pontiffs in history, but also for the valuable work which he accomplished during his glorious pontificate in favor of world peace and human fellowship.

Héctor B. Trujillo Molina

President of the Dominican Republic

Expressed to Your Excellency: Most Reverend, the most sincere condolences on the occasion of the death of His Holiness Pius XII, whose passing has been received with profound feelings of sorrow by the Dominican people and government.

Joaquín Balaguer

Vice-President of the Dominican Republic

In charge of the Secretariat of State for Foreign Relations

City of Trujillo

FROM DENMARK: Please accept my deepest sympathy in the great loss which the Roman Catholic Church has suffered at the passing of His Holiness Pius XII.

Frederik, Fredensborg Hof, Denmark

Deeply moved by the news of the death of His Holiness Pius XII, I pray that Your Excellency will accept the most sincere condolences of the Danish Government.

Jo Krag, Minister of Foreign Affairs

FROM FINLAND: Deeply moved by the sad news of the death of His Holiness Pope Pius XII, I pray that Your Eminence will accept the expression of my deepest sympathy.

[*Latin ed. p. 811*]

811 Sincere condolences on the occasion of the grievous sorrow recently suffered by the College of Cardinals and the Catholic Church, and which is deeply felt far beyond the boundaries of this institution.

URHO KEKKONEN, President of the Republic of Finland: It is with deep

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regret that I learned of the death of Pope Pius XII, and may I, on behalf of the Government and the People of the Federation of Malaya, express my heartfelt condolences upon His death.

TUNKU ABDUL RAHMAN PUTRA ALHAY, Prime Minister and Minister of External Affairs, Federation of Malaya, Kuala Lumpur.

From the depths of my heart, I feel the great sorrow that afflicts the Catholic Church, and to which all men conscious of the preeminence of spiritual values are united. I pray that Your Most Reverend Eminences will accept the deeply felt condolences that I offer to you in my name, and in the name of the peoples of France and its overseas territories. Before and since his elevation to the Supreme Pontificate, the late great Pope had given to our country precious testimonies of affection. How could I ever forget, for my part, the welcome that the Holy Father extended to me during my official visit to the Vatican? The French will remember his messages and his appeals, the nobility of which inspired admiration in those who seek to promote in the world an ideal of peace and justice.

RENÉ COTY. Deeply moved by the death of His Holiness Pope Pius XII, I pray that Your Eminences will accept the expression of the most sincere condolences that I have the honor of offering to you in my name and in the name of the French Government. The disappearance of the Supreme Pontiff, who has always shown himself to be the defender of an ideal of peace and justice, is keenly felt by all Frenchmen.

COUVÉ DE MURVILLE, Minister of Foreign Affairs.

[*Latin ed. p. 812*]

Acts of the Apostolic See - Official Commentary 812 From GERMANY: The departure of His Holiness Pope Pius XII, which, following the signs of his renewed illness, was awaited in these days of uncertainty, moves the soul of all people, regardless of which religious community they belong to, who are aware of the religious, social-charitable, and moral-political activity of the venerable man. With a sense directed only towards the growth of good in man, with a consuming zeal for duty towards the demands of his high office, in a wonderful mixture of far-reaching wisdom and heartfelt simplicity, he has become, beyond his generation, a historical figure of his own worth. The present world and the future owe him a grateful memory. Theodor Heuss, Federal President of the Federal Republic of Germany. The news of the departure of His Holiness Pope Pius XII has deeply affected me. Filled with sorrow and grief, I express, on behalf of the Federal Government and in my own name, my heartfelt condolences for the grievous loss that has afflicted not only the Church, but all of humanity. In a period of severe upheavals of a spiritual, social, and political nature in the world, the departed Pope guided the affairs of the Church with admirable wisdom and gave the world a shining example. The entire German people, in the midst of which he worked so beneficially for many years, and to whom

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he provided effective and timely help in spiritual and material matters in times of great need, will remember him always with reverence and gratitude. Adenauer, Federal Chancellor of the Federal Republic of Germany. The shocking news of the death of His Holiness Pope Pius XII has deeply moved me. His departure, which represents not only an irreplaceable loss for the Catholic Church, but...

[*Latin ed. p. 813*]

Upon the death of the Supreme Pontiff Pius XII, testimonies of sorrow, but also expressions of the deepest significance for all of humanity, I may express my heartfelt condolences to you. His Holiness has set a unique and shining example in the service of the works of peace and of good relations between nations. My encounters with His Holiness will remain unforgettable to me. The German people will always remember Him with reverence and gratitude.

Brentano, Federal Minister of Foreign Affairs, Bonn.

GHANA: The news of the death of His Holiness the Pope has been received with deep sorrow by the Government and People of Ghana of all faiths. He has always appeared as the exponent of the highest ideals of peace and justice.

Governor General of Ghana.

I am deeply sorry for the death of Pope Pius XII. He will always be remembered for His strong advocacy for peace and understanding in the world.

Kwame Nkrumah, Prime Minister of Ghana.

GREECE: The Royal Hellenic Government, deeply moved by the painful event that has affected the Catholic Church with the death of His Holiness Pius XII, expresses to Your Eminence its most heartfelt condolences and its profound sympathy.

Constantin Caramanlis, Prime Minister, Athens.

GUATEMALA: Everyone with us deplores the passing of His Holiness Pius XII. Please make all the necessary representations in my name and for protocol to express our condolences and sorrow.

Ydigoras Fuentes, President of the Republic.

Deeply saddened, the People and Government of Guatemala, upon the outcome that took the life of His Holiness Pius XII, of very pleasant memory, I beg Your Excellency to accept, in the name of the Lord President of the Republic and Señora de Ydigoras Fuentes, and in my own name and that of my wife, and of the Guatemalan people, our sentiments of sincere sorrow for such an irreparable loss that fills the Catholic world with mourning.

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Furthermore,

[*Latin ed. p. 814*]

Acta Apostolicae Sedis - Commentarium Officiale 814: "Permitto mihi communicare vobis quod Gubernum meum disposuit tres dies luctus proclamare ob obitum illustris Pontificis Romani. Renovo Vestrae Excellentiae testimonium summa considerationis."

Jesús Unda Murillo, Minister Relationum Externarum Guatemalae.

E GUINEA: "Placeat vobis expressio doloris nostri profundissimi occasione obitus Sanctitatis Suae Pii Duodecimi, magni apostoli pacis et caritatis. Sekou Touré, Praeses Guberni Guineae."

Ex HAITI: "Honor est mihi vobis transmittendi, simul cum condolentias meas sincerissimas, expressionem profundissimi contritamenti Populi Haetiani, qui nuperrime, cum dolore, cognovit novam obitus Sanctitatis Suae, Papae Pio Undecimo. Dr. François Duvalier, Praeses Republicae Haetiae.

"Oro Vestrae Excellentiae ut bene accipiat expressionem condolentiarum sincerissimarum S. E. Praesidis Republicae, Guberni Haetiani, et sympathiam meam profundissimam occasione tristi nuntii mortis Sanctitatis Suae, Papae Pio Undecimo, qui universum affligit. Haeti aeternum memoriam servabit Sanctitatis Suae Pii Undecimi, cuius sollicitudo erga debiles et opprimendos, cura de pace iusta inter nationes, magna erant spes in subsistentia humanitatis et civilisationis. Interest eius pro fato populorum Africanorum, signa manifesta affectionis eius erga Nationem Haetianam, locum specialem ei praebuerunt in corde omnium civium Patriae meae.

"Oro Vestrae Excellentiae ut accipiat assecurationes considerationis meae summae. Dr. Louis Mars, Secretarius Status Negotiorum Externorum et Cultuum.

Ex HASSIA: "In nomine Regiminis Helveticae et incolarum Provinciae Helveticae, ex animo participo Catholicae Christianitatis mundi, ob obitum eius Principis, Sancti Patris Papae Pio Undecimo. Pius Undecimus etiam pro non-Catholicis erat una ex personis praecipuis temporis nostri."

[*Latin ed. p. 815*]

Upon the death of the Supreme Pontiff Pius XII, as representative of the Holy See before the German Reich government, Nuncio Pacelli exerted a significant influence on the development of Germany in the years following the First World War. His great benevolence towards our fatherland, he always demonstrated as Pope Pius XII, before all the world. In all areas of world politics, he recognized impending dangers in a timely manner and strove to mitigate and eliminate tensions. His entire striving was directed towards social equality among the people of all nations and the preservation of peace in the world. For this, let us give Him thanks.

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Zinn, Minister President of Hesse: "It is with profound affliction that the Federal Council has learned of the death of His Holiness Pope Pius XII. The world loses, with the Supreme Pontiff, a noble figure who possessed the rarest qualities. The elevation of his thought, his greatness of soul, his incessant efforts in favor of peace and suffering humanity, are in all memories. The Federal Council joins in the sorrow of Your Eminences and bows before the remains of He who never ceased to manifest to Switzerland and its people sentiments of friendship and keen sympathy. It presents to the Sacred College and to Your Eminences its heartfelt condolences."

Thomas Hollenstein, President of the Swiss Confederation.

From Ireland: "On my own behalf and on behalf of the People of Ireland, I would ask Your Eminence to accept and convey to the Sacred College an expression of our most profound sorrow on the death of the Holy Father, Pope Pius XII. The indefatigable zeal and selfless devotion of the great Pontiff in the cause of Christ and Christian principles, which won for Him universal affection and admiration, are an outstanding example for all time. The Church and mankind have sustained a grievous loss by His death."

Sean T. O'Ceallaigh, President of Ireland. "On behalf of the Government of Ireland, I desire to express to Your Eminence our feelings of deepest sorrow on the death of the Holy Father. His dauntless courage and devoted self-sacrifice in the defense of Christian ideals will long remain a source of inspiration to the whole world."

Eamon De Valera.

[*Latin ed. p. 816*]

Acta Apostolicae Sedis - Commentarium Officiale 816. I am deeply grieved at the death of His Holiness Pope Pius Twelfth, who worked with such untiring energy and single-minded purpose in the cause of peace during the troubled years which marked His reign, and who did so much by precept and example to bring mankind to a realization of the importance of friendly relations between states based on justice and charity. I beg your Eminence to accept my most profound sympathy in the great loss the Church and the world have suffered by His death. Frank Aiken, Ex Minister for External Affairs, Dublin.

HISPANIA: Deeply saddened by the death of the holy and great Pontiff Pius XII, I hasten to send to Your Eminence, Reverend Cardinal, the testimony of my profound sorrow and that of the Spanish people for such a painful loss to the Church, due to His many virtues, and for the vigilance and love with which he guided his flock and instructed the world. Future generations will bless His memory, and Spain, participating so deeply in the mourning of the Church, inclines faithfully and devotedly to venerate the name and the work of He who was a steadfast defender of peace and the Angelic Pastor of Christendom. Reiterating, Most Eminent Lord, my most

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heartfelt condolences, I kiss with devotion Your sacred Purple. Francisco Franco, Head of the Spanish State.

With the deepest sorrow, I offer to Your Eminence, Reverend Cardinal, the testimony of my feelings regarding the death of His Holiness Pius XII, whose memory will always remain alive in the hearts of the Spanish people who acclaimed Him during His glorious pontificate and who will continue to venerate Him after His death. Reiterating to Your Eminence, Reverend Cardinal, the testimony of my sorrow, I devoutly kiss Your Sacred Purple. Fernando M. Castiella, Minister of Foreign Affairs.

Deeply moved by the passing of the Most Holy Father, who embodied a true miracle of virtues and wisdom, I join my prayers to those of the entire Catholic world, which has lost a great Pope, a glorious definer of the dogma of the Assumption, and the most eminent defender of universal peace. Esteban Bilbao, President of the Spanish Cortes and Council of the Kingdom.

[*Latin ed. p. 817*]

In the death of the Supreme Pontiff Pius XII, testimonies of grief:

From HOLLAND: On the occasion of the painful loss that you have just suffered through the death of His Holiness the Pope, we beg you to accept the assurance of our heartfelt sympathy and the part we take in your mourning. Juliana R., Bernhard.

On the occasion of the death of His Holiness Pope Pius XII, and in rendering a respectful tribute to the memory of the Supreme Pontiff, I am the interpreter of the sentiments of the Dutch Council of Ministers in presenting to Your Excellency, Reverendissimus, my heartfelt condolences. Drees, Minister President, The Hague.

I pray that Your Eminence will kindly accept and transmit to the College of Cardinals my deeply felt condolences with the very painful loss that the Church has just suffered through the death of His Holiness the Pope. Joseph Luns, Minister of Foreign Affairs of the Netherlands.

From HONDURAS: On behalf of the Government and the Honduran people, I express to Your Excellency our feelings of profound sorrow on the occasion of the death of His Holiness Pope Pius XII. The Catholic world, and with it the free nations of the earth, lose a champion of peace and a defender of the cause of human redemption. Ramon Villeda Morales, President of Honduras.

I implore Your Excellency to accept the profound and sincere condolences of the Government and the people of Honduras on the occasion of the sensitive death of His Holiness Pope Pius XII, of whose irreparable loss the Christian world laments. I reiterate to Your Excellency our sentiments in this hour of universal sorrow. Andrés Alvarado Uerto, Minister of Foreign Relations of Honduras.

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From BRITISH HONDURAS: "On behalf of the Government and the people of British Honduras, the majority of whom are Roman Catholics, I shall be grateful if you will convey to the Vatican the widespread sorrow in this country at the passing of His Holiness Pope Pius XII." Governor of British Honduras.

[*Latin ed. p. 819*]

Upon the death of the Supreme Pontiff Pius XII:

"I have learned with profound regret the news of the death of His Holiness Pope Pius XII, and I send to you, on behalf of the people of the Republic of Iraq and its Government, the most sincere condolences, as well as to the Church and the Catholic community."

Brigadier AbdulKarim Kassim, President of the Council, Baghdad.

"It is with deep sorrow that I have learned the sad news of the death of His Holiness Pope Pius XII; I offer you my sincere condolences, as well as to the Catholic community."

Seddik Shanshal, Minister of Foreign Affairs, Baghdad.

FROM IRAN: "My August Sovereign, deeply moved by the painful news of the death of His Holiness the Pope, orders me to express to Your Eminence his heartfelt condolences on the occasion of the loss of a Supreme Pontiff whose every effort was dedicated to maintaining world peace and to the well-being of humanity."

Mohamed Reza Pahlevi, Tehran.

"Deeply moved by the sad news of the cruel loss that the Catholic world has just experienced in the person of His Holiness Pope Pius XII, I offer to Your Eminence my deepest and most sincere condolences, and I pray that you may convey to the Sacred College the sentiments of painful sympathy of the Imperial Government."

Doctor Manoutcher Eghbal, Prime Minister, Tehran.

FROM ICELAND: "I recall the memory of the most illustrious and learned Supreme Pontiff, Pope Pius XII, and the blessing bestowed upon Iceland by him, and I offer to the Holy See a testimony of my deepest sorrow for his death."

Asgeir Asgeirsson, President of Iceland.

[*Latin ed. p. 820*]

820 Acta Apostolicae Sedis - Official Commentary From ITALY: The Italian people, with intense sorrow, learn of the grievous announcement of the passing of His Holiness, Pope Pius XII, and together with me, share in the grief of the Catholic world, bowing their heads in memory of the great Pontiff and the heroic Bishop of Rome. While, in this hour of mourning, the memory of the high apostolate of Pius XII is renewed, and the comfort drawn from his paternal solicitude in the most difficult circumstances

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resurfaces in the hearts of the Italians, I wish to express to Your Most Reverend Eminence, for the entire Sacred College, my deepest condolences. Giovanni Gronchi. The passing of the great Pontiff, Pius XII, deeply grieves the Italian Government, which, in this hour of mourning for Christendom and particularly for the Italian nation, joins in the sorrow of the Church. With a moved heart, I beseech Your Most Reverend Eminence and the Sacred College to accept the most respectful and heartfelt condolences of the Government and the Italian people, to which I add my own personal condolences. Amintore Fanfani, President of the Council of Ministers, Minister of Foreign Affairs.

And from JAPAN: It is with profound sadness that I have learned the news of the death of His Holiness, Pope Pius XII. I hasten to offer you my most sincere condolences. Hirohito, Emperor of Japan.

And from JORDANIA: The announcement of the death of His Holiness, the forgiven by God (the deceased) Pope Pius XII, had the deepest echo and the deepest mourning in my soul. The loss suffered by the world with his passing is very grave. But the great efforts made by Him and the *gesta* accomplished by Him...

[*Latin ed. p. 821*]

Upon the death of the Supreme Pontiff Pius XII, testimonies of sorrow, 821 in number, remain a precious treasure for the service of humanity and for the benefit of men, through the triumph of the principles of the highest ideal. I send you greetings in my name and in the name of Jordan, with the most fervent sentiments of condolences, and I implore Allah, praised and exalted, to grant the Holiness of the deceased His abundant mercy.

Al Hussein, King of Jordan.

From KOREA: The Government of the Republic of Korea expresses its deepest sympathies in the death of His Holiness Pope Pius XII. The free world has lost one of its most ardent and influential defenders. Pope Pius came to the Pontificate in nineteen thirty-nine at a moment of great trial for the civilized world. Throughout the ensuing years, His voice was always raised against totalitarianism, against aggression, and for a peace of justice. Koreans join in mourning the passing of this great Statesman. May God grant that his epitaph be written in terms of triumph for the principles which He so zealously defended until the very day of His death.

Syngman Rhee, President of the Republic of Korea.

From KUWAIT: Deeply grieved to hear of the sad bereavement of the Christian World in the death of His Holiness the Pope.

Abdulla Alsalim Alsabah, Kuwait.

From LAOS: We are very saddened by the news of the death of His Holiness Pope Pius XII. On this occasion, we pray that you will accept our heartfelt condolences.

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Sisavangvong, King of Laos.

From LIBANO: It is with profound sadness that I address Your Eminence and the Sacred College, expressing my most heartfelt condolences for the death of the Supreme Pontiff, His Holiness Pope Pius XII. The Lebanese people share the great sorrow that afflicts the Holy See and all of humanity.

Fouad Chehab.

[*Latin ed. p. 823*]

At the time of the death of the Supreme Pontiff Pius XII:

LIECHTENSTEIN: Deeply moved by the news of the death of His Holiness Pope Pius XII, I convey to you, Monsignor, the assurance of my most heartfelt condolences and deepest sorrow. I also ask that you accept the most respectful and warmest condolences of my Princely House and the people of Liechtenstein, and that you express the feelings of my condolences and my sorrow to the Holy College.

In faithful devotion,

Prince Franz Josef of Liechtenstein.

LUSITANIA: I express to Your Eminence and to the entire Sacred College my profound sorrow for the loss that the Catholic Church has just suffered with the passing of His Holiness Pope Pius XII, who was one of the most noble moral values of our time.

Americo Thomaz, President of the Republic of Portugal.

The Ambassador of Portugal to the Holy See has already been entrusted with presenting to Your Eminence the profound and heartfelt condolences of His Excellency the President of the Republic and the Portuguese Government for the great loss that the Church has suffered.

I do not wish to fail to renew directly to Your Eminence and to the entire Sacred College the sincere expression of the Portuguese Government's participation in the sorrow caused throughout the world by the death of His Holiness Pope Pius XII.

Oliveira Salazar, President of the Council.

LUXEMBOURG: Deeply moved to learn of the death of His Holiness Pope Pius XII, we express to Your Eminence and to the Members of the Sacred College our most heartfelt condolences. We join wholeheartedly in the prayers that are being said by Christendom for the repose of the soul of the venerable deceased.

Charlotte, Felix, Luxembourg.

Deeply saddened by the death of His Holiness Pope Pius XII, I pray for Your Eminence Reverendissime and for the members of the Sacred College.

[*Latin ed. p. 824*]

Acta Apostolicae Sedis - Official Commentary 824: The College desires

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to express the profound sympathy and heartfelt condolences of the Grand Ducal Government. The people of Luxembourg join with all their hearts in the great mourning that has struck not only the Catholic Church but the entire world by the passing of the venerable Pontiff, who, during a life filled with tireless labor, devoted all the strength of his mind and heart to the service of peace and humanity. Joseph Bech, Minister of Foreign Affairs, Luxembourg.

TO MADAGASCAR: The President of the Council of Government of Madagascar, on behalf of the entire population, and especially the Catholic population, bows before the mortal remains of His Holiness Pope Pius XII. The Malagasy people, united in sentiment, recognize the remarkable wisdom of He who so well pursued spiritual and moral action in favor of peace and fraternity among all men. Tsiranana, President of the Council of Government, Tananarive.

TO MAURITANIA: We have learned with profound emotion of the death of His Holiness Pope Pius XII. In this sad circumstance, we pray Your Eminence to find here the expression of our sincere condolences and our participation in the cruel mourning that afflicts not only Christendom, but all of humanity for which His Holiness so devoted himself in order that peace and concord may reign among the peoples. Mohammed V, King of Morocco.

FROM MONACO PRINCIPALITY: The Princess and I retain the poignant memory of the paternal welcome that was extended to us by His Holiness Pope Pius XII, and of the constant testimonies of his benevolent solicitude, which have made us feel even more painfully and affectionately the very deep regret that his death causes us. We pray Your Eminence to believe in our profound affliction and in the very sincere part that we take with all the inhabitants of the Principality in the mourning that afflicts the entire Church. Rainier.

[*Latin ed. p. 825*]

Upon the death of the Supreme Pontiff Pius XII, the following testimonies of grief were received:

From Mossi: The people of Mossi learn with consternation of the death of the Holy Father. On behalf of the people and in my own name, I offer to all of Christendom my deepest condolences.

Moro Naba Kougri, Emperor of Mossi, Haute Volta.

From NICARAGUA: Deeply moved by the passing of the Holy Father Pius XII, who was so admirable in his sacred mission as the spiritual guide of Christendom, I express to Your Eminence my sincere feelings of sorrow.

Luis A. Somoza, President of Nicaragua.

Deeply moved, I wish to convey, through Your Eminence, on behalf of the people and government of Nicaragua, and in my own name, the most

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heartfelt and sincere expressions of sorrow for the deeply lamented passing of His Holiness, Pope Pius XII.

Alejandro Montiel Arguello, Minister of Foreign Affairs, Managua.

From NIGERIA: "I have learned with deep distress of the death of His Holiness the Pope. You most kindly arranged for me to be received in a private and exclusive audience by His Holiness in July, and my discussions with Him, and my experience of His wisdom and His warmth of heart, will be among my most valued memories. I was particularly touched by the expression of His keen interest in the Nigerian Catholics and His vast knowledge of Nigerian affairs. In the past year, His Holiness received a number of my colleagues on the Council of Ministers, and I shall be most grateful if you will convey to the appropriate authority at the Vatican an expression of our deep sympathy."

J. M. Johnson, Acting Prime Minister of the Federation.

From NORWEGIA: I pray that Your Eminence will accept my sincere condolences on the occasion of the death of His Holiness Pius XII.

Olav R., Oslo 53.

[*Latin ed. p. 826*]

Acta Apostolicae Sedis - Official Commentary 826. Please accept the sincere condolences of the Norwegian Government on the occasion of the death of His Holiness Pius X I I.

Halvard Lange, Minister of Foreign Affairs, Oslo.

E NOVA ZELANDIA: My Lord Cardinal,

The Honourable C. P. Skinner, acting Prime Minister of New Zealand, has sent me a telegram requesting me to convey the following message to the Sacred College of Cardinals: "My colleagues in the New Zealand Government join me in extending our deepest sympathy at the passing of His Holiness Pope Pius X I I. New Zealanders particularly remember the inspiration which He gave to many Allied service-men during the war, and with me they will wish to pay tribute to His Holiness' outstanding humanity and courage."

I have the honour to be, My Lord Cardinal, Your Eminence's obedient servant.

Markus Cheke.

E PAKISTAN:

It is with profound regret that I have learned of the tragic news of the passing away of His Holiness Pope Pius X I I. The death of His Holiness is a great loss to all the world, and in this sad moment, I, on behalf of the People of Pakistan and on my own behalf, offer our sincerest sympathies and heartfelt condolences. We pray that God may give courage and endurance

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to all his followers to bear this great loss and bestow peace on the departed soul.

Iskander Mirza, President of Pakistan.

E PANAMA:

Profoundly dismayed by the unfortunate death of His Holiness Pius X I I, I express, through this means, to Your Eminence, on behalf of the Government and the Panamanian People, and in my own name, and through your worthy channel, to the Sacred Apostolic College, the feelings of sorrow that overwhelm us for this irreparable loss. The Cattolica Church and all of humanity raise our hearts to the Almighty for the eternal rest of the Holy Father Pius X I I.

Ernesto de Laguardia Jr., President of the Republic of Panama.

[*Latin ed. p. 827*]

At the death of the Supreme Pontiff, Pope Pius XII, testimonies of sorrow from PARAGUAY: The deeply felt passing of the Holy Father Pius XII, whose disappearance saddens Christendom and all peoples who love peace, due to his significant personality, whose works in favor of humanity and world peace will remain imperishable. I offer to Your Eminence my most heartfelt and sincere condolences. The Paraguayan people, deeply distressed, join in the universal sorrow. Alfredo Stroessner, President of the Republic of Paraguay. I implore Your Excellency to accept my feelings of sorrow in the face of the irreparable loss suffered by Christendom. The passing of the Holy Father deeply affects the Paraguayan people. Raul Sapena, Pastor, Minister of Foreign Relations of Paraguay. FROM PERU: Deeply distressed by the sensitive passing of His Holiness Pope Pius XII, Pontiff, during whose glorious reign he defended the principles of peace and justice, upon which our Christian civilization is based, I am honored to express, on behalf of the Government and the Peruvian people, the feelings of profound and sincere sorrow to the Sacred College of Cardinals, joining myself to the mourning that afflicts the Catholic Church and Christendom. On this sad occasion, I offer to Your Eminence the sentiments of my highest consideration. Manuel Prado, President of Peru. I present to Your Excellency the sentiments of sincere sorrow with which the Peruvian Government joins the mourning of the Catholic Church on the occasion of the sensitive passing of the eminent and venerated Pontiff, His Holiness Pope Pius XII. Ricardo Elias Aparicio, Minister in Charge of the Ministry of Foreign Relations of Peru. FROM THE PHILIPPINE ISLANDS: Please transmit the following message to the Holy See from President Garcia: I share the grief of the entire world over the passing of His Holiness Pope Pius XII. His death has deprived the world of a sincere

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and de•

[*Latin ed. p. 828*]

Acta Apostolicae Sedis - Commentarium Officiale 828: A man of peace, at a time when international tensions have such an imperative need for his work and its unifying effect. The Filipino People join me in praying for His eternal repose.

Secretary of Foreign Affairs: Please convey to His Excellency the Secretary of State my deepest sympathies and profound sorrow over the passing of His Holiness Pope Pius XII. His death is the loss not only of the Catholic Church but of the entire world as well, when the need for a sincere Crusade for peace and unity among all men is so great. I join prayers with those of the millions who mourn him today.

Secretary of Foreign Affairs:

From PORTO RICO: In the name of the Government and the People of the Free Associated State of Puerto Rico, I wish to express our sorrow for the passing of His Holiness Pope Pius XII.

Luis Muñoz Marín, President of the Government.

From THE UNITED ARAB REPUBLIC: I have just learned with great affliction the sad news of the death of His Holiness Pope Pius XI. In the face of this painful trial, I hasten to express to you, as well as to the men of the Church and the Catholic world, my most heartfelt condolences and my deepest sympathy.

Gamal Abdel Nasser.

The news of the death of His Holiness Pope Pius XII was received by the entire world with profound regret. The great figure of the late august one, his humanitarian and political work in favor of world peace, will remain a vivid memory in the minds of men. In presenting to you my most sincere condolences, I pray that Your Excellency will accept the expression of my highest consideration.

Hussein Zulficar Sarri, Deputy Minister of Foreign Affairs.

[*Latin ed. p. 829*]

At the death of the Supreme Pontiff Pius XII, testimonies of sorrow:

FROM RHODESIA: "On behalf of the people of the Federation of Rhodesia and Nyasaland, I express my profound sorrow upon the death of His Holiness Pope Pius XII, whose service to Christendom will ever remain an inspiration to mankind." – The Governor General of Rhodesia and Nyasaland. "I shall be grateful if you will arrange to convey to the Vatican the deep sympathy and sense of loss felt by the Government and people of Northern Rhodesia on the death of His Holiness." – The Governor of Northern Rhodesia.

FROM RWANDA: "By the death of the Father, to whom Rwanda and I

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myself owe so much, King Charles Mutara III Rudahigwa, on behalf of his people and in his own name, offers his deepest condolences, together with an expression of his filial devotion to the Holy See." – Charles Mutara III, Rudahigwa, King of Rwanda.

FROM SAN MARINO: "The Government and the people of the Republic of San Marino, deeply saddened, join the entire Catholic world in remembering the sublime work of humanity, of peace, and of fraternal love accomplished by His Holiness Pope Pius XII, and they bow reverently and moved before the immortal memory of the Pope, expressing heartfelt and sincere condolences." – The Captains Regent: Domenico Forcellini, Pietro Reni. Secretaries of State: Federico Bigi, Giuseppe Forcellini.

FROM EL SALVADOR: "With profound sorrow at the irreparable loss to humanity that signifies the disappearance of the illustrious Pontiff Pius XII, and interpreting the sentiments of the Government and the people of El Salvador, it is my honor to convey to Your Excellency the most sincere expressions of condolence and sorrow. I reiterate to Your Excellency my highest consideration." – José María Lemus, President of the Republic of El Salvador.

[*Latin ed. p. 830*]

Acts of the Apostolic See - Official Commentary 830

With the deepest sorrow, I express to Your Excellency, and through Your Excellency to the illustrious State of the Vatican and to our Holy Mother Church, the most sincere condolences of the Government and the Chancellery of El Salvador for the death of our most beloved Holy Father, which constitutes an irreparable loss for all of humanity. May Your Excellency deign to accept the testimony of my most humble devotion.

Alfredo Ortiz Mancia, Minister of Foreign Affairs of El Salvador.

E SINIS: The President of the Republic, after personally expressing his heartfelt condolences to the undersigned upon the death of the Holy Father, officially renewed them with a special visit by his representative. The Government has decreed three days of national mourning; unanimous sorrow has been manifested by the press and radio, and abundant prayers have been offered everywhere with filial devotion.

Riberi, Apostolic Nuncio, Taipei (Formosa).

E SOMALIA: With the painful passing of Pope Pius XII, not only Italy and the entire Catholic world lose such a representative figure as the Head of the Church. The loss of Pope Pius XII constitutes a world-wide mourning for all peoples. Sincerely dismayed, I, in the name of the Government of Somalia and in my personal capacity, offer to the Vatican authorities the sentiments of the deepest condolences.

Abdullah Issa, Prime Minister.

E STATIBUS FOEDERATIS AMERICAE SEPTEMTRIONALIS: Your Em-

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inence: I offer my condolences on the death of His Holiness Pope Pius XII, news of which has been received with deep sorrow by me and by Americans, who recognized in him a staunch defender of the high Christian ideals, which are the foundation of our civilization. Of especially warm remembrance are His Holiness's compassionate devotion to the alleviation of mankind's suffering and his extraordinary perseverance in working for a just peace. The loss of His Holiness will be felt throughout the world. I have always counted myself fortunate that I had the opportunity to know Him.

Sincerely,

Dwight D. Eisenhower.

[*Latin ed. p. 831*]

In the passing of the Supreme Pontiff Pius XII, testimonies of grief:

831 Your Eminence: It is with profound sadness that I have learned of the death of His Holiness Pope Pius XII. The passing of this great spiritual Leader, who has ever been in the forefront of the defense of Christian civilization, is a profound loss for all peoples of the world. His dedicated devotion to the cause of peace and justice has been a truly great inspiration, providing hope to all mankind in difficult and troubled times. Sincerely yours, John Foster Dulles, Secretary of State.

E SUDAN: In the name of the Supreme Council of State and the Government and People of the Sudan, I offer heartfelt condolences to you and the Cardinals' Council on the death of His Holiness Pope Pius XII. Siricio IroWani, President, Supreme Council, Khartoum.

E SUBCIA: At the moment that I learn the very sad news of the death of His Holiness Pope Pius XII, I wish to express my most heartfelt condolences on the occasion of the painful loss, not only of the Head of the Catholic Church, but also of a man of exceptional distinction, venerated by the entire world. Gustaf Adolf, King of Sweden.

Deeply moved by the painful news of the death of His Holiness Pius XII, I offer to Your Eminence my profound sympathy and condolences for the Catholic Church and the entire Christian world. Bertil, Prince Regent of Sweden.

Deeply moved by the news of the death of His Holiness Pius XII, I beg you to accept the sincere condolences of the Royal Government of Sweden. His activity for the reconciliation of peoples, based on vast international experience and high personal qualities, will ensure that his reign holds an eminent place in world history. Herman Kling, Minister a.i. of Foreign Affairs, Stockholm.

[*Latin ed. p. 832*]

Acta Apostolicae Sedis - Commentarium Officiale 832

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FROM TOGO: The Government and the people of Togo, deeply moved by the sad news of the death of His Holiness Pope Pius XII, request that you believe in their most heartfelt sentiments on this great and painful mourning that has struck the Christian world. They respectfully bow before the sacred mortal remains of the great defender of peace and the beloved Head of the Catholic Church.

Sylvanus Olympio, President of the Council of Togo, Lomé.

FROM TONGA: The Ministers of the Crown join me in sending you our sincere sympathy on the death of His Holiness Pope Pius XII, a great Christian leader whose loss will be felt throughout the whole world.

Nukalofa, Premier (Tonga Islands).

FROM TUNISIA: Deeply affected by the great mourning striking the Catholic world in the person of the venerable Supreme Pontiff, His Holiness Pope Pius XII, who placed his pontificate at a particularly critical moment in the history of humanity under the sign of the human motto "Peace on earth to men of good will," we address to you our most saddened condolences, as well as those of the Government and the Tunisian people, and we pray that you transmit them to Their Eminences the Cardinals, members of the Sacred College.

Habib Bourguiba, President of the Republic of Tunisia.

FROM TURKEY: On the occasion of the death of His Holiness the Pope, Pius XII, whom I had the honor of knowing personally, and whose profound wisdom and great humanity I have always admired, I pray that Your Excellency will kindly accept, with my deeply moved sentiments, the expression of my heartfelt condolences.

Adnan Menderes, Prime Minister, Ankara.

[*Latin ed. p. 833*]

Upon the death of the Supreme Pontiff Pius XII, testimonies of grief:

833 UGANDA: His Highness the King, his Government, and all his subjects are deeply saddened to learn of the death of His Holiness the Pope. We request that our sympathies be conveyed to the Vatican. M. Kintu, Prime Minister.

Ex UNIONE AFRICAE MERIDIONALIS: On my own behalf and in the name of the Union of South Africa, I wish to convey my sympathy upon the passing of Pope Pius XII. E. G. Jansen, Governor General of the Union of South Africa.

Ex URUGUAY: The National Government Council of the Oriental Republic of Uruguay, upon receiving the unfortunate news of the death of His Holiness Pope Pius XII, conveys to Your Eminence and to the illustrious Members of the Sacred College the expression of its deepest condolences. The disappearance of this eminent figure, so sincere in favor of peace and concord among peoples, evokes a respectful feeling of sorrow in the Gov-

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ernment and the people of Uruguay. We reiterate to Your Eminence our most heartfelt condolences for this lamentable demise. Carlos A. Fischer, President of the National Government Council of the Oriental Republic of Uruguay. Oscar Secco Ellauri, Minister of Foreign Affairs.

E VENETIOLA: In the name of the Government and the people of Venezuela, I present to Your Excellency the most sincere expressions of condolence for the deeply lamented death of His Holiness Pius XII, whose illustrious virtues and eminent services to the Church and to humanity made his pontificate memorable. Wolfgang Larrazabal Ugueto, President of the Government Junta of Venezuela.

[*Latin ed. p. 834*]

Acta Apostolicae Sedis - Commentarium Officiale 834

Vuestra Excelencia reciba mis sentimientos de pena por el sensible fallecimiento de Su Santidad Pio XII.

René de Sola, Ministro de Relaciones Exteriores de Venezuela, Caracas.

VIET-NAM: He aprendido con la más profunda emoción que el Sumo Pontífice, Su Santidad, Pío XII, ha sido llamado a Dios y retirado de la veneración de la Iglesia Católica y de toda la Humanidad, de la cual él fue a la vez guía y benefactor. En un mundo amenazado por la tiranía y la opresión, el pueblo vietnamita y yo mismo comprendemos cuán cruel es la desaparición de aquel que nunca cesó de luchar por preservar la Justicia, la Paz y los valores espirituales. Ruego a Vuestra Excelencia que tenga a bien creer en la parte dolorosa que comparto en este duelo, y que acepte mis condolencias profundamente afligidas, a las cuales se unen las del Gobierno y del pueblo de Vietnam.

Ngo Dinh Diem, Presidente de la República de Vietnam.

NATIONIBUS UNITIS: Extiendo a Vuestra Excelencia y a la gran familia católica de todo el mundo mis más sinceras condolencias personales por la muerte de Su Santidad, el Papa Pío XII. Con el fallecimiento de Su Santidad, el mundo ha perdido a uno de los más grandes líderes de esta época. Pío XII defendió la verdad, la justicia, la paz y los valores supremos. En toda su vida, enfatizó la fe, la razón y las buenas obras. Nunca se cansó de exhortar a las naciones a practicar la tolerancia y a vivir juntas en paz como buenos vecinos. Verdaderamente fue llamado el apóstol de la paz y la justicia para nuestra época. Sus encíclicas serán recordadas como algunos de los documentos intelectuales y espirituales más importantes del pasado reciente, y quizás de cualquier época. Nunca olvidaré personalmente la profunda impresión que me causó la audiencia privada que Su Santidad me concedió en enero de 1957. Allí estaba un hombre de innegable ternura, profundidad, humildad y total dedicación a Dios. El mundo es más pobre hoy de lo que era antes, y aunque de ahora en adelante solo podrá beneficiarse de su

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memoria, sus escritos y otros efectos de...

[*Latin ed. p. 836*]

"Since countless testimonies of piety and devotion have been received, not only from cities, but also from municipalities, various associations, and even from most distinguished public and private individuals, which are all to be remembered, concerning those things which have been received from the entire Order of the Clergy, both secular and regular; and since it is quite impossible to respond individually to each one, the Holy College publicly expresses here its grateful sentiments towards all those who have shared in the Church's mourning."

[*Latin ed. p. 837*]

Annus et Volumen L (Series I, Volume X), No. 17, 30 Octobris 1958.

ACTA APOSTOLICAE SEDIS. COMMENTARIUM OFFICIALE.

ANNOUNCEMENT: WE HAVE GREAT JOY.

His Holiness, Pope John XXIII, formerly Cardinal Angelo Giuseppe Roncalli, has been elected.

This joyous announcement was made by His Eminence, Father Nicholas Canali, Cardinal Protodeacon of the Most Holy Roman Church, from the upper portico of the patriarchal Basilica of the Vatican, on Wednesday, the 28th of October, 1958, at 6:05 PM.

[*Latin ed. p. 838*]

BY THE DIVINE PROVIDENCE OF OUR MOST HOLY FATHER JOHN, POPE XXIII, A RADIO MESSAGE FROM THE SIXTINE HALL, ON THE TWENTY-NINTH DAY OF OCTOBER, IN THE YEAR 1958, GIVEN TO THE ENTIRE CATHOLIC WORLD.

At this anxious hour, when the most grave burden of the Supreme Pontificate, after the death of Our Predecessor of blessed memory, Pius XII, who so excellently served the Holy Church, has been secretly imposed upon Us by the most wise counsel of God, and when Our soul is oppressed and almost broken, We first of all offer supplications to God, that He may deign to strengthen Our weakness and infirmity, to enlighten the mind, and to raise up the will.

Then, We embrace with the greatest affection Our most beloved sons from the Sacred College, whose outstanding virtues and qualities We know well; especially those whom We grieve are so far from Us, and whose sorrows and anxieties touch Us so deeply.

Furthermore, We wish to express to all Venerable Brothers in the Episcopate Our paternal benevolence and charity, who everywhere on earth toil

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in cultivating the Lord's vineyard; and We cannot pass over in silence the priests, who administer the mysteries of God, especially the missionaries, who, proclaiming the divine word, spare no labors, and spread the evangelical truth in distant lands; the religious brethren and the holy virgins, who diligently and studiously serve the Church; and also those who participate in the peaceful ranks of the Catholic Action under the guidance of the Bishops, and all others who in some way assist the hierarchical apostolate; to all of whom We impart Our blessings with a heartfelt affection.

[*Latin ed. p. 839*]

Finally, for all those whom we have in Christ as sons, especially those who labor under poverty, or are afflicted by any kind of suffering, we earnestly desire and pray that the most benign God may abundantly grant them the necessary help and divine consolations. Among these our sons, those who live in the region of Venetia, where We have fulfilled Our pastoral duties, and those in the Bergomensi Diocese, where We have beheld the light of this mortal life, are particularly dear to Our paternal heart. Although We are now far away, We are nevertheless always present in the charity of Jesus Christ, and We shall always be so; and We are fully confident that their prayers, united with Ours, will ascend to God, obtaining heavenly graces. In a particular way, Our thoughts are turned to the sacred ministers, priests, religious, and all the faithful who dwell in those nations where either no freedom is granted to the Catholic religion, or where it is not fully granted, where the sacred rights of the Church are trampled upon with reckless audacity, and where its legitimate pastors have been either exiled, or forced into places of confinement, or finally, so hindered that they cannot freely and properly perform their duties. Let all these know that We share their sorrows, anxieties, and afflictions; and We implore God, the giver of all good things, through our prayers, that He may finally put an end to these inhuman persecutions, which not only oppose the true peace and prosperity of those peoples, but also completely contradict the civil culture and the long-acquired human rights of our age. May He illuminate with divine light the minds of the rulers of those nations; may He grant forgiveness to the persecutors; and may He grant better and more blessed times to all those who enjoy the legitimate freedom as soon as possible. As We embrace the entire Western Church with paternal and loving affection, so too We embrace all those who are separated from this Apostolic See, where Peter, in...

[*Latin ed. p. 840*]

To their successors, he lives « even to the consummation of the world », and fulfills the mandate of Jesus Christ, whatever is bound on earth, it is also bound in heaven, and whatever is loosed on earth, it is also loosed in heaven, 2 and to feed the entire flock of Dominic, 3 and to them, we

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declare that we bear a most loving affection, and extend our arms openly. Welcoming their arrival into the common home of the Father, we repeat these words of the Divine Redeemer: « And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me: that they may be one, as we also are » 4. Thus, « And other sheep I have that are not of this fold » 5. Therefore, we pray, let all come willingly and gladly; and may this happen with the help of divine grace as soon as possible. They will not find a foreign home, but their own, for it has long been marked by the distinguished teaching and virtue of their ancestors. At the present time, however, it is permissible for us to call the Governors of all nations, upon whose hands the fates, fortunes, and hopes of individual peoples are placed. Why, then, are discord and strife so often not composed in Vico Equense? Why are the powers of human ingenuity and the resources of things so often turned to weapons – instruments of destruction, death, and ruin – and not to the prosperity of all citizens, especially those who are in need? We know indeed that great and complex difficulties stand in the way of this laudable endeavor and of bringing about peace; but these must be overcome. For we are dealing with a matter of the most serious importance, which is closely linked with the happiness of all mankind. Therefore, act bravely and confidently; and may the heavenly lights shine upon you individually, and may divine assistance be with you. Consider the peoples entrusted to you, and hear their voices. What do they ask for? What do they demand of you? Not those new instruments of war that this age has brought forth, and which are instruments of fraternal slaughter.

1 Matth. 28, 20.

2 Cfr. Matth. 16, 19.

3 Cfr. Io. 21, 15-17.

4 Io. 17, 11.

5 Io. 10, 16.

[*Latin ed. p. 841*]

The causes of the ruin of all things are many, but peace; peace, which we mean as that free, flourishing, and prosperous state in which the family of all men may live; but also justice, by which the classes of citizens may arrange their mutual rights and duties in a just manner; but finally, tranquility and concord, from which true prosperity can arise. For in peace, founded on the legitimate rights of each and nourished by fraternal charity, the best arts flourish, talents coalesce in virtue, and both public and private wealth increase. You know what wise men, endowed with high intellect, have thought about this: "Peace is the ordered concord of men"; "peace is the tranquility of order"; and "the name of peace is sweet, and the thing itself is salutary; but there is a great difference between peace and servitude."

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It must, however, be carefully considered and reflected upon that which the Angels, flying above the cradle of the Divine Infant, sang: "Glory to God in the highest: and on earth peace to men of good will." For true peace is not given to citizens, peoples, or nations, unless it is first imparted to their hearts. Indeed, external peace cannot be attained unless it reflects and is governed by internal peace, without which all things are unstable and wavering. Therefore, only the most holy religion of God can foster, confirm, and solidify it. This must be remembered by those who despise the name of God, who trample upon His sacred rights, and who, with reckless effort, seek to draw men away from piety towards Him. We, in this grave hour, reiterate the voice and promise of the Divine Redeemer: "Peace I leave with you." And may this Apostolic Blessing, which we impart to the City and the World with ardent charity, be the harbinger and conciliator of this true and complete peace, and of all other heavenly gifts.

6 7 8 9 10

8. Aug., De Civ. Dei, 1. XIX, c. 13.

Cfr. ibid., et 8. Thom. II-II, 29, 1, ad 1.

Cic, Philip. II, 44.

Luc. 2, 14.

Io. 14, 27.

[*Latin ed. p. 842*]

Acta Apostolicae Sedis - Official Commentary 842 ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING THE ESTABLISHMENT OF A NEW PRELATURE "NULLIUS" IN THE TERRITORIES OF HUANUCENSIS AND HUANCAYENSIS (TARMENSIS), AFTER THE DEDUCTION OF CERTAIN TERRITORIES FROM THE DIOCESES OF HUANUCENSIS AND HUANCAYENSIS. THIS NEW PRELATURE SHALL BE CALLED "TARMENSIS." PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. Guiding the ship of the Church, which navigates the immense and stormy sea of human vicissitudes, and striving, by the secret counsel of Good, to safely transport the faithful to the tranquil shores of eternity, we endeavor with great diligence to provide them with what is useful and necessary, so that the arduous journey may be made easier and safer for them. Therefore, when the Most Reverend Prater Francis Lardone, Archbishop with the title of Rhizaeum, and also Apostolic Nuncio in the Republic of Peru, requested this Apostolic See to establish a new prelature "nullius," after deducting certain territories from the dioceses of Huanucensis and Huancayensis, because this would greatly benefit the region; We, having heard the Most Reverend Brothers Charles Albert Arce Masias, Bishop of Huanucensis, and Mariano Hyacinto Valdivia et Ortiz, Bishop of Huancayensis, and having considered the matter carefully, and with their final consent, which

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those who have some right in this matter should provide, by Our supreme and apostolic authority, We decree and order the following. From the diocese of Huanucensis, We deduct the civil provinces commonly called Daniel Carrion and Pasco; also, from the diocese of Huancayensis, We deduct the civil province commonly known as Junin, and that part of it which belongs to the civil province which the people call Tarma. In these territories, We establish a new prelature "nullius," to be called Tarmensis, and its boundaries shall be the same as those of the provinces with which it is united. The seat of the prelature...

[*Latin ed. p. 843*]

The acts of Pope Pius XII, page 843, state that the seat and domicile of the Ordinary will be the city of Tarma; and the cathedral will be located in the church of Saint Anne, Mother of the Blessed Virgin Mary, which we elevate to the status of a cathedral. We grant to the Prelate, and to the established Church, the rights that belong to them; and we also impose obligations upon the Prelate, which are appropriate to his order. Furthermore, we establish a new Church as a suffragan of the metropolitan archdiocese of Lima, to which the Metropolitan Archbishop will appoint a priest from Tarma to serve as its Ordinary. The Prelate should ensure that a seminary, at least of the elementary level, is established within his territory, to educate boys from Buena Esperanza for the priesthood; for they will be the future leaders and fathers of the Christian people. This shall be done according to the norms of civil law and of the Holy Congregation for Seminaries and Universities. A prelate's table, as it is called, shall be established: consisting of the revenues of the Curia, collections from the faithful, the stipend to be given by the civil authority, and finally, a suitable portion of the assets belonging to the Prelature, after a proper division, according to Canon 1500 of the Code of Canon Law. The administration of the affairs and assets of the Prelature shall be governed by the laws of the Church; and with regard to the clergy, we order that priests be attached to this Church as its proper clergy, in which they will exercise their office; and others, who legitimately reside there, shall also be part of it. Furthermore, all acts and documents that pertain in any way to this Prelature should be promptly sent to its Curia, where they shall be religiously preserved. Finally, the venerable Brother Francis Lardone, whom we have mentioned, will ensure that these matters are carried out as we have commanded; we grant him full power to carry out these tasks; and he may delegate any man he chooses, provided that he possesses a notable ecclesiastical dignity. When the matter has been completed, he will order that these documents be drawn up, and he will ensure that true copies are promptly sent to the Sacred Congregation of the Consistory. If, at the time of execution, another person is presiding over the same Apostolic Nunciature, he shall carry out these instructions. We intend these letters to be effective now

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and in the future; in such a way that those to whom these matters pertain shall observe the decrees contained herein with religious devotion, and thus they shall have full force. Nothing, of any kind, that is contrary to the effectiveness of these letters shall be able to prevail, since by these letters we derogate from all things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it be declared null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, which bear the seal of a man of ecclesiastical dignity, and which have been signed by a public notary, shall be considered authentic.

[*Latin ed. p. 844*]

844 Acta Apostolicae Sedis - The official records, just as if they were written, shall possess the same authority. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter, on the fifteenth day of the month of May, in the year of Our Lord nineteen hundred and fifty-eight, the twentieth year of Our pontificate. CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Edict. MARCELLUS Cardinal MIMMI, Secretary of the Sacred Congregation of the Consistory. Hamletus Tondini, Apostolic Chancellor. Bernardus De Felicis, Protonotary Apostolic. Caesar Federici, Protonotary Apostolic. In the Apostolic Chancery, in the register *Loco Sß Plumbi*, volume LXXXXVII, number 82.

II. FROM THE DIOCESES OF HUANUCENSIS AND HUARAZENSIS, CERTAIN TERRITORIES ARE DETACHED, TO WHICH A NEW PRELATURE OF "NULLIUS" IS ERECTED, TO BE CALLED "HUARIENSIS."

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT.

Since We see the Kingdom of God, which Christ Jesus likened to a grain of mustard seed, continually spreading throughout the entire world, We believe it to be greatly beneficial to the faithful if the territories and boundaries of the Churches are more appropriately defined. Therefore, when the venerable Brother Franciscus Lardone, Archbishop with the title of Rhizaeum and Apostolic Nuncio in the Republic of Peru, sent from this Roman See, requested that a new "nullius" prelature be established in that region, among the territories divided between the dioceses of Huanucensis and Huarazensis, We, having considered it to be a good thing, with the advice of...

[*Latin ed. p. 845*]

We deem it fitting to grant the petitions presented to Pope Pius XII. 845 Therefore, after hearing the opinion of the venerable Fathers Charles Al-

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bert Aree Masias, Bishop of Huánuco, and Theodosius Moreno Quintana, Bishop of Huaraz, and with the consent of those who have some authority in this matter, we, with our supreme and apostolic power, establish and decree the following. We separate from the Diocese of Huánuco the entire territory of the province commonly called Marañón; and from the Diocese of Huaraz, we separate a portion of the territory of the region called "Departamento de Ancash," which indeed comprises the civil provinces with the common names of Huaraz, Pomabamba, Mariscal, Luzuriaga, Corongo, and Pallasca; and from these territories, we establish a new prelate, to be called Huari, with the same boundaries as the provinces mentioned, taken together. The city of Huari will be its capital and the residence of the Prelate; and we elevate its church, dedicated to Saint Dominic, in which the Prelate will place the chair of his teaching, to the dignity of a cathedral, with the due rights and honors; and we impose upon the Ordinary Prelate the burdens that are customary for bishops of his rank. We make this prelate a suffragan of the Church of Lima; and its sacred pastor shall be subject to the Archbishop of that metropolitan see. Furthermore, we command that a seminary, at least elementary, be built for the education of boys who, by the grace of God, are called to the priesthood, according to the norms of common law and the regulations established by the Holy Congregation for Seminaries and Universities. And the best of these students, when they have grown older, shall be sent to Rome, so that, received into the Pontifical College of the Lateran in Latin America, they may be imbued with philosophy and sacred theology. We establish the financial resources of the prelate, whether from its own revenues, or from a salary paid by the civil authority, or from money freely given by the people, or finally, from a portion of the assets, which, after the division of the possessions of the Dioceses of Huánuco and Huaraz, according to canon 1500 of the Code of Canon Law, will be allocated to the new See. As for the clergy, priests are added to this Church as its own clergy, whether they hold an office or benefice there; and others are added to it, if they legitimately reside there. The governance, administration, the appointment of Capitular Vicars, the election of officials, and other matters of this kind, shall be entirely governed by the laws of Canon Law; and finally, all acts and documents pertaining to or concerning this prelate shall be sent from the curias of the Dioceses of Huánuco and Huaraz to the Huari prelate as soon as possible, to be kept religiously in its archives. Furthermore, what we have commanded through these Apostolic Letters sealed with the leaden seal, the venerable Prelate Francis Lardone shall carry out.

[*Latin ed. p. 846*]

Acts of the Apostolic See – Official Commentary, 846, shall be responsible for this, to whom we grant all powers necessary for its execution, delegating them to whomever is constituted in ecclesiastical dignity. The

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same shall cause the documents to be drawn up, and shall promptly send true copies thereof to the Most Holy Congregation of the Consistory. And if another should preside over the same Apostolic Nunciature during the execution [of these matters], he shall carry out our mandates and commands. We will that these Letters be effective now and forever; so that those things which are decreed through them be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to be contrary to the efficacy of these Letters, since through these same Letters we annul all [such prescriptions]. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or written by hand, which bear the seal of the person constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were the original documents. Let anyone who shall despise or in any way reject Our decrees know that he shall incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at Saint Peter's, on the fifteenth day of the month of May, in the year of Our Lord nineteen hundred and fifty-eight, the twentieth year of Our Pontificate.

CELSUS Cardinal COSTANTINI, Secretary of the Holy Roman Church.

MARCELLUS Cardinal MIMMI, of the Most Holy Consistory, Secretary.

Hamletus Tondini, Apostolic Chancellor.

Bernardus De Felicis, Caesar Loco ffi Plumbi In Ap. Cano, vol. XCVII, n. 80.

Federici, Protonotary Apostolic.

[*Latin ed. p. 847*]

Acta Pii PP. XII 847. APOSTOLIC LETTERS GRANTING THE TITLE AND PRIVILEGES OF A MINOR BASILICA TO THE CHURCH OF OUR LADY OF GOOD HOPE IN ((HAINAUT)), IN THE DIOCESE OF TOURNAY.

PIUS PP. XII. For the perpetual memory of the matter.

To the Church dedicated to "Our Lady of Good Hope," situated in the small town commonly called "Hainaut," within the territory of the Diocese of Tournay, which has been rightly recognized as a monument of piety, history, and art, and which has been continuously and steadfastly maintained through the ages, the Venerable Brother Charles Maria Himmer, Bishop of Tournay, has amply testified. Indeed, founded in the early centuries of the Christian era by students of the renowned Order of Prémontré, founded by Saint Norbert, the Church itself, together with the extensive monastery, was a celebrated community, a dwelling place of a life more than human,

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which was enriched and adorned with countless privileges and gifts by the Supreme Pontiffs and Princes. However, in the passing of the centuries, the monastery itself suffered much damage, first from the heretics of the Netherlands and then during the most severe period of the French Revolution, until, in the early 19th century, it was abandoned by the monks and entrusted to the Bishop of Tournay, who established a small diocesan seminary within it. The Church, however, preserves the ancient image of the Virgin Mary, Mother of God and Queen of Heaven, which, unharmed by wars and civil disturbances, is venerated with ardent Marian devotion by all priests, as well as by students and the faithful of the surrounding city and region. This sacred edifice, completely rebuilt and completed in the year 1676, shines with its architecture and structure, which is called "neo-classical," and is adorned with precious furnishings. Finally, it was solemnly consecrated on June 10th of the year 1930.

Moved by all of this, our beloved son, the current Director of the Seminary of Our Lady of Good Hope, along with the priests, students, and faithful, humbly approached Us with prayers, so that We might deign to bestow upon the aforementioned Church the title and privileges of a Minor Basilica. We, however, carefully considering the antiquity and beauty of the Church itself, and wishing to offer a special testimony of Our paternal affection towards this illustrious dwelling place of devotion to the Most Blessed Virgin Mary, have granted such prayers, as the Most Reverend Bishop of Tournay, whom We have praised above, has also requested.

[*Latin ed. p. 848*]

We have given, with heartfelt approval, the following document, and we deem it right to acknowledge it with pleasure. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, We, by these letters, perpetual in their effect, adorn the Church of Our Lady of Good Hope, located in "Hainaut" and within the boundaries of the diocese of Tournay, with the title and dignity of a Minor Basilica, granting it all liturgical rights and privileges, as are properly due to such churches, with all appropriate insignia. Notwithstanding any contrary provisions. We decree, We establish, We decide that these present letters shall remain forever valid and effective; that they shall fully and completely produce and obtain their effects; and that those to whom they pertain, or who may pertain to them, shall fully and completely observe them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-sixth day of the month of April, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of

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the Congregation for Public Affairs of the Church, the Most Blessed Virgin Mary of La Salute, in the heavenly realm, is chosen as the patroness of the Pious Union of Italian Pastors, by Apostolic Brief. PIUS PP. XII For the perpetual memory of this event. — The pastoral life is often considered a condition of lesser importance and less fortunate, if it is referred only to earthly advantages; however, there are many excellent things in it, if it is considered from the point of view of religion and piety. For the guardians of the flock live in the countryside, far from the hustle and bustle of cities, where solitude and the pleasantness of the places themselves more easily elevate the soul to heavenly and spiritual things. Moreover, because they live a simpler life, using only what is necessary, they more readily gather the heavenly riches that endure, namely, charity. And the Savior Himself, who did not hesitate to engage in manual labor and to live a very simple life, made Himself like the pastors, and confirmed the holy doctrine by examples taken from the life of the pastors.

[*Latin ed. p. 849*]

The Acts of Pope Pius XII, 849, concerning the welfare of the flock, declared its significance in the spreading of the word. The Mother Church, diligently pursuing her salvific mission, especially attends to the needs of the most humble and unfortunate, working among those burdened by hardship, and embraces the leaders of the flock with singular devotion. Therefore, with provident guidance and with the encouragement of the Society, whose purpose is to assist Christians with aid, the "Pious Union of Shepherds" was recently established in Italy, to which one hundred thousand people engaged in this profession, and indeed a greater number, have already joined. The primary purpose of this association is to ensure that those who belong to it live according to principles of Christian piety. To encourage them to persevere on the path of righteousness and to prevent them from succumbing to evils, it seems fitting to entrust them with the protection of the Most High, as has been done in almost all other orders and colleges of workers. Furthermore, since the year in which the Blessed Virgin Mary, free from all stain, presented herself in the cave of Lourdes, a poor girl but rich in sanctity, is being celebrated, and since that place was renowned for its pastoral significance, prayers were offered that the Immaculate Conception, the Mother of God venerated in Lourdes, be declared the heavenly patron of the Pious Union of Shepherds, which we mentioned above. Gladly fulfilling these desires, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually establish and declare the Blessed Virgin Mary of Lourdes as the heavenly patron of the Pious Union of Shepherds of Italy, with all the honors and liturgical privileges that rightly belong to the patrons of associations or orders. Notwithstanding any contrary provisions. We decree, establish,

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and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they apply, now and in the future, shall fully comply with them; and that it shall be considered and defined as proper; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from now on. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of July, in the year 1958, the twentieth year of Our pontificate. By the special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Apostolic Briefs, for public affairs of the Church.

[*Latin ed. p. 850*]

Acta Apostolicae Sedis - Official Commentary 850 III. THE CHURCH OF THE MOST HOLY TRINITY IN THE CITY AND THE ARCHDIOCESE OF CRACOW IS DEDICATED AS A BASILICA MINOR. PIUS PP. XII. For the perpetual memory of the event. – Truly, Poland may be called the land of saints, most devoted to the Chair of Peter, and a firm bulwark against those who are enemies of the faith and of the Cross. Among these, Saint Hyacinth stands out, that Apostle of Northern Europe, who, consecrated to God in this venerable city by Saint Dominic himself, Founder and Patriarch of the Order of Preachers, became a tireless herald and preacher of the Gospel. He died in Cracow in the year 1258, and was numbered among the saints in the year 1594. He was regarded as an Apostle, and is still regarded as such, in Poland and the neighboring and related regions, where he founded many monasteries, so that countless and devout faithful are accustomed to visit his glorious tomb. There, where an ancient, indeed wooden, church dedicated to the Most Holy Trinity once stood, a new and more beautiful temple, hewn from stone after a fire, was built in the Gothic style during the 13th and 14th centuries, a truly remarkable work. Many artistic cells are located within it, among which, besides that of Saint Dominic, is the noble marble area of Saint Hyacinth, skillfully constructed according to the norms of the Renaissance style by the outstanding Italian architect, Balthasar Fontana. There is also a cell dedicated to the Blessed Virgin Mary of the Rosary, which deserves special mention, both because of the fervent devotion to the Rosary of Mary, which John III Sobieski, King of Poland and victor over the Turks, with the help of God and the fervent prayers of the Blessed Pope Innocent XI, constantly professed; and also because of the vow of religion which the faithful of Cracow made at that time. In this chapel is venerated an ancient image of the holy Virgin, similar to the image of Mary preserved in Rome, which Saint Stanislaus, from the illustrious and senatorial Polish family of Kostka, greatly venerated, and which the Polish people still honor with great devotion. Over time, the image of the Virgin has been adorned with a golden crown on several occasions; most recently, in the year 1921, in the presence of the Primate of Poland, as well

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as the Archbishops, Bishops, and Abbots, and the faithful and prudent, the then Archbishop of Cracow, Adam Stephen Sapieha, was afterwards raised to the dignity by Us among the Blessed.

[*Latin ed. p. 851*]

The Acts of Pope Pius XII, page 851, record that the aforementioned Father was girded with a precious diadem and solemnly crowned. While this Temple is renowned for its artistic works and, above all, its beautiful monuments, attracting visitors for the sake of enjoyment and admiration, it is even more celebrated because several confraternities flourish there, contributing to the growth of religion and the piety of the faithful, and because our predecessors, the Roman Pontiffs, have bestowed upon it the greatest graces and privileges. Given these circumstances, after seven centuries since the passing of the blessed Saint Hyacinth, Confessor, all the Brothers of the Polish Province of the Order of Preachers presented petitions to Us, supported by the most venerable commendation of the present Ordinary of the Archdiocese of Cracow, urging Us to deign to elevate the aforementioned Church to the dignity of a Minor Basilica. We, having carefully considered all aspects of the matter, and above all, moved by our affection for the most noble Polish people, have gladly decided to grant such requests. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby, by these letters, in perpetuity, elevate the Church, dedicated to the Most Holy Trinity and entrusted to the Brothers of the Order of Preachers in the city and Archdiocese of Cracow, to the dignity of a Minor Basilica, with all the honors and liturgical privileges properly belonging to that title, notwithstanding any objections to the contrary. These decrees We issue, We establish, We ordain, and We declare that these present letters shall remain firm, valid, and efficacious forever; that they shall have and shall obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that, from this moment, they shall be considered and declared null and void if anything contrary to these matters should occur, knowingly or unknowingly, by anyone, by any authority whatsoever. Given from the Palace of Gandulf, under the Fisherman's ring, on the twenty-sixth day of the month of July, in the year 1957, in the nineteenth year of Our pontificate. By special mandate of the Most Holy Prelate, Cardinal Gildo Prunola, Prefect of the Congregation for Public Affairs of the Church, concerning Apostolic Briefs.

[*Latin ed. p. 852*]

852 Acta Apostolicae Sedis - Official Commentary IV. BEATA MARIA VIRGO, the most esteemed Patroness of the Most Holy Rosary, and St. Serapion, the Martyr, are established as the principal and secondary Patrons,

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respectively, of the city and the Diocese of AZULENSIS. POPE PIUS XII, for the perpetual memory of the matter. — You, sons of the Church, residing in the Diocese of AZULENSIS, add the name of the August Mother of God, although different from her own, out of piety; yet, with one and the same zeal, you cultivate and observe her perpetually. Indeed, with a special affection, you are drawn to the Blessed Virgin, called the Mother of the Most Holy Rosary, to whom the principal temple is dedicated, and whom you are accustomed to invoke with novendial prayers and other solemn rites. Furthermore, in the city of AZULENSIS, the cult of St. Serapion is observed, who, with his purple blood, testified to Christ. Therefore, the faithful have begun to consider this saint, whose image is located in the same principal temple and is adorned with pious observances, as a secondary Patron, alongside the Blessed Virgin Mary. Moved by all of this, the Venerable Brother Emmanuel Marengo, Bishop of AZULENSIS, at the request of the clergy and the people of God, asked Us to declare the Blessed Virgin, invoked by the aforementioned name, as the principal Patron of the city and the Diocese of AZULENSIS, and St. Serapion, the Martyr, as the secondary Patron. These requests, gladly received, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, establish and declare, or confirm, that the Blessed Virgin Mary of the Most Holy Rosary is the principal Patron of the entire city and the Diocese of AZULENSIS, and St. Serapion, the Martyr, is the secondary Patron, with all the honors and liturgical privileges that rightly belong to principal and secondary Patrons of places. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Given from the Palace of Gandulfi, under the Fisherman's ring, on the day of the month of August, in the year 1957, in the nineteenth year of Our Pontificate. By a special mandate of the Most Holy Cardinal Gildo a Brugnola, Prefect of the Congregation for Public Affairs of the Church, in Apostolic Briefs.

[*Latin ed. p. 853*]

A.D. and Vol. L, 22 November 1958 (Series H, Vol. XXV) - No. 18. ACTA APPOSTOLICAE SEDIS, Official Commentary. THE CONCLAVE AND THE ELEVATION OF OUR MOST HOLY FATHER JOHN PP. XXIII. THE CONCLAVE.

According to the new Constitution of Pope Pius XII, entitled "Vacantis

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Apostolicae Sedis," dated 8 December 1945, the Most Eminent and Reverend Fathers, Cardinals of the Holy Roman Church, from the day of the death of Pope Pius XII, which was 9 October 1958, until the day they entered the Conclave, that is, 25 of the same month and year, held daily preparatory general congregations in the Consistory Hall of the Vatican Palace.

In the first Congregation, the Most Eminent Cardinal Benedict Aloisi Masella, Bishop of the suburbicarian diocese of Praenestinus, was elected to the then vacant office of Chamberlain of the Holy Roman Church; furthermore, His Excellency, Monsignor Albert Di Jorio, General Auditor of the Roman Curia, was appointed Secretary of the Conclave.

In these same meetings, the Constitution, mentioned above, was read in its entirety, and all the Cardinals present took the oath, according to the prescribed formula.

After the necessary arrangements for the proper funeral rites of the Supreme Pontiff had been made, all things necessary for the beginning of the Conclave were quickly decided and arranged by the Most Eminent Fathers, and certain groups, commonly called Commissions, were also appointed, namely:

1) For the investigation of the qualifications of those to be admitted to the Conclave and their approval, and also for the designation of those who should serve in the Conclave in every way, and for the ordering and supervision of these services: The Most Eminent and Reverend Fathers: Gregory P. Agagianian, Caietan Cicognani, Peter Ciriaci.

2) For the construction and sealing of the Conclave and for the arrangement of the cells: The Most Eminent and Reverend Fathers: Joseph Pizzardo, Francis Spellman, Alfred Ottaviani.

[*Latin ed. p. 854*]

Acts of the Apostolic See - Official Commentary 854. When the office of Governor of the Vatican City State was vacant, and the Most Reverend Fathers of the Pontifical Council were prevented from fulfilling the duty of administering said City due to their entrance into the Conclave, a special group, or Commission, was named for the protection and governance of the Vatican City State, namely: His Excellency, Father Primus Principi, titular Archbishop of Tyana, Prince Charles Pacelli, Count Peter Galeazzi.

OFFICIALS AND ASSISTANTS OF THE CONCLAVE:

Secretary of the Sacred College: His Excellency, Father Albert Di Jorio, General Auditor of the Sacred Apostolic Chamber.

Governor of the Conclave: His Excellency, Father Frederick Callori di Vignale, Apostolic Protonotary.

Custodian of the Conclave: His Excellency, Father Sigismund of the

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Princes Chigi Albani della Rovere, Perpetual Marshal of the Holy Roman Church.

General Commissary of the Conclave: Father Camillus Corsanego.

Prefect of the Apostolic Sacristy: His Excellency, Father Peter Canisius van Lierde, titular Bishop of Porphyreon.

Prefect of the Apostolic Ceremonies: Reverend Father Henry Dante, Apostolic Protonotary.

Masters of Ceremonies: Reverend Fathers Joseph Calderari, Salvatore Capoferri, Adon Terzariol, Horatius Cocchetti, Armandus Fattinanzi, Anthony Caretta.

Performing the office of Confessor: Reverend Father Philip Maria Ferrini, O.S.M.

Physicians: Fathers Philip Rocchi and Osvaldus Duetti.

Surgeons: Father Alcestes De Lollis.

Aromatologists: Fathers Faustinus Giulini and Fabian Hynes.

While the Most Reverend Fathers were diligently preparing what was necessary for the proper conduct of the Conclave, the Reverend Prefect of Ceremonies, by order of the Sacred College, issued this instruction for the Mass of the Holy Spirit to be celebrated before entering the Conclave, and for the same entrance:

NOTICE TO BE DELIVERED BY MESSENGERS TO THE HOMES:

On Saturday, October 25, 1958, at half-past nine o'clock, in the Basilica of Saint Peter, a solemn Mass of the Holy Spirit will be celebrated by His Eminence and Reverend Father Cardinal Eugenio Tisserant, Prefect of the Archives, and of the Fabric of Saint Peter, and Dean of the Sacred College.

His Eminence and Reverend Fathers Cardinals, wearing woolen garments, a simple rochet, and silk violet cassocks without ermine trim, will attend.

After the Mass, the prayer "for the election of the Supreme Pontiff" will be recited.

[*Latin ed. p. 855*]

On that day, after midday, at half-past the third hour, the Eminent and Reverend Lords Cardinals, wearing violet woolen robes and mozzettas with a silk sash of the same color, without the camauro, assembled in the Pauline Chapel of the Vatican Apostolic Palace. Then, with the Cross preceding, while the singers intoned the hymn "Veni Creator," and with devout reverence, beginning with the eldest, they entered the Conclave, and the rest of the proceedings were carried out there according to custom. By order of the Sacred College, Henry Dante, Apostolic Protonotary, Chamberlain, Prefect, delivered the following prayer for the election of the

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Supreme Pontiff:

PRAYER FOR THE ELECTION OF THE MOST EMİNENT SUPREME PONTİFF

Fathers,

Twenty years ago, before the Sacred College of the Fathers, I offered a prayer for the newly elected Pontiff. I did not, however, believe that, after such a period of time, and given the circumstances, I would be commanded and ordered by you to perform this same task again for the same reason. In the assembly of the Church's Senate, which convened shortly thereafter, the Supreme Pastor and Vicar of Christ was elected, a man who was already known and awaited by all. The entire Christian community, rejoicing and full of hope, turned its eyes and heart towards him. He took upon himself the task of steering the Petrine barque with a firm and steadfast hand; he feared not the swelling seas, nor the raging storms, nor the deceptive snares of falsehood and error; and so, no great difficulties or obstacles, either of things or of men, were able to hinder or delay his long, tireless, and diligent work. While all human affairs around him seem uncertain and often wavering, he, trusting in God and relying on His help, proceeds safely on his path, directing not only his mind and heart towards the eternal salvation of all, but also towards the order, tranquility, prosperity, and harmony of all citizens and of human society itself. Therefore, it was widely believed that...

[*Latin ed. p. 856*]

The Acts of the Holy See – Official Commentary 856, affirms that no other person could have governed the Church of God with equal wisdom, prudence, and fortitude during that necessary time. However, by the inscrutable design of God – which we neither ought nor are able to investigate – it happened that he, who had aroused so much love, so much esteem, and so much admiration in all, was called to receive that eternal reward, which was due to him according to his merits. Therefore, it is now your task, Most Eminent Fathers, to consider the good of the Church, by choosing a Supreme Pontiff who is truly worthy to be the successor of so great a predecessor. This is indeed a great and formidable office; but, by the strength of your minds, your learning, and your prudence in managing affairs, you are undoubtedly equal to fulfilling it. What, therefore, can I, who am so much inferior to you in position, dignity, and talent, suggest to your minds, that you have not already perceived? What can I do but urge your will, when I have no authority in this matter, except that which you yourselves have most graciously conferred upon me? Therefore, I will do nothing other than present to your consideration the characteristics that the mind of the future Pontiff ought to possess, so that you may choose him

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as soon as possible, the one whom our times demand. You know the age in which we live; it is certainly no better than the one in which Pope Pius XII, the most lamented Pontiff, held the sacred office. The long and cruel war, which began with such horror at the start of his pontificate, has finally been extinguished; but the causes that provoked it do not seem to have been resolved; and furthermore, in some regions, conflicts and disturbances still occur, or, if they have subsided, the situation is not entirely peaceful. It is not difficult to understand why so many nations are so bitterly divided by discord. For men can indeed wage war against each other; but without the help of God, they cannot establish a true and lasting peace, one founded on solid principles. The law and doctrine of the Gospel teach that "a wolf is man to man," but man ought to be a brother to man. Therefore, if we all love one another with mutual charity, it will never happen that anyone will shed the blood of a brother; it will never happen that people will rise up against people, or nations against nations, to wage war. Everyone knows that from conflicts and wars nothing arises but smoldering ruins, and a common burden of misery for all, for both victors and vanquished.

[*Latin ed. p. 857*]

The Prayer for the Election of the Supreme Pontiff 857: Just as divine charity, which is nourished by religion, unites and serenely elevates minds, so does hatred, which easily erupts from unrestrained desires and from excessive love of oneself and of one's nation, blind the minds of mortals, and can even drive them to suggest insane plans, from which a new ruin can befall the human race. Therefore, it is necessary that he whom you intend to choose as Pope—as was the case with him whom we lament—should possess all gifts and virtues, so that he may not only be able to pacify and reconcile the hearts of men, peoples, and nations, but also, with diligent effort, to promote the flourishing and vigor of the Christian religion in both private and public life, as widely as possible; for, without divine grace and without those principles which arise from the Gospel, every human endeavor, however praiseworthy, is utterly futile.

Furthermore, there is another matter to which your minds must carefully turn. Today, there are many nations, most noble in their deeds, populous, and renowned for their Christian and civil culture, in which, nevertheless, religion—the safest and most secure foundation of human society—is undermined by cunning plots, open or hidden reasons, and even the most bitter attacks. The Church is scarcely allowed to live according to its own laws; its sacred rights are trampled upon; many pastors are either imprisoned or so hindered that they are taken away from their flocks to be fed. Even in your Sacred College—which is of the highest honor and glory—there are those who suffer from such injustices, and with unwavering fortitude, with God's help, they endure.

But what most deeply grieves all of you is to see these nations, alas, so

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often without legitimate pastors to govern them and to teach them with due freedom, without schools and other institutions in which young people are instructed in the Christian faith and virtue, without newspapers and journals in which these same truths and the rights of the Church can be defended, in a miserable state, even though they cling tenaciously to the ancient faith, yearning for divine grace.

It is undoubtedly the intention of those who have gained supreme power in these nations to reduce the Church to slavery, so that, if possible, they may then more easily destroy and utterly subvert and annihilate it. This most serious reason demands, Most Eminent Fathers, that the new Pope whom you are about to choose should possess unwavering fortitude, combined with the most ardent charity. He should openly proclaim the truth to those who will, and to those who will not; he should defend the sacred rights of the Church with an unyielding heart; he should not fear the enemies of the most holy God and of the holy religion; he should embrace those who are his children or brothers.

[*Latin ed. p. 858*]

Let him console those oppressed by unjust domination as much as possible, and let him raise their hope for the due attainment of freedom; let him, with a paternal spirit and with all his power, call the peoples, sadly separated from him, or still lying in the darkness of error, into the one fold of Jesus Christ; and finally, let him, with boundless charity, strive to win over the enemies of the Christian name, and let him desire with all his might that they, like prodigal and wandering sons, may return to the home of the common Father and to His embrace. And furthermore – as is in no way unknown to you – just as in past times, so also in the present, all kinds of errors, as if newly clothed, and often under the deceptive appearance of truth, arise from one another, and lead the minds of men into danger. Let him therefore expose them, and let him, with apostolic authority, reject and condemn those who are ignorant of being deceived. Let him diligently and constantly prevent all Christians from straying into poisoned pastures; let him illuminate their minds with the light of truth; and let him govern, strengthen, and confirm their morals. Let him act as the most prudent Master in the entire Church. Especially today, because of the flood of ephemeral and fleeting things, because of cinematographic spectacles, which are sometimes perverse or dangerous and are frequented by countless crowds, and finally, because of the marvelous invention of television, through which images and voices of things, events, and people invade the very home, the minds and wills of young people in particular can be disturbed, and they can be drawn more towards the deceptions of error and the filth of vice than ever before. Therefore, it is clear how necessary it is to defend the Christian community not only from so many dangers, but also to strive with all our strength to ensure that the new weapons

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of truth, which this age has brought forth, may successfully lead to the promotion of virtue and to the salvation of souls. It therefore seems that this sentence of the prophet Jeremiah can be most fittingly attributed to the new Pope whom you will elect with your votes: "Behold, I have put my words in your mouth: behold, I have set you this day over nations and over kingdoms, that you may root out and destroy... and that you may build and plant." It is necessary to uproot and destroy errors and vices; and in the same way, to build and cultivate the edifice of truth; to scatter the seeds of Christian virtue as widely as possible; to foster the germs of sanctity; and to propagate and promote the Kingdom of God throughout the earth. Furthermore, let him act as the most active Shepherd. It is, of course, necessary that he be eloquent in doctrine, that he be thoroughly versed in the discipline of public affairs which exist between nations, that he be skilled in the prudence of governing.

[*Latin ed. p. 859*]

Oratio concerning the election of the Supreme Pontiff, 859, but not all things are contained therein. Above all, let him reflect the divine image within himself, who said: "I am the good shepherd. The good shepherd giveth his life for his sheep..." "I am the good shepherd; and my sheep know me, and I know my sheep." "He is a shepherd of souls." Therefore, if he has learned through experience the needs of the people, which exist today; if he knows the dangers that must be averted; if he understands the divisions that must be reconciled; if he has not merely remained in books, but has also lived a life in the midst of affairs; and if, above all, he burns with such fervent charity that he desires to give his life for his faithful flock, then, without doubt, he can reflect the most perfect image of the Supreme Pontiff, which already shines in your minds, most eminent Fathers, and which is presented to your deliberations. Let him readily welcome bishops, whom "the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood." Let him, to the best of his ability, advise them in their doubts and needs; let him console them in their sorrows as much as possible; and let him support their endeavors to the extent of his ability. Let him embrace both the Western and the Eastern Church with a paternal spirit; and let him listen with the greatest care to all the voices and desires that are turned to the See of Blessed Peter from the entire world. Let him fulfill the most beloved office, not only of a teacher, but also of a father, which you will delight in, Pontiff. For, as you well know, when someone has been raised to the pinnacle of the Supreme Pontificate, he no longer belongs to himself, nor to a particular people or nation, but to all the nations embraced by the universal Church. Therefore, let him have a great spirit, that is, let him have the spirit that our Divine Redeemer Himself possessed. Let him be able to echo the sentiment of the Apostle to the Gentiles: "Who is weak, and I am not troubled? Who is scandalized,

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and I burn not?" "For the charity of Christ presseth us." Therefore, let him especially have concern for the people who are oppressed by persecution or tyrannical power; for the orders of citizens who are in the lowest position in society; and for their multitudes, who have either no possessions, or very few, so that they cannot even obtain bread for themselves and a humble dwelling through their labor and the sweat of their brow.

[*Latin ed. p. 860*]

The Acts of the Apostolic See – Official Commentary. May he, above all, convert his mind and soul. May he have nothing sweeter, nothing more pleasing, than to wipe away the tears of others, to alleviate their sorrows, and to bring their condition to a better and more equitable state. Just as Christ Jesus, so too may he take up the cause of the poor, those who live by daily labor, and especially those who have nothing, so that they may be nourished. The rights of labor, which the Roman Pontiffs have established through Encyclical Letters, may, through his teaching, persuasion, and tireless counsel and work, finally be brought to fruition and put into practice. For, as you well know, it is a dangerous thing to neglect and postpone these rights, so that true justice, which is born from the law and spirit of the Gospel, does not truly reign in the classes of citizens and in the entire human community. The word "Pontifex," as you know, seems to originate from "bridge": let him therefore be a bridge between the wicked and the good, calling the one to the good and the other to higher virtue; let him be a bridge between the various orders of citizens, and let him bring about that there may be greater and more just relations among them, and that there may be more fervent charity; let him be a bridge between all nations, even those that despise or rashly attack the Catholic religion, and may he successfully lead them to a sincere peace, which is the source of true prosperity. May he be endowed with all these qualities of mind and soul, Most Eminent Fathers, that he may flourish and prosper, whom you will raise to the pinnacle of the Supreme Pontificate with your votes. However, may he above all shine with priestly virtues and the sanctity of his life. For you know that natural gifts are valuable, but they cannot provide everything that is required for such a great office. And, undoubtedly, if the future Pope excels in sanctity, he will be able to obtain from God everything else that is necessary to govern the entire Church. James Benignus Bossuet, the eminent orator of France, when delivering the funeral oration for the deceased king, said: "Truly, no one can be called great, except one God!" Nevertheless, even in this mortal life, those who, because they reflect the image of God in themselves, as the Vicar of Jesus Christ, perform a high office, can truly be called and should be called great. Such a one will undoubtedly be the one whom you will soon elect; and although he will be adorned with so many and such praises, you will nevertheless find, with the Divine Grace, one who is worthy of such honor and strong enough to

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bear such a burden. As for me, there remains nothing more to say to you, Most Eminent Princes, except...

[*Latin ed. p. 861*]

Prayers are to be offered for the election of a Pontiff. 861, so that I may explain to you the things which I may have said inappropriately, or perhaps less suitably; and also, together with all the children of the Catholic Church, I will offer humble prayers to the Divine Redeemer and to His Most Holy Mother, that your minds may be illuminated by heavenly light; and that your wills may be moved by a heavenly grace to choose that Supreme Pastor of the sacred rites, whom the necessities of our time demand, and to whom the hopes of all good men are directed. Also worthy of mention are the things which the Most Eminent Cardinal, exercising vicarious authority in the City, publicly proclaimed to the Fathers, in order to obtain divine assistance in this most serious matter: *DISPOSIZIONI E ORDINI PER LE PUBBLICHE PRECI IN TEMPO DI SEDE VACANTE*. The venerated remains of the Supreme Pontiff Pius XII, having been laid to rest, await that resurrection which His virtues and merits make us hope for gloriously in Christ. The mystical flock of the Lord is anxiously awaiting the new Supreme Pastor. It is the duty of all the faithful, particularly the faithful of Rome, who in the Pope honor their own Bishop, to raise fervent prayers to the Heavenly Father, the giver of all good things, that He may deign to grant to His Church a Pontiff, who will edify the Christian people with the splendor of every most excellent virtue. As the Apostles and Disciples of Jesus, together with His blessed Mother, waited in the Cenacle in unanimous and persevering prayer for the vivifying breath of the Holy Spirit, so too, we all, interposing the mediation of Mary, Queen of the Apostles, Salvation of the Roman People, implore the assistance of the Divine Paraclete upon the venerable Cardinals, to whom it belongs to give to Rome her Bishop and to the whole Church her visible Head. Therefore, by virtue of Our ordinary authority, We decree: For as long as the Apostolic See remains vacant, in all the Holy Masses and sacred functions celebrated in the Diocese of Rome, the Collect *pro eligendo Summo Pontifice* shall continue to be recited, according to the rubrics, and as if for the matter itself, even in duplicate in the first class. From the 25th of this month until the end of the Conclave, in all churches that are obliged to have a choir, after the Conventual Mass, the Litanies of the Saints shall be sung or recited, with the prayers and the oration "Supplices, Domine, humilitate deposcimus" (from the Mass *pro eligendo Summo Pontifice*), followed by the other customary ones.

[*Latin ed. p. 862*]

"62 Acta, Apostolicae Sedis - Official Commentary. In all the churches listed below, on the days assigned to them, the Most Holy Sacrament shall be exposed from 8 o'clock in the morning until the Vespers of the evening.

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And, during the related ceremony of deposition, the Litanies of the Saints shall be sung, along with the corresponding prayers, and finally, the Eucharistic Blessing shall be imparted. Saturday: St. John Lateran, St. Mary in Trastevere, St. Emerentiana. Sunday: St. Mary Major, St. John of the Florentines, St. Frances Xavier Cabrini. Monday: St. Lawrence in Damasus, St. Mary on the Hills, St. Galla. Tuesday: St. Mary in Traspontina, Most Sacred Heart of Jesus at Castro Pretorio, St. Benedict on Via del Gazometro. Wednesday: St. Mary above Minerva, St. Joachim in Prati, Nativity of Our Lady, on Via Gallia. Thursday: Most Holy Name of Jesus, St. Camillus, St. Francis at Ripa. Friday: St. Charles on the Corso, Immaculate Conception in the Tiburtine Quarter, St. Eugene on Viale delle Belle Arti. As soon as the announcement of the election of the Supreme Pontiff is given, the bells of all the churches will ring joyously for half an hour. From Our Residence, October 14, 1958. + CLEMENTE Cardinal MICARA, General Vicar of Rome. Carlo Maccari, Secretary.

ENTERING THE CONCLAVE. At the opportune time, the Reverend Father Henry Dante, Prefect of the Apostolic Ceremonies, issued the following instructions for the closure and custody of the Conclave, both to the Eminent Fathers, and to the Governor and Marshal, and to the Prelates to whom the matter was entrusted:

I. DISPOSITIONS FOR THE CLOSURE AND INTERNAL CUSTODY OF THE CONCLAVE.

1. The Most Eminent Lords Cardinals, first of the Order of Bishops, Priests, and Deacons, together with the Chamberlain of the Holy Roman Church, will kindly assemble in the afternoon of Saturday, October 25, 1958, at the hour that will be notified by the Most Reverend Dean, in the Hall of Vestments.

[*Latin ed. p. 863*]

Conclave 863 2. In eadem Aula praesentes erunt: Monsignor Secretarius Sacri Collegii, Praefectus Ceremoniarum Apostolicarum, qui Notarius fungetur, et duo Magistri Ceremoniarum, qui Testes funguntur, itemque domini Architecti Conclavii. 3. Ad horam determinatam, processionem incipiet ad inspectiones necessarias et opportunas, et ad observationes, secundum regulas Conclavii. 4. Obstructiones internae et externae Conclavii simultaneam exsequuntur. 5. Omnes formalities adimplatae, processionem ad Salum Paramentorum revertetur, ubi lectio Rogiti respectivi dabitur, cum necessariis suffragiis. 6. Processio a duobus custodibus Aula Conclavii et a servis Eminentiis Capitis Ordinis et Camerlengo, qui lucernas accensas ferent, comitatur.

15 Octobris 1958

Henricus Dante Prot. Ap., Praefectus Ceremoniarum Pontificiarum

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II

DISPOSITIORES PRO CLAUDENDO ET CUSTODIENDO CONCLAVE

1. S. E. Dominus Princeps Mareschallus Custos Conclavii et S. E. Monsignor Gubernator Conclavii, volentes, die Saturni, 25 Octobris 1958, hora 15,30, in Aula Paramentorum, praesentes esse, exspectantes ad vocandum a Magistro Ceremoniarum Apostolicarum, ad juramentum praestandum, coram Sacro Collegio Cardinalium, in Capella Sixtina.

2. Sonitu campanae, qui a Emo Decano ordinabitur ad indicandam Claudationem Conclavii, S. E. Dominus Princeps Mareschallus Custos et S. E. Monsignor Gubernator Conclavii, comitantes, et sub directione Magistrorum Ceremoniarum et Dominorum Architectorum, inspectionibus externis Conclavii procedent, post quas ipsum Conclave claudetur, dum idem intra facienda est.

3. S. E. Dominus Princeps Mareschallus Custos et S. E. Monsignor Gubernator, Conclave claudente, in Aula viridi apartmenti Mons. Magister Camerae conveniunt, et ibi a Decano Monsignorum Praelatorum Clericorum R. C. A. lectio Rogiti de Claudatione Conclavii dabitur, et ad ipsum suffragia respectiva apponentur.

[*Latin ed. p. 864*]

Acts of the Apostolic See - Official Commentary 864

4. His Excellency, the Lord Prince Marshal Custodian, and His Excellency, the Monsignor Governor of the Conclave, in the exercise of their functions, will be escorted by the Swiss Guard.

5. The Officials assigned to the person of His Excellency, the Lord Prince Marshal Custodian, will have charge of the Rotae (courts), at which the Apostolic Cursors will also be present.

6. At the Rotae guarded by the Reverend Prelates, there will be Swiss Guards and Palatine Guards.

7. The procession of His Excellency, the Lord Prince Marshal Custodian, and His Excellency, the Monsignor Governor, during the external verification of the Conclave, will be accompanied by four Palafreniers (mounted attendants) and by the servants in livery of the Ecoma House Chigi, bearing the torches.

October 15, 1958

Enrico Dante

Prot. Ap., Prefect of Pontifical Ceremonies III

DISPOSITIONS FOR THE PRELATES ASSIGNED TO THE CUSTODY OF THE ROTAE OF THE CONCLAVE

1. The Most Reverend, Illustrious, and Reverend Monsignors, Deans of

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the Colleges of Archbishops and Bishops Assistants, Apostolic Protonotaries, Auditors of the Rota, Clerics of the Camera, and Notaries of the Signature, will kindly inform their colleagues that, on the coming Saturday, October 25, 1958, at 3:30 PM, they will assemble in the hall preceding that of the Vestments in the Apostolic Palace in the Vatican, where the other Officials will also be present, in order to proceed in an orderly manner, at the invitation of Monsignor, the Master of Ceremonies, and to go to take the oath regarding the custody of the Rotae of the Conclave.

2. The Dean of the Prelates Clerics of the Royal College of Advocates will attend the closing of the Conclave and will record the Instrument (document) in the apartment of Monsignor, the Master of the Camera.

3. Of the Rotae which are at the foot of the Scala of Pius IX, to the right, at the entrance to the Courtyard of St. Damasus, the 1st will be guarded by the Monsignors, Apostolic Protonotaries, and Prelates Clerics of the Camera; the 2nd by the Archbishops and Bishops Assistants and the Auditors of the Holy Rota.

4. The two Rotae which are at the door between the Courtyard of the Parrots and the Borgia Courtyard, which are used to bring in provisions and foodstuffs, will be guarded by the Prelates Notaries of the Signature.

[*Latin ed. p. 865*]

Conclave 865, 5. The sessions shall remain open each day from eight o'clock to ten and a half, and from three o'clock to four and a half.

6. The attire to be worn is: a black skirt with a wool band and black ribbons, a plain spool without lace, and a black mantle, a violet beret with a ribbon of the color appropriate to the College.

7. The Deans of the respective Colleges shall designate the shifts to be observed in the custody of the aforementioned sessions.

October 15, 1958.

Enrico Dante, Prot. Ap., Prefect of the Pontifical Ceremonies.

Furthermore, the Most Reverend Father Albert Di Jorio, Secretary of the College, has issued the following instructions for the closing, custody, and opening of the Conclave:

INSTRUCTIONS FOR THE CLOSING, CUSTODY, AND OPENING OF THE CONCLAVE.

1. Upon the completion of the entrance ceremony into the Conclave, the Eminent Cardinals leave the Sistine Chapel, with the exception of the Eminent Cardinals who are Heads of Orders and the Cardinal Camerlengo.

2. After the threefold ringing of the bell, ordered by the Cardinal Dean, the Masters of Ceremonies announce "Extra omnes" from the Conclave.

3. The Cardinals who are Heads of Orders and the Cardinal Camerlengo,

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together with the Secretary of the Conclave and the Prefect of the Ceremonies, accompanied by the Masters of Ceremonies and the architect, after having made the necessary inspections and verifications, proceed to the internal closing of the Conclave. The keys are delivered to the Secretary of the Conclave.

4. The Prefect of the Ceremonies drafts, in the Sala dei Paramenti (Hall of Vestments), the document of closure, which is signed by the Secretary of the Conclave, by the Prefect of the Ceremonies, in his capacity as Notary, and by two Masters of Ceremonies, as witnesses.

5. At the same time that the internal closing of the Conclave takes place, the external closing also occurs.

6. The Governor, the Marshal-Custodian, and the General Commissioner of the Conclave, together with their respective retinues, as well as the Dean of the Clerical Prelates of the R. C. A. (Royal College of Austria), together with the Secretary-Chancellor of the same R. C. A., accompanied by the Masters of Ceremonies and the architects, after having completed the due verifications, execute the external closing of the Conclave. The keys will be delivered to the Marshal-Custodian of the Conclave.

[*Latin ed. p. 866*]

Acts of the Apostolic See - Official Commentary 866 7. The aforementioned inquiry is conducted in the office of the Marshal-Guardian, by the Dean of the Clerical Prelates of the Sacred College, and is signed by the dignitaries present, by the Dean himself, acting as Notary, and by two Clerical Prelates of the Sacred College, as witnesses. 8. During the Conclave, the Prelates assigned to its custody, wearing their prelate attire, will exercise due vigilance among the assigned attendants, during the established hours. 9. After the elected Pontiff has given the order to open the Conclave, the opening will proceed both internally (to which act the Eminences, Cardinals holding offices, nor the Cardinal Camerlengo are not present), and externally, according to the same regulations as the closing. From the Vatican Apostolic Palace, October 23, 1958. Mons. A. DI JORIO Secretary of the Holy College. Therefore, according to the prescribed order and regulations, at 3:30 PM on October 25th, the Most Eminent and Most Reverend Fathers, Cardinals of the Holy Roman Church, entered the Conclave: From the Order of Bishops: Eugenius Tisserant, Bishop of Ostia, Portus, and Santa Rufina, Dean of the Sacred College. Clemens Micara, Bishop of Velletri. Iosephus Pizzardo, Bishop of Albano Laziale. Benedict Aloisi Masella, Bishop of Palestrina. Fridericus Tedeschini, Bishop of Frascati. Marcellus Mimmi, Bishop of Sabina and Poggio Mirteto. From the Order of Priests: Iosephus Ernestus van Eoey, titular of St. Mary of Aracoeli. Emmanuel Gonçalves Cerejeira, titular of Sts. Marcellinus and Peter. Achilles Liénart, titular of St. Sixtus. Petrus Fumasoni Biondi, titular of the Holy Cross in Jerusalem. Maurilius Fossati, titular of St. Marcellus. Elias dalla Costa, tit-

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ular of St. Mark. Ignatius Gabriel Tappouni, titular of the Basilica of the Twelve Apostles. Iacobus Aloisius Copello, titular of St. Jerome of Illyria.

[*Latin ed. p. 867*]

The following Cardinals participated in the Conclave:
Peter Gerlier, titular of the Most Holy Trinity on the Pincian Hill.
Gregory Peter Agagianian, titular of Saint Bartholomew on the Island.
James Charles McGuigan, titular of Saint Mary of the People.
Clement Emilius Roques, titular of Saint Balbina.
Charles Carmel de Vasconcellos Motta, titular of Saint Pancratius.
Thomas Normann Gilroy, titular of the Four Crowned Saints.
Francis Spellman, titular of Saints John and Paul.
Joseph Maria Caro Rodríguez, titular of Saint Mary of the Stairs.
Theodosius Clement de Gouveia, titular of Saint Peter in Chains.
James de Barros Cámara, titular of Saints Boniface and Alexis.
Henry Piaf Deniel, titular of Saint Peter in the Golden Mount.
Emmanuel Arteaga y Betancourt, titular of Saint Lawrence in Lucina.
Joseph Frings, titular of Saint John before the Latin Gate.
Ernest Ruffini, titular of Saint Sabina.
Anthony Caggiano, titular of Saint Lawrence in Panisperna.
Thomas Tienchensin, titular of Saint Mary in the Way.
Augustus Alvarus da Silva, titular of Saint Angel in the Fish Market.
Caietan Cicognani, titular of Saint Cecilia.
Angel Joseph Roncalli, titular of Saint Prisca.
Valerius Valeri, titular of Saint Sylvester in the Capital.
Peter Ciriaci, titular of Saint Praxedis.
Maurice Feltin, titular of Saint Mary of Peace.
Charles Maria de la Torre, titular of Saint Mary in the Forum.
George Grente, titular of Saint Bernard at the Baths.
Joseph Siri, titular of Saint Mary of Victory.
John D'Alton, titular of Saint Agatha.
James Francis L. McIntyre, titular of Saint Anastasia.
James Lercaro, titular of Saint Mary in Transpontina.
Stephen Wyszyński, titular of Saint Mary across the Tiber.
Benjamin de Arriba y Castro, titular of Saint Vitalis.
Ferdinand Quiroga y Palacios, titular of Saint Augustine.
Paul Emilius Léger, titular of Saint Mary of the Angels at the Baths.
Chrysanthus Luque, titular of Saints Cosmos and Damian.
Valerian Gracias, titular of Saint Mary in the Wide Way.

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Joseph Wendel, titular of Saint Mary the New.

From the Order of Deacons:

Nicholas Canali, titular of Saint Nicholas in the Tullian Prison.

Alfred Ottaviani, titular of Saint Mary in Domnica.

[*Latin ed. p. 868*]

Acts of the Apostolic See - Official Commentary. The Eminences, Cardinals, having assembled in the Sixtine Chapel around the hour of 16, while the chanters intoned the hymn "Veni Creator Spiritus." After each had taken his place, the prayer before the altar, "Deus qui corda fidelium," was recited, and, at the command of the Reverend Master of Ceremonies, the doors of the Chapel were closed. The Constitution of Pope Pius XI, "Vacantis Apostolicae Sedis," having been read again, the Eminences, Cardinals, all renewed the oath, according to the prescribed form. Subsequently, those introduced into the Chapel, namely the Most Reverend Frederick Callori di Vignale, Governor of the Conclave; the Most Reverend Sigismund of the Chigi-Albani-della Rovere family, Perpetual Marshal of the Holy Roman Church and Custodian of the Conclave; and also the Prelates to whom the custody of the Conclave's keys had been entrusted, also took the oath, according to the established formulas, before the Most Reverend Cardinal Dean, in the presence of all the Cardinals. After these matters were concluded, the Eminences, accompanied by a member of the household of the Protector of the Lateran, went to their respective cells, with the exception of the Cardinals who were senior in each Order and the Cardinal Secretary of the Holy Roman Church, who remained in the Chapel, in order to proceed with the closing of the Conclave. Meanwhile, the officials of the Conclave and others serving in the Conclave had already, in the Pauline Chapel, before the Secretary of the Holy College, in the presence of the Prefect of the Apostolic Ceremonies, renewed the oath which they had taken previously. This is the formula of the oath which is to be taken by the Masters of Ceremonies and by all other ecclesiastical members of the Conclave, before entering the Conclave: "I, having been constituted before you, and with the Holy Gospels of God placed before me, promise and swear that I will inviolably observe the secrecy in all and each of the matters which shall be acted upon or decreed in the Congregations of Cardinals concerning the election of the new Pope, and in the Conclave or in the place of election, directly relating to the scrutiny, and that I will know all these things in every way, so that it will not be permitted to me, either directly or indirectly, by word, or by writing, or in any other way, to violate this secrecy; and I also promise and swear that I will in no way use in the Conclave any instruments by which to transmit or receive voices, or to produce images by any means whatsoever, under pain of excommunication, pronounced latae sententiae, specially reserved for the future Pope, and also under pain of the deprivation of any benefit, pension, office, or function, which will be

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incurred in the case of transgression." This secrecy I will most carefully and religiously observe, even after.

[*Latin ed. p. 869*]

The Conclave, having completed the election of the new Pontiff, unless a special faculty or explicit dispensation has been granted to me by the same Pontiff. Likewise, I promise and swear that in no way, by any civil authority, under any pretext, will I accept the task of proposing a Veto or Exclusion, even under the form of a simple desire; and that I will reveal this Veto, in whatever way it becomes known to me, whether to the entire College of Cardinals assembled together, or to individual Cardinals, whether in writing or orally, whether directly and proximately, or indirectly and through others, whether before entering the Conclave, or while the Conclave is in progress; and that I will provide no assistance or favor to any interference, intercession, or other means by which secular authorities of any rank and order may seek to involve themselves in the election of the Pontiff. May God help me in this, and may the holy Gospels of God, which I touch with my own hand, witness to it.

CLOSURE OF THE CONCLAVE

Upon the ringing of three bells, by order of the Most Reverend Dean of the Cardinals, with the Master of Ceremonies proclaiming to all, both inside and outside, the Conclave was closed. The following instruments were completed regarding this internal and external closure:

INSTRUMENT OF INTERNAL CLOSURE OF THE CONCLAVE

In the Name of the Lord. Amen.

To all and each who shall see, read, and hear this public instrument, be it known that on the twenty-fifth day of October, in the year of Our Lord nineteen hundred and fifty-eight, with the Apostolic See vacant due to the death of the same Pope Pius XII, at the sixth hour of the evening, the Most Reverend and Reverend Lords: The Most Reverend Eugene, by Divine Mercy, Bishop of Ostia, Porto, and Santa Rufina, His Holiness Cardinal Tisserant, Dean of the Sacred College of Cardinals; The Most Reverend Emmanuel, of the title of Saints Marcellinus and Peter, His Holiness Cardinal Cerejeira; and The Most Reverend Nicholas, Protopriest of Saint Nicholas in the Tullian Prison, His Holiness Cardinal Canali; and The Most Reverend Benedict, by Divine Mercy, Bishop of Palestrina, His Holiness Cardinal Aloisi Masella, His Holiness Camerarius, together with me and the undersigned witnesses, to the Most Excellent Albert...

[*Latin ed. p. 870*]

The Acts of the Apostolic See – Official Commentary, 870, by Di Jorio,

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Secretary of the Sacred College, accompanied me, and we thoroughly examined the entire Conclave, which, after a diligent investigation, was found to be blocked by walls and closed on all sides; and, after excluding all those who were not permitted to remain within it, the door was secured with three locks, and it was judged and found to be in such a state that it could safely and legitimately proceed to the election of the Roman Pontiff, in accordance with the form prescribed by the Piana Constitution. These acts were performed in the Apostolic Palace at the Vatican, near St. Peter's, within the Conclave itself, on the year, month, day, and hour as mentioned above; in the presence of the Most Reverend Lords Joseph Calderari and Salvatore Capoferri, Masters of the Apostolic Ceremonies, who were witnesses called upon and questioned by me. A. D. JORIO, Secretary of the Sacred College. Joseph Calderari, Apostolic Ceremonies Master. Salvatore Capoferri, Apostolic Ceremonies Master. I, Henry Dante, Apostolic Ceremonies Prefect, Master Protonotary ex officio.

[BEGIN OF DOCUMENT]

In the name of God – So be it.

The See is vacant due to the death of the Holy and Blessed Pope Pius XII.

On the twenty-fifth of October of the year nineteen hundred and fifty-eight.

The Most Reverend Monsignor Giuseppe Rossi, Dean of the College of Clerics of the Reverend Apostolic Camera, together with myself, undersigned, and Mr. Guglielmo Pelici, Secretary and Chancellor of the Reverend Apostolic Camera and Notary of the same Camera, in virtue of the provisions (n. C U) of the Constitution of Pius XI, "Ad incrementum decoris," as reported in No. 56 of the Constitution of the same Pius XII, "Vacantis Apostolicae Sedis," especially delegated by the Most Eminent Cardinal Benedetto Aloisi Masella, Chamberlain of the Holy Roman Church, to perform the act of the external sealing of the Conclave in the Apostolic Palace at the Vatican, during this vacancy of the See, went to the Vatican to the present residence of His Excellency, Prince Don Sigismondo Chigi Albani della Rovere, Perpetual Marshal of the Holy Roman Church and Custodian of the Conclave, a residence located at the top of the new staircase called that of Pius IX, which leads from the bronze gate to the Courtyard of St. Damasus. Having arrived there and been admitted into the apartments, the aforementioned Monsignor and I...

[*Latin ed. p. 871*]

The Conclave, number 871, recorded that His Excellency, Don Sigismondo Chigi Albani della Rovere, son of the Most Reverend Prince Don Ludovico, Marshal of the Sacred Roman Consistory, Custodian of the Conclave, Prince of the Sacred Roman Empire, of Farnese and

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Campagnano, Patrician Noble of Rome, Duke of Ariccia and Fornello, Marquis of Magliano, Lord of Cesano, Sacrofano, and Castelfusano, Baron of Olgiata, etc., residing ordinarily in Rome – Viale Mazzini 11, together with His Excellency, the Most Reverend Monsignor Federico Callori di Vignale, Governor of the Conclave, and the aforementioned Mr. Camillo Corsanego, advocate of the Sacred Consistory, General Commissioner of the Conclave, and His Excellency, the Most Reverend Monsignor Primo Principi, titular Archbishop of Teana, *de facto* Governor of the Vatican City State.

Shortly after this arrival, at approximately 17:15, two Masters of Ceremonies of the Apostolic See presented themselves in the aforementioned apartments, having been sent by the Eminent Cardinals, Chamberlain of the Sacred Roman Consistory, and Heads of Orders, announcing that the hour for the closing of the Conclave had arrived. Following this announcement, His Excellency, the Marshal Custodian, together with His Excellency, the Governor of the Conclave, and the aforementioned individuals, proceeded to the courtyard of St. Damasus and remained on the threshold of the door that leads from the staircase called that of Pius IX into the aforementioned courtyard.

The Excellencies were accompanied by the Very Reverend Monsignor Giuseppe Rossi, undersigned Secretary and Chancellor, as well as Notary of the Royal Apostolic Chamber, by the Monsignors, Masters of Ceremonies, by the Monsignors, Prelates Clerics of the Royal Apostolic Chamber, by Mr. Comm. Antonio Rinaldi, Custodian of the aforementioned Chamber, by the Very Reverend Monsignor Quirino Paganuzzi, secretary to His Excellency, the Most Reverend Governor of the Conclave, by the gentlemen Captains of the Guard, by the gentlemen Count Guido Ghigi Saracini and Prince Filippo Lancellotti, and by their respective retinues, surrounded by the Captains of the Guard assigned to the custody of the Conclave, and by some soldiers of the Swiss Guard.

Shortly thereafter, His Eminence, Cardinal Benedetto Aloisi Masella, Chamberlain of the Sacred Roman Consistory, and the Eminent Cardinals Eugenio Tisserant, first of the Order of Bishops, De cano of the Holy College, Manuel Gonçalves Cerejeira, in place of Cardinal Joseph Ernest van Roey, first of the Order of Priests, arrived before the aforementioned door. His Eminence, Cardinal Nicola Canali, first of the Order of Deacons, was absent, due to circumstances.

After the repeated ringing of the bell located in the courtyard of St. Damasus, the Very Reverend Monsignor Enrico Dante, Prefect of Ceremonies.

[*Latin ed. p. 872*]

872 The Apostolic Seal – The Official Commentary of the Apostolic See, pronounced aloud "Y extra omnes"; after this formality was completed,

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in the presence of the Eminences, the Cardinal Camerlengo of the Holy Roman Church, and the two Heads of Orders, Monsignor, the Prefect of Ceremonies, closed the inner door of said main entrance to the Conclave; thereupon, His Excellency, the Prince Marshal and Custodian, having verified the closing of the inner door, locked the outer doors, taking possession of the keys to be kept by him, after also examining the proper functioning of the four bolts inserted in the space between said inner and outer closures of the Conclave. In this manner, at approximately 6:00 PM, the Conclave was formally closed. Subsequently, the aforementioned Excellencies, accompanied by Monsignor Rossi and myself, as well as all the other aforementioned Excellencies, Reverend Monsignors, ecclesiastical and lay dignitaries, with the escort and retinue described, descended the staircase called that of Pius IX, and, passing through the Royal Staircase and through corridors of lesser importance, they arrived at the courtyard of the Borgia Tower and remained in the arch that divides said courtyard from that called of the Parrots. After verifying the closing of the inner door located in said arch, His Excellency, the Marshal of the Conclave, assisted by Count Enrico Galeazzi, Architect of the Supreme Pontifical Lieutenancies, proceeded – in the presence of those mentioned above – to the closing of the two outer doors of the Conclave, built in said arch, with a triple lock. After the operation of closing this secondary entrance to the Conclave, the procession described above, consisting of the Excellencies, the Marshal and Custodian, and the Governor of the Conclave, returned to the Royal Staircase, descended its first section, and then, passing through the arch of Constantine and the entrance hall of the bronze gate, ascended the staircase of Pius IX and escorted His Most Excellent Prince Don Sigismondo Chigi Albani della Rovere back to his apartments. For the purpose that a perpetual memory of these things may remain at all times, the present deed has been drawn up. This deed was drawn up in the Apostolic Palace, Vatican, in the aforementioned apartments of His Excellency, the Prince Marshal of the Conclave, in the presence of the aforementioned Excellency, Reverend Monsignor, the Governor of the Conclave, the Illustrious Signor, the General Commissioner of the Conclave, and His Excellency, Reverend Monsignor, Primo Principi, Substitute of the Governor of the Holy See, who are here below, together with the Illustrious and Reverend Monsignor Giuseppe Uossi, Prelate Cleric of the Chamber, Substitute of the Dean, and myself, Secretary,

[*Latin ed. p. 873*]

Conclave 873, Chancellor of the Reverend Apostolic Chamber and Notary of the Chamber, signs: Sigismondo Chigi Albani, F. Callori di Vignale, Camillo Corsanego, First Prince, Archpriest, titular of Teana. Giuseppe Rossi, Giulio Barbetta, Frederick Sargolini, Count Guido Chigi Saracini, Anthony Rinaldi, Giovanni Giovannini, Aurelio Catalano, Filippo

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Lancellotti, Reverend Angelo Di Pasquale, Master of the Cerimonies. Apostolic Reverend Quirino Paganuzzi, Secretary to His Excellency, the Governor of the Conclave, Reverend Pietro Ercole, Prelate, Cleric of the Apostolic Chamber, Felici Guglielmo, Secretary and Chancellor of the Royal Chamber, Notary of the Chamber.

DURING THE CONCLAVE:

From the Most Reverend Secretary of the Sacred College, according to the norms given by the Eminent Fathers, this ORDER OF THE CONCLAVE is published:

SATURDAY, OCTOBER 25, 1958, in the morning:

1. The Eminent Cardinals will proceed to the Sacrarium of the Basilica of the Vatican at 9:15 AM.

2. The Eminent Cardinal, Eugenius Tisserant, Bishop of Ostia, Portus and St. Rufina, and Dean of the Sacred College, will celebrate the solemn Mass of the Holy Spirit in the Vatican Basilica at 9:30 AM.

3. The Eminent Cardinals, wearing woolen garments, a simple rochet, and woolen violet caps without ermine trim, will be present.

After the Mass, a prayer for the election of the Supreme Pontiff will be recited.

[*Latin ed. p. 874*]

874 Acta Apostolicae Sedis - Official Commentary. VESPERS. 3. The Most Reverend Cardinals, with their Conclavists, will arrive at the Vatican Palace at 3:30 PM. At 4:00 PM, the Most Reverend Fathers, wearing violet woolen cassocks and mozzettas with a silk cincture of the same color, and a simple rochet, assemble in the Pauline Chapel, and after a prayer, they proceed processionally into the Conclave. The Master of Ceremonies, carrying the Papal Cross, leads the way; the Cardinals follow in order of precedence; preceding the Cross are the Cardinals' attendants, and immediately following them, the singers chant the hymn "Veni Creator"; after the Cardinals follow the Prelates. Upon arriving in the Sistine Chapel, the Dean of the Cardinals, at the altar, recites the prayer "Deus qui corda fidelium," after which the Master of Ceremonies announces that everyone is to leave the chapel except for those necessary. 4. The Constitution "Vacantis Sedis Apostolicae" of Pope Pius XII is read (omitting those sections that pertain to matters already completed). 5. The Most Reverend Fathers again recite the prescribed oath. 6. The Dean briefly addresses the Most Reverend Fathers. Then, the oath is taken by: the Secretary of the Conclave, the Master of Ceremonies, the Governor of the Conclave, the Marshal of the Conclave, and the Prelates assigned to the custody of the ballots. Once this is completed, the Most Reverend Fathers return to their cells; except for the Cardinals in the order of precedence and the Cardinal

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Chamberlain, who remain in the chapel to proceed with the closing of the Conclave. SUNDAY, OCTOBER 26, 1958. MORNING. 7. After the ringing of the bells, at 9:00 AM, the Most Reverend Fathers, wearing violet mozzettas and simple rochets, assemble in the Sistine Chapel. 8. The Dean will celebrate the solemn Mass; in which, if any Cardinal, for any reason, abstains from participating in the sacred rite, he will approach the Holy Synaxis. 9. After the singing of the hymn "Veni Creator" by the Most Reverend Sacristan, with the appropriate prayers, the Master of Ceremonies, upon being asked, reads the instructions regarding the internal and external sealing of the Conclave. 10. The Most Reverend Cardinals proceed to the election; after the distribution of ballots, the last Cardinal Deacon draws by lot the names of three Cardinals Scrutators, three Delegates for the votes of the infirm, if the circumstances warrant, and three Recognitors. 11. The Most Reverend Cardinals carry out the acts of the scrutiny. Before writing on the ballots, the Secretary of the Conclave and the Master of Ceremonies leave the chapel, after which the last Cardinal Deacon closes the door. 12. If an election does not follow, the second scrutiny is immediately held.

[*Latin ed. p. 875*]

Conclave 875. Upon its conclusion, the Cardinal Deacon last in order calls the Secretary of the Conclave and the Prefect, along with the Masters of Ceremonies, so that they may assist the Scrutineers in burning the ballots and all other papers written or otherwise marked.

VESPER 13. At the sound of the bell, at 4:00 PM, the Fathers, wearing the violet mozzetta and simple rocheto, proceed to the Sistine Chapel, where, after the Sacristan has recited the hymn "Veni Creator Spiritus" with the proper prayer, the first, and if necessary, the second, scrutiny will take place.

FERIA I, OCTOBER 27, 1958.

MORNING 14. At 9:00 AM, the Sacristan will celebrate a votive Mass in the Sistine Chapel. The Fathers will then arrive there. After the Sacristan has recited the customary hymn with the prayer, the scrutinies will be carried out.

VESPER AND SUBSEQUENT DAYS 15. Everything will proceed as before, if further scrutinies are still necessary. However, on the third day after the beginning of the Conclave, the office of the Cardinals who are oldest in order expires, and the three Cardinals next in order also succeed them on the third day.

ON THE DAY OF THE ELECTION OF THE POPE 16. After the election has been completed, the last Cardinal Deacon immediately calls the Secretary of the Conclave and the Prefect of Ceremonies.

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17. The Cardinal Dean, in the name of the Sacred College, asks the elected Pope: "Do you accept the election canonically made upon you as Pope in Rome?" And upon receiving an affirmative answer, he asks again: "Under what name do you wish to be called?" The Pope gives his name.

18. Immediately, the Prefect of Ceremonies submits the written acceptance.

19. The elected Pope, having put on his own vestments in the sacristy, returns to the Chapel and sits in the portable chair placed before the altar. The Fathers offer the first adoration.

20. In the meantime, all the ballots and papers, written or marked, are burned.

21. The Cardinal Protodeacon announces the elected Pope to the people from the "Loggia esterna delle Benedizioni" with a raised voice.

22. Shortly afterward, the Pope himself imparts the Apostolic Blessing to the city and to the world from the same place.

[*Latin ed. p. 876*]

Acta Apostolicae Sedis - Official Commentary 876 23. If the election has taken place in the morning, in the evening, at the hour determined by the Pontiff, the Most Reverend Fathers assemble in the Sistine Chapel, wearing the violet cassock without ermine trim and the mozzetta adorned with intricate embroidery (griccio), to perform the second adoration. If the election occurs in the evening, the elected Pontiff will determine when the second adoration is to take place. 24. The Secretary of the Conclave, by order of the Pontiff, calls for the opening of the Conclave; once this is accomplished, the Governor, the Marshal-Custodian, and the General Commissary of the Conclave, along with those who are attached to them, and the Clerical Prelates of the Roman Catholic Apostolic Church, are admitted into the Conclave for the adoration. 25. After these matters have been completed, the Most Reverend Fathers, if they wish, may leave the Conclave and return to their own homes. 26. On the following day, at the hour set by the Pontiff, the Most Reverend Cardinals, wearing red silk vestments, the mozzetta adorned with intricate embroidery, and the serica cassocks of the same color without ermine trim, will return to the Sistine Chapel to complete the third adoration. CELEBRATION OF THE MASS DURING THE CONCLAVE 27. The Most Reverend Fathers, in whose cells there is no oratory or portable altar, may inform the Secretary of the Conclave of their own chaplains and the hour at which they desire to celebrate Mass. MEALS DURING THE CONCLAVE 28. The communal meal for the Most Reverend Cardinals will be held in the Borgia Hall at 1:00 PM. DINNER 29. Dinner will be held in the same place at 8:30 PM. From the Apostolic Palace of the Vatican, on October 23, 1958. By order of the College of Sacred Cardinals,

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A. Di JORIO, Secretary.

[*Latin ed. p. 877*]

877 The Election of the Supreme Pontiff. THE ELECTION OF THE SUPREME PONTIFF. On the 28th of October, on the third day of the week following the Sunday twenty-second after Pentecost, after midday, the Most Eminent and Reverend Lord Cardinal ANGELUS JOSEPHUS RONCALLI was happily elected by the Fathers as Supreme Pontiff. He, being the Most Reverend Dean, in the name of the entire Sacred College, was asked: "Do you accept the election canonically made upon you as Roman Pontiff?" And he responded affirmatively. And again, through the question: "By what name do you wish to be called?" he responded: "IOANNES XXIII." Concerning these most fortunate events, immediately, the Reverend Father Henry Leonidas Dante, Prefect of the Apostolic Ceremonies, and also Apostolic Protonotary, drew up a document in this form: ACT OF ACCEPTANCE OF THE SUPREME PONTIFFATE. In the Name of the Lord. Amen. I, Henry Leonidas Dante, Apostolic Protonotary and Prefect of the Ceremonies of the Holy See, having been asked by virtue of my office, attest and make known to all: The Most Eminent and Reverend Lord, Lord ANGELUS JOSEPHUS, Cardinal of the title of the Holy Prisca, of the Holy Roman Church, RONCALLI, has accepted the election canonically made upon him as Supreme Pontiff, and has imposed upon himself the name "Ioannes XXIII," so that all public instruments concerning this matter may be prepared. These acts were carried out in the Conclave in the Vatican Apostolic Palace, after the death of the blessed and remembered Pope Pius PP. XII, on this day, the 29th of October, in the year 1958, with witnesses present and questioned: The Most Reverend Lord Albert Di Jorio, Secretary of the Sacred College; and the Reverend Doctors Joseph Calderari and Salvatore Capoferri, my colleagues, Masters of the Apostolic Ceremonies. A. DI JORIO, Secretary of the Holy College. Joseph Calderari, Apostolic Ceremonies Master. Salvatore Capoferri, Apostolic Ceremonies Master. Henry Leonidas Dante, Apostolic Protonotary, Prefect of Ceremonies.

[*Latin ed. p. 878*]

From the Acts of the Apostolic See – Official Commentary: "To the Most Eminent Cardinal Dean, who inquired whether he would accept the canonically made election to the Roman Pontificate, His Eminence Cardinal Angelo Giuseppe Roncalli responded with these words: 'Having heard your words, "I am filled with trepidation, and I fear," which are quite sufficient to cause my confusion. But when I see in the votes of my Most Eminent Brothers, the Cardinals of the Holy Roman Church, the sign of the will of God, I accept the election made by them, and I bow my head and my back to the chalice of bitterness and to the patience of the Cross. In the

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solemnity of Christ the King, we all sang: "The Lord is our judge; the Lord is our lawgiver; the Lord is our King." He himself will save us. Then, His Eminence addressed the Fathers in this manner: 'I will be called John. This name is sweet to us, because it is the name of our Father; it is pleasing to us, because it is the title of a humble parish in which we received baptism; it is the solemn name of countless cathedrals, which are found throughout the world, and especially of the most holy Lateran Basilica, our Cathedral; it is a name that, in the ancient series of Roman Pontiffs, enjoys the highest rank of preeminence. There have been twenty-two Supreme Pontiffs who bore the name John. Almost all of them lived briefly in the pontificate. We prefer to conceal the smallness of our name by this magnificent succession of Roman Pontiffs. And Saint Mark the Evangelist, the glory and protector of our most beloved Venetian people, whom Saint Peter, the prince of the Apostles and the first Bishop of the Roman Church, loved as his own son, was he not also called by the name John? But the name John is most dear to us and to the entire Church, and we love it with a special affection, and indeed because of the appellation of two men who were, and are, most closely connected to Christ the Lord, the Redeemer of the entire world, the Divine and the Founder of the Church. John the Baptist, the forerunner of the Lord, who was certainly not that light, but was a witness to the light; and he was truly an invincible witness to truth, justice, and freedom, in his preaching, in the baptism of repentance, and in the abundant shedding of his blood. And the other John, the disciple and evangelist, most beloved by Christ and by his most sweet Mother, who leaned upon the breast of the Lord at the supper, and from whom he drank that charity, which was until his advanced old age a living and apostolic flame.'"

[*Latin ed. p. 879*]

Let God grant that both John proclaim throughout the entire Church through the most humble ministry of Our own pastoral office, which succeeds to that of Our most beloved Predecessor, the most holy Pope Pius XII, who so admirably fulfilled his duties, and to whom succeeds the rest of the Roman Pontiffs, whose greatest praise is in the Church; let this Our work be proclaimed to the entire clergy and people, by which we desire to prepare a perfect people for the Lord, to make His paths straight, so that the crooked may be made straight and the rough ways made smooth: that all flesh may see the salvation of God (cf. Luke 3:4-6). John the Evangelist, who, as he himself testifies, received Mary, the Mother of Christ, and our Mother in faith, may follow her, together with her, in the same exhortation, which concerns the life and joy of the Catholic and Apostolic Church, as well as the peace and prosperity of all nations: "Little children, love one another; love one another, for this is the great commandment of the Lord." May the most benign God grant that We, who bear the same name and are first in this series of Supreme Pontiffs, may also be able, with the same sanctity

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of life and the same strength of spirit, even to the point of shedding our blood, if it should please the Lord, with divine grace assisting us. Therefore, clothed in the papal vestments according to custom, the Pope immediately imparted the apostolic blessing to the Cardinals, and received their first greetings, commonly called the adoration. Afterwards, the Cardinal Dean, accompanied by the Masters of Ceremonies, placed the fisherman's ring on the Pope's finger, which he then gave to the Prefect of Ceremonies, to have his name inscribed upon it.

PROMULGATION:

Meanwhile, to the people waiting below, at 6:05 PM, from the upper portico of the Basilica of Vatican, Cardinal Nicholas Canali, the Prior of the Deacons, gave the joyous announcement: "I announce to you great joy: We have a most eminent and most reverend Pope, His Eminence and Reverend Lord Angelo Giuseppe Roncalli, who has taken the name John XXIII." Immediately, a vast crowd that was present in the square erupted in applause, which grew louder and louder as, shortly afterwards, the August Pope appeared at the window of the same portico. When the attentive crowd fell silent, Pope John XXIII, with a raised voice, solemnly imparted the blessing *Urbi et Orbi* according to the Roman Rite, and again and again greeted the applauding people in a benign and paternal manner.

[*Latin ed. p. 880*]

Acta Apostolicae Sedis - Official Commentary 880. RESERVATION OF THE CONCLAVE. The day after, on the 29th of October, a Thursday, at 9 o'clock in the morning, the Most Blessed Father received the obedience, commonly called the adoration, of the Most Eminent Cardinals again in the Sistine Chapel. Afterwards, he gave a radio announcement to the entire Catholic world and imparted the Apostolic Blessing. At 10 o'clock, both inside and outside the Conclave, in order to solemnly commemorate the events, the following instrument was drawn up:

INSTRUMENT OF THE SOLEMN REOPENING OF THE CONCLAVE.

In the name of God – So be it.

Under the pontificate of His Holiness Pope John XXIII,

In the year nineteen hundred and fifty-eight, on the 29th of the month of October.

In the first year of the pontificate of His Holiness John XXIII.

At 10 o'clock in the morning, Reverend Monsignor Giuseppe Rossi, acting as Dean of the Clerical Prelates of the Sacred College, assisted by myself, the undersigned Secretary and Chancellor of the Sacred College, and also Notary of the same Chamber, at the request of His Excellency, Don Sigismondo Chigi Albani della Rovere, son of the late Most Noble Prince Don

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Ludovico, Perpetual Marshal of the Holy Roman Church and Custodian of the Conclave, went to his current residence in the Vatican, and, having been admitted to the apartments of the aforementioned Excellency, found the Prince Marshal-Custodian there.

Considering that, in the scrutiny of the afternoon of yesterday, the 28th of October, 1958, the Sacred College of Cardinals of the Holy Roman Church elected the Supreme Pontiff in the person of the Most Reverend Cardinal Angelo Giuseppe Roncalli, Patriarch of Venice, who assumed the name of John XXIII; considering that, immediately after the first Blessing ("Urbi et Orbi") of the new Pope, it was communicated by one of the gates located on either side of the main entrance of the Conclave, situated at the entrance to the courtyard of St. Damasus, on the side of the Pio IX staircase, or the Braschi staircase, that the higher intention was that the Conclave should be officially opened today at 10 o'clock; His Excellency, Prince Don Sigismondo Chigi Albani della Rovere, preceded by his family, escorted by some soldiers of the Swiss Guard, and accompanied by His Excellency, Reverend Monsignor Federico Callori di Vignale, Governor of the Conclave, and the Reverend Signor Camillo Corsanego, Advocate of the Sacred Consistory, General Commissioner of the Con-

[*Latin ed. p. 881*]

The Coronation Ceremony of the Supreme Pontiff, with the key numbered 881, was delivered by His Excellency, Reverend Monsignor Primo Principi, titular Archbishop of Teana, and Governor of the Vatican City State, from the Most Reverend Monsignor Giuseppe Rossi, Prelate of the Clerical Prelates of the Royal Chamber, undersigned as Secretary and Chancellor of the Royal Chamber and Notary of the same Chamber, by the Monsignors, Clerical Prelates of the Chamber, by the Masters of the Pontifical Ceremonies, by the Commissioner Anthony Rinaldi, Custodian of the Royal Chamber, by the Reverend Monsignor Quirino Paganuzzi, Secretary to His Excellency, Reverend Monsignor, Governor of the Conclave, by the Commissioner Giovanni Giovannini, by the Gentlemen Captains of the Guard, by the Gentlemen Count Guido Chigi Saracini and Prince Filippo Lancellotti, and finally by the respective courts of the aforementioned Excellencies, by the Captains of the Guard assigned to the protection of the entrances, and proceeded to the main entrance of the Conclave, as described above. His Excellency, the Perpetual Marshal of the Holy Roman Church and Custodian of the Conclave, after verifying the integrity of all external closures of the Conclave, received from the hands of his son, Don Agostino Chigi Albani della Rovere, the key delivered upon the closing of the external doors of the Conclave, as per the instrument drawn up by myself on October 25, 1958, and opened the external door of the main entrance of the Conclave, as previously described. And for all of this to be recorded for posterity, the present record is drawn up, which,

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after being read and approved, is signed by all those present.

Sigismondo Chigi Albani

Frederick Callori di Vignale

Attorney Camillo Corsanego

Primo Principi, titular Archbishop of Teana

Giuseppe Rossi, Prelate of the Clerical Prelates of the Chamber, and Dean

Guglielmo Felici, Notary of the Chamber and Secretary and Chancellor of the Reverend Apostolic Chamber.

CORONATION OF THE SUPREME PONTIFF

For the solemn Coronation of the Supreme Pontiff, the following notice has been issued by the Prefect of the Apostolic Ceremonies:

NOTICE TO BE DELIVERED BY MESSENGERS, A COPY TO BE LEFT FOR

His Divine Holiness, Pope John XXIII.

The Solemn Coronation will take place in the Vatican Basilica on Wednesday, November 11, 1958.

The sacred ceremony will begin in the Portico of the Vatican Basilica at half-past the hour of *octava*.

The Most Reverend and Eminent Cardinals will wear red robes and shoes.

[*Latin ed. p. 882*]

Clad in the usual red cassock, they proceed to the second Borgian Hall, where, having removed their cloaks and birettas, they put on red silk copes without ermine and go to the Hall of Vestments, awaiting the arrival of the Supreme Pontiff. In the meantime, they will carry to the chapel of St. Gregory in the same Vatican Basilica, via the staircase leading to the chapel of the Blessed Sacrament, the alb, the silk damask mitre, the humeral veil for supporting it, and the sacred vestments proper to their order, namely: Cardinals who are Bishops, a cope of simple silver cloth with formal embellishments and a mozzetta; Presbyters, a cassock ornamented with Phrygian work; and Deacons, a dalmatic similarly ornamented, as well as all the mozzettas for the chaplains, which are worn over the customary yellow cassock.

The Most Reverend Patriarchs, Archbishops, and Bishops Assistants will be in the first Borgian Hall in the first row, while the others of the chapel will be in the Lapidary Museum, wearing copes without ermine, or other appropriate garments. They will then proceed to the chapel of the choir

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in the Vatican Basilica, via the aforementioned descent, where the Bishops will wear the alb, a white cope of silver cloth, and the mitre; the Abbots, having a place in the chapel, will wear the alb, a cope of silk damask, and the mitre; and the Prelates, except for the Protonotaries, will wear the mozzetta. The Archbishops and Bishops who are not Assistants will put on the sacred vestments that they bring with them, namely, the alb, a simple white cope of silver cloth or, at the very least, of silk, and the simple white mitre, in the Paulinian or Sistine chapel of the Apostolic Palace, and will come down via the aforementioned descent to the chapel of the Blessed Sacrament in the Vatican Basilica, and will proceed straight to the chaplains' area in the same Basilica, where they will remain until, after the singing of the Third Hour, with a solemn prayer, they accompany the Supreme Pontiff from the chapel of St. Gregory to the main altar.

His Holiness, Our Lord, will descend to the portico of the Vatican Basilica, carried in a palanquin, accompanied by the Sacred College of Cardinals, and there, seated on a small throne, will receive the kisses of the hands from the Canons and other clergy of the Vatican, and upon entering the Basilica, will solemnly adore the Venerable Sacrament, exposed in the chapel of the Most Holy Trinity, and will be taken to the chapel of St. Gregory, where immediately the Cardinals will be received with a kiss of the hand, and the Bishops with a kiss of the foot, and will receive the solemn Blessing. Afterwards, the chaplains will put on the mozzetta and the humeral veil over the yellow cassock, and the Cardinals, having put on the sacred vestments, will assist.

[*Latin ed. p. 883*]

Coronation of the Supreme Pontiff 88. Until the Gregorian Chapel, only one or two noble families, besides the cross-bearer, accompanied by the Most Reverend Cardinals. Meanwhile, in the chapel of the Choir, the Roman Patriarch, Archbishops, Bishops assisting the Papal Throne, and Abbots (those having a place in the Chapel) will wear the *pluvialis*; the Penitentiaries of the Vatican Basilica will wear the *cuculla*; the Clerics of the Roman Curia, the Notaries of the Signature, and the three senior Auditors of the Sacred Roman Rota will wear the *superpelliceum*. From among these Auditors, those who will perform the duties of Subdeacons will wear the vestments in the Gregorian Chapel itself; the others will wear the *amictus* and *tunicula* in the same Choir, where the Advocates of the Sacred Consistory Hall will also wear their white *pluviales*. The Dean of the Signature will instruct seven of his colleagues who will minister in the office of Acolytes, and he will also instruct eight of the Referendaries, who, wearing the *rocchetto* under the *mantelletto*, will be present to hold the poles of the baldachin above the Pontiff, from the Gregorian Chapel to the main altar, and after Mass, until the Royal Staircase. At the third hour, and after the customary ceremonies have been completed, the Supreme Pontiff

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will be carried in procession to the altar of the Holy Apostles. After the Confession and the thurification of the altar, the Most Reverend Cardinals, kissing the feet, hands, and face of the Supreme Pontiff, will again offer their obedience; the Bishops will kiss the feet and knees, while the Abbots and Penitentiaries will be permitted to kiss only the feet. After Mass, in a procession, they will ascend to the Hall of Benedictions, above the portico of the Basilica. There, above the platform, the Supreme Pontiff will be crowned, and with this action completed, He will impart the solemn Benediction to the people, and the Cardinal Deacons, assistants, will publicly proclaim the Plenary Indulgence. The Most Reverend Cardinals will accompany the Supreme Pontiff to the Hall of Vestments; and there, after the Supreme Pontiff has removed his pontifical vestments, the Dean, in the name of the entire Sacred College, will wish him good fortune and happiness. Therefore, let all and each of the Eminent and Most Reverend Cardinals of the Holy Roman Church; the Patriarchs, Archbishops, Bishops, both those assisting the Throne and those not assisting; the Vice-Chamberlain, the Prince of the Throne, the Auditor and Treasurer General of the Roman Curia, the Prefect of the Apostolic Palace, the Assessors and Secretaries of the Sacred Congregations, the Apostolic Protonotaries, the Abbots and Generals of the mendicant Orders (those having a place in the Chapel), the Auditors of the Sacred Roman Rota, the Clerics of the Roman Curia, the Notaries of the Signature, and the Advocates of the Sacred Consistory Hall, be informed.

[*Latin ed. p. 884*]

Acts of the Apostolic See - Official Commentary. "Advocates, Penitentiaries of the Vatican Basilica, Procurators of both regular Orders and the Sacred Apostolic Palace, Acolytes, Officials, and others customarily summoned, are to assemble in the designated places at the hour of the octava. By order of the Most Holy Lord Pope, Henry Dante, Apostolic Protonotary, Prefect of Ceremonies, after the singing of the Gospel, the Blessed Father, seated, delivered this homily to the most distinguished assembly: Venerable Brothers, Cardinals of the Holy Roman Church, Archbishops, Bishops, who are either present before us or present in spirit at these sacred rites, with whom We, although unworthy, solemnly begin to undertake the most grave office of the Supreme Pontificate; and also you all, as many as are our most beloved sons in the Catholic world, from various orders of citizens, who, although burdened by the cares and anxieties of this mortal life, have not forgotten the eternal goods, to which we must give the greatest consideration: we greet you with a paternal and most loving heart. We are gathered near the greatest monuments of the Prince of the Apostles, whose supreme office has been entrusted to Us, as his Successor; and we seem to hear the voice of Peter at this memorable hour, as time flies by; and we gladly receive the voice of both Johns, who were closer to the Divine

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Redeemer and are, and whose sweet and honorable name it has pleased to bestow upon Us. But in these days, filled with secret events and anxieties, as we lend our ears to countless voices that reach Us from the multitude of people, if, on the one hand, the sense and significance of common joy, with which Our elevation to the Supreme Pontificate has been greeted, bring Us not a little solace, on the other hand, Our own..."

[*Latin ed. p. 885*]

The homily of the Supreme Pontiff on the day of his coronation, in the year 885, reveals the manifold variety of those great duties which are entrusted to our shoulders; duties which are signified to us in diverse ways, and which others propose in different manners, within certain and defined limits, according to their own talents, according to the experience of affairs, and according to the particular understanding they have of the life of individuals or of society itself. There are those who prefer a Pope who is most skilled in managing public affairs of the state, or an expert in diplomacy, or endowed with knowledge of all disciplines, or prudent in the ordering of the common life of all, or finally, a Pope whose mind embraces all the advancements of the progressing age, without any undue distinction. However, Venerable Brothers and beloved sons, all of these do not follow that path which it is necessary to tread when they imagine the image of a Supreme Pontiff, which is not fully in accordance with sound counsel and purpose. Indeed, the new Pope, through the vicissitudes of his life, can be compared to the son of Iacob, who, receiving his brothers who were deeply affected by grievous misfortunes, shows them his love and laments, saying: "I am... Ioseph, your brother." The new Pope, we say, above all reflects that most excellent image of the Good Shepherd, which is described by the Evangelist John in those words which flowed from the mouth of the Divine Savior: "Jesus therefore said to them again." Only through the Supreme Pontiff, as shepherd, can anyone enter the fold; and men can only be saved safely when they are joined to him, since the Roman Pontiff is the Vicar of Christ, and he bears his person on earth. How sweet, how pleasing it is to recall in the mind the image of the Good Shepherd, which is described in the narration of the Gospel in such exquisite and alluring words!

[*Latin ed. p. 886*]

Venerable Brothers and beloved sons, recalling the admonitions which the Roman Pontiffs of all times, and in a particular way Our Predecessor of immortal memory, Pope Pius XI, have imparted concerning this matter, We also offer Our own, and We most earnestly affirm that it is Our deepest desire to shepherd the entire flock. All other human qualities and praises, such as learning, prudence in affairs, skill in diplomacy, expertise in administration, can indeed contribute to and enrich this pastoral office, but they cannot suffice in its place. For paramount importance is given to the

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study and solicitude of the Good Shepherd, who is prepared to undertake the most difficult tasks, who is endowed with prudence, righteousness, and constancy, and who does not shrink from the greatest challenges. "I am the good shepherd. The good shepherd giveth his life for his sheep." How beautifully does the Church of Christ shine, "a fold of sheep." The Shepherd "And when he hath let out his own sheep, he goeth before them," and all follow him. To defend them, He does not fear to confront the wolf that attacks, preventing it with a fight. But the mind is already called to consider greater things: "And other sheep I have that are not of this fold: them also I must bring. And they shall hear my voice: And there shall be one fold and one shepherd." Indeed, in these words, the vastness and nobility of the entire missionary cause are expressed. This is certainly a primary, although not the only, concern of the Roman Pontiff: for with it are joined many other cares, which are no less weighty. But more than what is done, it is important to know with what spirit and intention it is done. For each Supreme Pontificate takes on certain characteristics and a kind of countenance from the Supreme Pontiff who holds it, and imparts a unique character to it. But let this be understood: all the characteristics of the Roman Pontiffs, who throughout the course of centuries have stood at the height of the power of the apostles,

[*Latin ed. p. 887*]

887 The Homily of the Supreme Pontiff on the day of the Coronation followed, and it ought to, or rather, it does reflect in the countenance of Christ, the Divine Master, who traversed earthly paths primarily for this reason, namely, to sow the seed of heavenly doctrine and to offer a most excellent example. Indeed, the principal cornerstone of divine institutions, and the precept which encompasses all others, are these evangelical words: "Take up my yoke upon you, and learn of me, because I am meek, and humble of heart." 8 Therefore, meekness and humility are a great law. We beseech you, throughout the world, who are pious and "In carefulness not slothful. In spirit fervent. Serving the Lord." to pray diligently for your Supreme Pontiff, with this purpose in your minds, that he may progress ever more in evangelical meekness and humility. We are persuaded that much benefit will result from the exercise of this virtue, and that, if this practice is constantly followed by the Father of all the faithful, immense advantages will arise, even in matters pertaining to human relationships, which concern social and earthly affairs. Finally, Venerable Brothers, Cardinals and Bishops of the Holy Roman Church, and beloved sons, priests and faithful, we wish to turn your minds to a matter most pleasing to us, namely, to remember that this celebration falls on a day which, as a priest and bishop, brings the sweetest memories to our mind. For on this day, November 4th, which is henceforth to be remembered as the day of the coronation of the new Supreme Pontiff, the universal Church annually

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celebrates the solemnity of Saint Charles Borromeo in the sacred liturgy. This Archbishop of Milano, whom we consider among the highest of the shepherds of the flock, we have long held in the bonds of a special affection. For thirty-four years ago, we were co-opted among the Archbishops in the temple consecrated to his honor in Rome, where his heart, a most precious relic, is venerated, according to the august rites of the Church.

8 9 Matth. 11, 29. Rom. 12, 11.

[*Latin ed. p. 888*]

888 Acta Apostolicae Sedis - Official Commentary. Our Church of God, through the vicissitudes of time, has sometimes lost some of its strength, and at other times, has gathered new strength. Therefore, when the ecclesiastical order was faltering, St. Charles, by the providence of God, was raised to the highest office to restore it. For, being zealous to promote the decrees of the Council of Trent as much as possible, and himself taking care to put them into practice in Milan or in other dioceses of Italy, he deservedly received the illustrious title of Master of Bishops; the Supreme Pontiffs consulted him; and he provided a wonderful example of episcopal sanctity. In the sacred ceremony, which is performed on the occasion of the coronation of the Supreme Pontiff, it is permitted to insert the names of the Saints of Heaven, whom the new Pontiff follows with particular devotion. Therefore, when today this prayer was uttered: "St. Charles, help him," no doubt you, with fervent hearts, expressed your wishes, by which St. Charles, whom we have as our Patron, will obtain abundant heavenly graces for us, in whose protection we are presently relying, and in whose protection we will confidently rely in the future. Amen. With splendid ceremony, according to custom, in the Basilica Vaticana, after the coronation on the platform overlooking the forum, duly performed, before an immense multitude that watched with religious awe and shouted loudly, the Most Blessed Father imparted the Blessing to the City and to the World. Afterwards, in the Hall of Vestments, the Most Eminent and Reverend Cardinal, Dean of the College of Cardinals, expressed the hopes and wishes of the Cardinals to the Supreme Pontiff with these noble words: Most Blessed Father – The Sacred College of Cardinals offers you its hopes and wishes on this most solemn day, and at the same time, with all its heart, it raises fervent prayers to God, that He may grant you, as you take the helm of the barque of Peter, with the help of the Blessed Virgin Mary, a fullness of graces and of heavenly gifts. Do not be dismayed, Most Blessed Father, by the immense weight of the most serious and vast office to which you have been called by the inspiring Divine Spirit. You will never lack our long-standing, diligent, and loving cooperation.

[*Latin ed. p. 889*]

The Coronation of the Supreme Pontiff: 889. The reason is, as is most

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certainly the case daily, that the prayers and supplications of all the faithful, and the devotions of souls, follow you. More than the golden diadem, which you recently received, we, all of us, crown you, Holy Father, with joy and love. We will follow you as our leader, and, closely united to you, we will strive that all the sheep, « from the rising of the sun unto the going down of the same », be brought back to one fold, which is the Church, and that in Christ be established « the kingdom of truth and life, the kingdom of holiness and grace, the kingdom of justice, love, and peace ». And may you, Most Blessed Father, generously bestow upon us your desired Apostolic Blessing! To this, the Most Blessed and Blessed Father responded most graciously: We give you many thanks, Venerable Brother, Dean of the Sacred College, for the numerous and so fitting signs of your goodness towards our humility. Having already done and said so much on this solemn day, we express the sentiments of our moved hearts with only a few words. Our mouth is without voice, but our heart is open to you; there you will always find, Venerable Brothers, our Cardinals, witnesses of our most loving paternity. You all belong to our pontifical family, and you are bound to us by the sweetest bond of familiarity; indeed, this bond seems to us more precious than that golden diadem, the emblem of our pontifical power, with which we were recently adorned. The entire family of Catholics is strengthened and fortified by this closest and mutual union with the Purple Fathers, who preside over the councils for the governance of the Holy Church, and with the Bishops, who govern the individual dioceses throughout the world; the diligent concern and pastoral solicitude of all of them are a great help and comfort to us. May the abundant grace of the Holy Spirit always be with us. What we have said, now that our humble person has been elevated to the pinnacle of the Supreme Pontificate, we reiterate at this time: The Lord is our lawgiver; He Himself will save us!

[*Latin ed. p. 890*]

Acts of the Apostolic See - Official Commentary 890. Legations sent by Governments and Nations to the Solemnities of the Election of Pope John XXIII, which took place on the fourth of November in the Basilica of the Vatican, are listed here:

GERMANY: His Excellency Most Reverend Doctor Henri von Brentano, Minister of Foreign Affairs. His Excellency Most Reverend Doctor Rudolph Count Stachwitz, Ambassador to the Holy See. Monsieur Charles Theodore Bleek, Secretary of State. Monsieur Doctor Jean Globke, Secretary of State. His Excellency Baron Sigismund von Braun, Ambassador. His Excellency Most Reverend Professor Theodore Maunz, Minister for Education of the Free State of Bavaria.

UNITED ARAB REPUBLIC: His Excellency Most Reverend Alychawky, Ambassador to the Holy See. Monsieur Aly Teimour, Secretary.

REPUBLIC OF ARGENTINA: His Excellency Most Reverend Doctor An-

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gel Miguel Centeno, Under-Secretary of Worship. His Excellency Most Reverend Santiago de Estrada, Ambassador to the Holy See. Monsieur Jacinto Sánchez, Minister Counselor. Monsieur Ignacio Bunge, Minister Counselor. Monsieur Nicolás Robbio, Counselor. Monsieur Juan Carlos Katzenstein, First Secretary. Monsieur Ignacio Pico Estrada, Secretary. Monsieur José María Pico, Secretary.

AUSTRALIA: His Excellency Most Reverend Dominique Paul McGtiire, Ambassador.

AUSTRIA: His Excellency Most Reverend Jules Raab, Federal Chancellor. His Excellency Most Reverend Doctor Henri Drimmel, Federal Minister of Public Instruction. His Excellency Most Reverend Doctor Othon Tschadek, Federal Minister of Justice. His Excellency Most Reverend Joseph Kripp, Ambassador to the Holy See. Monsieur Herbert Grubmayer, Secretary.

[*Latin ed. p. 891*]

Legations sent beyond the established order for the Coronation ceremonies, in the year 891, to BELGIQUE, S.A.R., the Prince ALEXANDER of Liège. His Excellency Monsieur PIERRE WIGNY, Minister of Foreign Affairs. Monsieur the Count CHARLES DE LIMBURG STIRUM, Grand Master of the House of King Leopold. His Excellency Monsieur the Baron PROSPER POSWICK, Ambassador to the Holy See. His Excellency Monsieur Louis SCHEYVEN, Ambassador. Monsieur SCHUURMANS, Head of the Cabinet of the Minister of Foreign Affairs. Monsieur the Major THIBAUT DE MAISIÈRE.

BOLIVIA, His Excellency Monsieur FERNAND DIEZ DE MEDINA, Ambassador to the Holy See. Reverend LEONIDAS SÁNCHEZ ARANA, Minister Counselor. Monsieur ROLAND DÍEZ DE MEDINA, Attaché.

BRÉSIL, His Excellency Monsieur FRANCOIS NEGRÂO DE LIMA, Minister of Foreign Affairs. His Excellency Monsieur JOSEPH A. PRESTES DE MACEDO SOARES, Extraordinary Minister. His Excellency Monsieur ROBERT GEORGES DOS GUIMARÂES BASTOS, Extraordinary Minister. Monsieur GÉRARD EULALIO DO NASCIMENTO E SILVA, Counselor. Monsieur CHARLES F. DUARTE GONÇALVES DA ROCHA, Counselor. Monsieur LAURO SOUTELLO ALVES, First Secretary. Monsieur JEAN HERMES PEREIRA DE ARAUJO, First Secretary. Monsieur DEOCLECIO REDIG DE CAMPOS, Second Secretary.

CANADA, His Excellency Monsieur JULES LÉGER, Ambassador to the United Nations. His Excellency Monsieur LEON MAYRAND, Ambassador.

CEYLAN, His Excellency Monsieur HERBERT ALEXANDER JAYATILLEKE HULUGALLE, Extraordinary Minister.

CHILI, His Excellency Don MANUEL OSSA SAINTE MARIE, Ambassador to the Holy See. Monsieur HENRY COBO DEL CAMPO, Counselor.

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His Excellency Monsieur ANTOINE RODRÍGUEZ, Minister Counselor. Don MANUEL FRANCOIS OSSA, Civil Attaché.

[*Latin ed. p. 892*]

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CHINA: His Most Excellent Majesty, Huang Shao-ku, Minister of Foreign Affairs. His Most Excellent Majesty, Cheou-Kang Sié, Minister Plenipotentiary to the Holy See. His Most Excellent Majesty, Kiangyi-Seng, Extraordinary Minister. Mr. Bernard T. K. Joei, Counselor. Mr. Clément A. K. Tsien, Secretary.

COLOMBIA: His Most Excellent Majesty, Dr. Charles Arango Vélez, Ambassador to the Holy See. His Most Excellent Majesty, Louis Echavarría, Ambassador. His Most Excellent Majesty, Jean Cualla, Ambassador. His Most Excellent Majesty, Dr. Charles Borda Mendoza, Minister Counselor. Mr. Joseph Goenaga Provenzano, First Secretary.

KOREA: His Most Excellent Majesty, Young Keekim, Extraordinary Minister.

COSTA RICA: His Most Excellent Majesty, Prince Don Giulio Pacelli, Ambassador to the Holy See. His Most Excellent Majesty, Franz Amrhein, Ambassador. His Most Excellent Majesty, Franklin Aguilar Alvarado, Ambassador. His Most Excellent Majesty, Raphael Albert Grillo, Extraordinary Minister. Most Reverend Victor Manuel Arrieta, Ecclesiastical Counselor.

CUBA: His Most Excellent Majesty, Dr. Joseph Michel Ribas Villaverde, Ambassador to the Holy See. His Most Excellent Majesty, Jacques Menasce, Ambassador. His Most Excellent Majesty, Dr. Louis Moas, Minister Counselor. Most Reverend Calixte García Rayneri, Ecclesiastical Counselor.

REPUBLIC OF DOMINICAN: His Most Excellent Majesty, Dr. Tulio Franco Franco, Ambassador to the Holy See. His Most Excellent Majesty, Lie. Joachim E. Salazar, Ambassador. His Most Reverend Excellency, Mgr. Octave Béras, Coadjutor Archbishop of Santo Domingo. His Most Reverend Excellency, Mgr. Hugo E. Caballeros Polanco Brito, Bishop of Santiago de Los.

[*Latin ed. p. 893*]

Legations accredited outside the ordinary channel for the Coronation ceremonies:

EL 893 SALVADOR: His Most Excellent Majesty, Dr. HÉCTOR ESCOBAR SERRANO, Ambassador to the Holy See. Mr. ALFRED GUIROLA BORGHI, Counselor.

EQUADOR: His Most Excellent Majesty, MANUEL JIJÓN CAAMANO Y FLORES, President of the Chamber of Deputies. His Most Excellent Majesty, JORGE PÉREZ SERRANO, Extraordinary Ambassador. His Most Excellent Majesty, LISÎMACO GUZMÁN, Ambassador. His Most Excellent

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Lord, RAFAEL LEÓN LARREA, Ambassador to the Holy See. His Most Excellent Majesty, FRANCISCO URBINA ORTIZ, Extraordinary Minister.

SPAIN: His Most Excellent Lord, FERNANDO MARÍA CASTIELLA YMAÍZ, Minister of Foreign Affairs. His Most Excellent Lord, CARLOS ASENSIO CABANILLAS, Lieutenant General, Chief of the Military Household of the Head of State. His Most Excellent Lord, JOSÉ CASTÁN TOBÉNAS, President of the Supreme Tribunal. His Most Excellent Lord, ANTONIO M. DE ORIOL Y URQUIJO, Director General of Benevolence. Lord ALFREDO LÓPEZ, National President of the Spanish Catholic Action.

UNITED STATES OF AMERICA: Hon. JAMES P. MITCHELL, Secretary of the Ministry of Labor. Hon. ROBERT MURPHY, Deputy Under-Secretary of State. Hon. CLARE BOOTHE LUCE, former Ambassador of the United States of America to Rome. Hon. Mr. LUCE.

ETHIOPIA: His Most Excellent Majesty, Major MESFIN BEGASHET, Minister to the Holy See, with the rank of Ambassador. Reverend ALEAZAR AMDEMIKAEL. Mr. HAILU AFEWORK.

FINLAND: His Most Excellent Majesty, TAPIO VOIONMAA, Minister to the Holy See, with the rank of Ambassador.

[*Latin ed. p. 894*]

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FRANCE:

S. E. M. Pierre Pflimlin, Minister d'Etat, antiquus Praeses Consilii.

S. E. M. Roland de Margerie, Nuntius ad Sanctam Sedem.

Comes Geoffroy de Montalembert, Senator.

Dux de la Force, ex Academia Francica.

S. E. M. Louis Joxe, Nuntius.

S. E. M. Hubert Guérin, Nuntius.

Dominus Professor Louis Leprince-Ringuet.

S. E. M. Jean Laloy, Minister Extraordinarius.

Dominus Raymond Bressier, Secretarius.

Grande Bretagne:

S. E. Dux de Norfolk.

S. E. Dominus Marcus Cheke, Minister ad Sanctam Sedem.

Dominus C. P. Hope.

Dominus Brian Charles MacDermot.

GUATEMALA:

S. E. M. Doctor Pierre de Yurrita Maury, Nuntius ad Sanctam Sedem.

S. E. M. Michel Ydigoras Laparra, Nuntius.

S. E. M. Jules Urruela Vásquez, Minister Extraordinarius.

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Dominus Ramiro Duran Figueros, Secretarius.

HAÏTI:

S. E. M. Doctor Colbert Bonhomme, Nuntius ad Sanctam Sedem.

S. E. M. Jean Duvigneaud, Nuntius.

Dominus Francois Guillaume, Secretarius.

HONDURAS:

S. E. M. Doctor Francois Joseph Duron, Nuntius ad Sanctam Sedem.

S. E. M. Doctor Jules César Cáceres, Nuntius.

S. E. M. Doctor Blaise Humbert Urso d'Antoni, Minister Extraordinarius.

INDIA:

S. E. M. Dominus K. Vellodi, Minister ad Sanctam Sedem.

Dominus Surinder Nath Chopra, Primus Secretarius.

[*Latin ed. p. 895*]

Legations accredited beyond the established order for the Coronation ceremonies of 895 in INDONESIA: His Excellency General BAMBANG SUGENG, Minister to the Holy See with the rank of Ambassador. Mr. ALEXRUMAMBY, Secretary.

IRAN: His Excellency Mr. MOHAMED SAED, Ambassador to the Holy See. Mr. the Doctor FEREYDOUN DIBA, Counselor. Mr. KAZÈM BORHAN, Counselor.

IRELAND: His Excellency Mr. EAMON DE VALERA, Prime Minister of Ireland. His Excellency Mr. LEO T. MCCAULEY, Ambassador to the Holy See. His Excellency Mr. DENIS DEVLIN, Ambassador. Mr. the Lieutenant-Colonel SEAN BRENNAN, Aide-de-Camp to the Prime Minister. Mr. SEAN O'HEIDEAIN, Secretary.

ISRAEL: His Excellency Mr. ELIAHU SASSON, Ambassador.

ITALY: The Honorable AMINTORE FANFANI, President of the Council of Ministers and Minister of Foreign Affairs. The Honorable JOSEPH MEDICI, Minister of the Budget. The Honorable MARIUS PERRARI AGGRADI, Minister of Agriculture and Forests. The Honorable GEORGES BO, Minister of Industry and Commerce. The Honorable Ezio VIGORELLI, Minister of Labor and Social Welfare. The Honorable JOSEPH SPATARO, Minister of the Merchant Marine. The Honorable VINCENT MONALDI, Minister of Health. The Honorable ANTOINE MAXIA, Under-Secretary of State at the Presidency of the Council. The Honorable ALBERT FOLCHI, Under-Secretary of State for Foreign Affairs. His Excellency Mr. OSCAR MOGGIA, Secretary General of the Presidency of the Republic. His Excellency Mr. CHRISTOPHE FRACASSI DI TORRE ROSSANO, Ambassador, Head of the Diplomatic Ceremonial of the Republic. His Excellency Mr.

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BARTHÉLÉMY MIGONE, Ambassador of Italy to the Holy See.

[*Latin ed. p. 896*]

Acts of the Apostolic See - Official Commentary 896. His Excellency, Monsieur Lucien Bigi, Admiral, Military Advisor to the President of the Republic. Monsieur Doctor Marcel Valentini, Head of Cabinet to the President of the Council of Ministers. Monsieur Raymond Manzini, Head of Cabinet to the Minister of Foreign Affairs. Monsieur Doctor Felix Marchioni, of the Presidency of the Council of Ministers. JAPAN. His Excellency, Monsieur Senjin Tsuruoka, Ambassador to the Holy See. Monsieur Tatsuo Hiroshi, First Secretary. Reverend Father Antoine Anoge, Ecclesiastical Advisor. JORDAN. His Excellency, Monsieur Edmond Roche, Extraordinary Ambassador. Monsieur H. B. Khaldi, Counselor. Monsieur F. M. Maani, Secretary. LEBANON. His Excellency, Monsieur Hussein Oueini, Minister of Foreign Affairs. His Excellency, Monsieur Charles Helou, Former Minister of Foreign Affairs. His Excellency, Monsieur Joseph Harouche, Ambassador to the Holy See. LIBERIA. His Excellency, Honorable William R. Tolbert, Vice-President of the Republic. His Excellency, Honorable J. Dudley Lawrence, Minister to the Holy See. Brigadier General Daniel Warner. Monsieur Jean F. Motta, Secretary. LIECHTENSTEIN. His Serene Highness, Prince Charles Alfred of Liechtenstein. LUXEMBOURG. His Most Excellent Highness, Monsignor, the Prince of Luxembourg. His Most Excellent Highness, Monsignor, Prince Charles of Luxembourg. His Excellency, Monsieur Joseph Bech, Minister of Foreign Affairs. Monsieur Captain Paul Koch, Aide-de-Camp. MALAYSIA. His Excellency, Monsieur J. F. Augustin, Ambassador.

[*Latin ed. p. 897*]

Legations extraordinary for the Coronation ceremonies, year 897:

MOROCCO: His Most Excellent Majesty, Ahmed Taibi Benhima, Extraordinary Ambassador.

MONACO (Principality): His Serene Highness, Prince Pierre of Monaco. His Most Excellent Majesty, Paul Noghes, Secretary of State. His Most Excellent Majesty, Cesar Solamito, Minister to the Holy See. Mr. Raoul Biancheri, Secretary General of the Ministry of State. Reverend Father Tucker, Chaplain to His Serene Highness the Prince. Mr. François Ousset.

NICARAGUA: His Most Excellent Majesty, Thomas François Medina, Minister to the Holy See with the rank of Ambassador.

NEW ZEALAND: His Most Excellent Majesty, Joseph Vivian Wilson, Ambassador. Mr. Morrish, Secretary.

SOVEREIGN MILITARY ORDER OF MALTA: His Excellency, Count Lazy Henckel von Donnersmark, President of the Silesian Association of the Order. His Excellency, Prince Guy de Polignac, President of the French Association of the Order. Brother René Galleani d'Agliano, Member of the

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Sovereign Council. Count Bernard d'Harcourt, Member of the Sovereign Council. His Excellency, Don Oderisio di Sangro, Prince of Fondi.

PAKISTAN: His Most Excellent Majesty, Shahid Suhrawardy, Minister to the Holy See with the rank of Ambassador.

PANAMA: His Excellency, Don Richard Manuel Arias, Former President of the Republic of Panama, Ambassador. His Most Excellent Majesty, Adolphe Arias Espinosa, Ambassador to the Holy See. His Most Excellent Majesty, Raphael Vallarino, Ambassador. His Excellency, Lieutenant-Colonel Raoul Arias, Aide-de-Camp to His Excellency the President of the Republic, with the rank of Extraordinary Minister.

[*Latin ed. p. 898*]

Acts of the Apostolic See - Official Commentary 898

PARAGUAY

His Excellency, Dr. Charles R. Velilla, Ambassador to the Holy See.

Mr. Pastor C. Filártiga, First Secretary.

NETHERLANDS

His Excellency, Joseph M. A. H. Luns, Minister of Foreign Affairs.

His Excellency, Count François de Marchant et d'Ansembourg, Ambassador to the Holy See.

Mgr. Joseph Damen, Ecclesiastical Counselor.

PERU

His Excellency, Louis F. Lanata Coudy, Ambassador to the Holy See.

His Excellency, Santiago F. Bedoya, Ambassador.

His Excellency, Georges Fernández Stoll, Ambassador.

His Excellency, Mario Sosa Pardo de Zela, Extraordinary Minister.

Mr. Adelmio Risi Ferreyros, Counselor.

Mr. Alphonse Arias Schreiber, Secretary.

PHILIPPINES

His Excellency, Dr. Joseph M. Delgado, Ambassador to the Holy See.

His Excellency, Dr. Robert Regala, Ambassador.

Mr. Senator Gil Puyat.

Mr. Senator Óscar Ledesma.

PORTUGAL

His Excellency, Dr. Marcel Mathias, Minister of Foreign Affairs.

Dr. Louis Supico Pinto, President of the Corporate Chamber.

Dr. Joseph Soares da Fonseca.

Dr. Álvaro da Silva Tavares.

General Louis da Câmara Pina.

General Costa Macedo.

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Admiral Guerreiro de Brito.

Dr. Henri da Silva Martins, First Secretary.

REPUBLIC

His Excellency, Professor Zacharie de Saint-Marin Jean Savoretti, Member of Congress.

Benedetti Belluzzi, Member of the State Congress.

His Excellency, Professor Marin d'Etat.

[*Latin ed. p. 899*]

Legations beyond the established order for the celebrations of the Coronation:

899 A.D.

Most Reverend Monsignor, Professor PHILIP DES MARQUIS SERLUPI CRESCENZI, Minister near the Holy See.

Monsieur, Doctor Don GIANNANDREA D'ARDÍA DUC DE GROTTAGLIE, Secretary.

REPUBLIC OF THE SUDAN

His Excellency Monsignor OMER ABDEL HAMID ADEEL, Extraordinary Minister.

SWITZERLAND

His Excellency Doctor HENRI CELIO, Former President of the Swiss Confederation.

Monsieur, Lieutenant-Colonel GEORGES DE SURY D'ASPREMONT.

TURKEY

His Excellency MEHMET CEVAT AÇIKALIN, Ambassador.

URUGUAY

His Excellency Doctor ALFRED CARBONELL-DEBALI, Ambassador to the Holy See.

Monsieur, HORACE HERRERA MÉNDEZ, First Secretary.

VENEZUELA

His Excellency Colonel THOMAS PÉREZ TENREIRO, Ambassador to the Holy See.

His Excellency Monsignor ALEXANDRE FERNÁNDEZ FEO, Bishop of San Cristóbal.

His Excellency Doctor ANTOINE CASAS BRICEÑO, Extraordinary Envoy and Plenipotentiary Minister.

Monsieur, Doctor CARACCIOLO PARRA ARANGUREN, Counselor.

VIET-NAM

His Excellency PHAM-KHAC-HY, Extraordinary Ambassador.

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ORGANIZATION OF THE UNITED NATIONS

His Excellency ERNEST SCHLATTER, Extraordinary Minister, Delegate of the High Commissioner of the United Nations for Refugees.

ORGANIZATION OF THE UNITED NATIONS FOR FOOD AND AGRICULTURE (FAO)

His Excellency B.R. SEN, Director-General of the FAO.

Monsieur, F.T. WAHLEN, Deputy Director-General.

Monsieur, M. VEILLET-LAVALLÉE, Secretary-General.

[*Latin ed. p. 900*]

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COMMUNITAS OECONOMICA EUROPEA

S. E. M. Dominus PIERRE MALVESTITI, Vice-Praesidens Communitatis.

Dominus BARO GUSTAVE BERG.

COMMUNITAS EUROPEA CHARBONIS ET ACIERIS

S. E. M. ALBERT WEHRER, Membrum Altae Autoritatis.

Dominus CHARLES REICHLING.

COMMUNITAS EUROPEA ENERGIAE ATOMICAE

Dominus Prof. HENRI MEDI.

Dominus Prof. MARCHAL.

PERSONAE EMINENTES

Majestas Imperatrix ZITA.

Majestas Regina JEANNE DE BULGARIA.

S. A. R. Principissa URRACA DE BOURBON.

S. A. R. Principissa IRENE DE GRECIA, Ducissa D'AOSTE.

S. A. R. Principissa ANNE D'AOSTE cum filia S. A. R. Principissa MARIE CHRISTINE.

S. A. R. ALIX DE LIGNE, Principissa Lusitanae.

S. A. I. et R. Archidux ROBERT D'AUTRICHE-ESTE cum Coniuge sua.

S. A. R. Princeps AMEDEE D'AOSTE.

S. A. R. Dominus JUAN DE BOURBON, Comes Barcinonae.

S. A. I. et R. Archidux ROBERT DE HABSBURGO cum Coniuge sua.

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S. A. R. HUBERT SALVATOR, Archidux AUTRICHE, cum filiabus suis, Archiducessis ELISABETH et JOSEPHA.

S. A. R. Princeps MAX DE BAVIARIA.

S. A. R. Princeps FRANCISCUS DE BAVIARIA.

S. A. S. Princeps CHARLES DE LOEWENSTEIN.

S. A. R. Princeps JEAN DE BOURBON SICILES.

Ad praeclarissimos autem Viros ex praedictis, extra ordinem ad Se admissos, postridie in Aula Consistoriali, Summus Pontifex haec locutionem habuit:

"Nos est magna gaudium, Domini, vos accipere et sic vobis personaliter gratiam nostram sinceram exprimere. Adventus vestrum ad sollemnitates coronationis Nostrae, inquit, est enim..."

[*Latin ed. p. 901*]

To the distinguished Representatives of the Holy See, we express our profound appreciation, both for the eagerness of your Governments to be represented at these pontifical celebrations, and for the number and quality of the Extraordinary Missions that you have constituted. How could we not be deeply moved by such a gesture of homage towards the Holy See and towards Our Person? Therefore, above all else, we wish to ask you to convey to your respective Sovereigns and Heads of State Our sentiments of gratitude. The liturgical ceremony to which you attended yesterday renewed rites that are centuries old, and, in this way, it evocatively recalled the long tradition of the Church and its history, so intimately intertwined with that of your own peoples. And, at the same time, your presence at this ceremony was, in Our eyes, a living symbol of the cordial and fruitful relations that this Apostolic See maintains, today as in the past, with so many Nations that are eager to see the highest spiritual values develop within them, and for their own happiness. We thank God for offering Us, at the very dawn of Our Pontificate, such a legitimate reason for confidence in the good relations that We desire to maintain with your countries. Moreover, seeing your numerous Missions, coming from the most diverse and distant lands, and today gathered around Our Person, how could We not, with ardent hearts, express the hope – so often expressed already and always full of hope – for a just and fraternal peace among peoples? And We recall here, with an emotion that you will understand, the great figure of Our venerated Predecessor: for nearly twenty years, without ever being discouraged by events that were sometimes cruel, he shone before the eyes of men the ideal of a peaceful order among the Nations, worked with perseverance to establish it in the world, and was the intrepid defender of the most sacred rights of persons and peoples. The same ideal animates Us, in virtue of the sacred office that We have received, and We will dedicate Our efforts to serving it. What comfort to Us to be able, Gentlemen, on the day following

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Our Coronation, to entrust to you this intention that is dear to Us, and to express before you the hope that the great causes of peace, justice, and true freedom, so in accordance with the teachings of the divine Founder of the Church, may progress in the world! Your presence confirms Our hope, and We are grateful to you. 58 - ACTA, vol. XXV, n. 18. — 22-11-1958.

[*Latin ed. p. 902*]

It is with particular benevolence that We invoke upon yourselves, gentlemen, upon your homelands, and upon those who govern them, a copious outpouring of heavenly favors; with a generous heart, We give you as a pledge Our Apostolic Blessing.

SS.MI DOMINI NOSTRI IOANNIS PP. XXIII

CURRICULUM VITAE

Born in the town of "Sotto il Monte," in the diocese of Bergamo, on November 25, 1881.

Ordained to the priesthood on August 10, 1904.

... (Dates omitted)

On March 3, 1925.

On March 19, 1925.

On March 19, 1925.

On October 16, 1931, resigned as Archbishop of Mesembria.

On November 30, 1934, appointed Apostolic Nuncio.

On December 23, 1944, resigned as Domestic Prelate.

Elected Archbishop of Areopolis.

Consecrated Archbishop.

Apostolic Visitor.

Apostolic Delegate.

... (Entries omitted)

Created and proclaimed Cardinal of the Holy Roman Church.

Promoted to Patriarch of Venice on January 12, 1953.

... (Entries omitted)

Elected to the Supreme Pontificate on January 15, 1953.

... (Entries omitted)

Solemnly crowned on November 4, 1958.

[*Latin ed. p. 903*]

THE COAT OF ARMS OF THE SUPREME PONTIFF JOHN, POPE: The shield, in the lower portion, is red, intersected by a silver band, which bears

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a tower in its center, and on either side, silver lilies. In the upper portion, it is silver, displaying the winged lion of St. Mark, its head surrounded by a halo, and with its right forepaw supporting a book bearing the inscription: "Pax tibi, Marce, Evangelista meus." Above the shield are depicted the crossed keys and the tiara, as is customary.

[*Latin ed. p. 904*]

Acts of the Apostolic See - Official Commentary. ACTA OF POPE JOHN XXIII. TELEGRAPHIC MESSAGES.

I. TO THE MOST REVEREND FATHER JOSEPH, Cardinal Mindszenty, Archbishop of Gran, concerning the Sacred Conclave which he will attend, prepared.

To Our Beloved Son, Cardinal Joseph Mindszenty, Archbishop of Gran: We are deeply saddened that, upon Our assumption of the Chair of Peter, We cannot embrace you here with paternal affection; therefore, We impart to you, Our beloved Son, a special Apostolic Blessing, a pledge of heavenly graces.

POPE JOHN XXIII.

II. TO THE MOST REVEREND FATHER ALOISIUS, Cardinal Stepinac, Archbishop of Agram, concerning the Sacred Conclave which he will attend, prepared.

To Our Beloved Son, Cardinal Aloysius Stepinac, Archbishop of Agram: Deeply grieved that, having been raised to the Chair of Peter, We cannot embrace you here in Rome, We impart to you, Our beloved Son, a special Apostolic Blessing, a pledge of heavenly consolations.

POPE JOHN XXIII.

[*Latin ed. p. 905*]

DIARY OF THE ROMAN CURIA 905

DIARY OF THE ROMAN CURIA

APPOINTMENTS

The Holy Father John XXIII, reigning happily, has graciously deigned to appoint His Excellency, Reverend Monsignor Domenico Tardini, as His Secretary of State, with the following venerable document:

Beloved Son,

Among the duties of Our Pontificate, We have always held particularly dear the selection of those to whom it falls to share more directly with Us

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the cares and responsibilities of the governance of the Church. For this reason, from the very beginning, We have turned Our thoughts to you, beloved Son, and now We have decided to confer upon you the high and important office of Our Secretary of State, with all the honors and privileges inherent therein.

We know well the eminent qualities of wisdom, prudence, and zeal, of which you have given brilliant proofs in the discharge of the various and delicate offices that you have so worthily held; qualities which, while having earned you universal esteem, have also made your work, which you have rendered for many years in service to Our Predecessors, invaluable.

In consideration of such distinguished services, We have no doubt that the supreme interests of Our Holy Religion will find in you a most experienced expert, a vigilant and astute defender, and a devoted, faithful, and diligent servant.

We are fully aware that this important and honorable office will put to the test your well-known modesty, which you...

[*Latin ed. p. 906*]

906 Acta Apostolicae Sedis - Official Commentary: In humble and silent apostolate, make profitable the rich resources of Your exquisitely priestly soul. And We understand also the not inconsiderable labor that involves the direction of such a complex and important office, even though long experience in dealing with the most important matters of the Church has made You particularly prepared and trained for the new tasks and new responsibilities that await You. We know, however, that above all considerations, for You, there are Your love for the Church and Your unconditional obedience to its Head, which You will certainly wish to continue to serve with the same faith and with the same spirit of joyful and generous dedication. In the arduous work that awaits You, know, beloved Son, that Our cordial and affectionate benevolence will always accompany You, which in this circumstance We desire to confirm with even greater eagerness, inasmuch as from now on, You will be closer to Us than any other, sharing in the joys and the sorrows of Our apostolic mission. But above all, may the certainty of divine help be a comfort and encouragement to You, which, undoubtedly, will not fail one who, as You, has placed as the supreme norm of his life the ideal of the glory of God and the good of souls. With these paternal sentiments, We impart to You from the heart a special Apostolic Blessing, that it may obtain from Divine Goodness the enlightenment and the gifts necessary for You to successfully fulfill the delicate duties entrusted to You. From the Vatican, 17 November 1958. IOANNES PP. XXIII.

[*Latin ed. p. 907*]

From the Roman Curia Diary, 907. SECRETARY OF STATE. By Apostolic Briefs, the Holy Father Pius XII, of blessed memory, deigned

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to appoint: July 30; September 1; September 10; September 30, 1958. The Most Reverend and Illustrious Cardinal Valeri Valerio, Protector of the Federation of Regular Canonesses Hospitallers of the Mercy of Jesus of the Order of Saint Augustine (Malestroit, Vannes). The Reverend Monsignor Fammilume Vincenzo, Extraordinary Pontifical Chaplain. The Reverend Monsignor Vorlicek Francesco, Extraordinary Pontifical Chaplain. The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Sisters of the Immaculate Heart of Mary (Porto Alegre). The Most Reverend and Illustrious Cardinal Ottaviani Alfredo, Protector of the Sisters Servants of the Sanctuary (Rome). By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to appoint: October 29, 1958. His Excellency, the Reverend Monsignor Callori di Vignale Federico, His Chamberlain. His Excellency, the Reverend Monsignor Nasalli Rocca di Corneliano Mario, His Master of Ceremonies. By letters from the Secretary of State, dated November 1, 1958, the Holy Father John XXIII, reigning happily, deigned to appoint His Secret Participants: The Reverend Monsignor Bafile Corrado, of the archdiocese of L'Aquila. The Reverend Monsignor Pocci Filippo (Rome). The Reverend Monsignor Tacoli Oddone, of the archdiocese of Modena. The Reverend Monsignor Del Gallo Roccagiovine Luigi (Rome). By letters from the Secretary of State, the Holy Father John XXIII, reigning happily, deigned to appoint: Extraordinary Secret Chamberlains of His Holiness: October 28, 1958. Monsignor Chiaurri Francesco, of the diocese of Cesena. Monsignor Felici Angelo, of the diocese of Segni. Monsignor Giovannetti Alberto, of the suburbicarian diocese of Sabina and Poggio Mirteto.

[*Latin ed. p. 908*]

Acta Apostolicae Sedis - Official Commentary 908 28 » » » » » » » » » » October » » » » » » » » » » 1958. » » » » » » » » » »

Ostia, Portuensi, and S. Rufinae, Dean of the Sacred College, and Joseph Pizzardo, Bishop of Albano Laziale. Also accompanying the Supreme Pontiff in other automobiles were the Most Reverend: the Prefect of the Apostolic Palace, the Prefect of the Pontifical Secretariate, the Secret Almoner, and the Prefect of the Apostolic Sacristy; those attached to the Intimate Chamber of the Pontifical Court; and officials and others from the Pontiff's household. Passing through the middle of the city, amidst the applause of a multitude of citizens, the Blessed Father arrived at the Apostolic Palace of the Lateran, and there, in a certain hall of the museum, he received greetings and honors first from the leaders of the Italian Republic, and then from the leaders of the City of Rome. The Most Eminent Fathers Cardinals present in the city were gathered in the upper hall of the same Palace, and offered testimonies of homage to the Supreme Pontiff. Clad in sacred vestments and carried in a sedan chair, the Blessed Father solemnly departed from the Lateran Palace, through the large square, through the gate.

[*Latin ed. p. 910*]

The Acts of the Apostolic See – Official Commentary. On May 9th, a large gathering of the Church arrived, and before approaching, they knelt and kissed the Cross presented to them; then, they ascended to the throne erected in the atrium. The Most Reverend Cardinal Benedict Aloisi Masella, Archpriest of the Most Holy Archbasilica of the Lateran, greeted the Supreme Pontiff with these most reverent words: "Most Blessed Father, this Patriarchal Archbasilica of the Lateran rejoices and venerates with profound joy as it receives you, its Pastor, who carries out the work of Christ in the world, and as Father and Master of the entire Christian people. Indeed, your spirit was filled with great emotion as soon as you were raised to the pinnacle of the Supreme Pontificate by the inscrutable counsel of Divine Providence. 'I shall be called John,' you said then, as the Fathers in purple placed the crown upon your head – a sweet name; a name... pleasing...; a name solemn, of countless Cathedrals, which are held throughout the world, and especially of the most holy Church of the Lateran, our Cathedral.' Your words, Most Blessed Father, which have filled the entire Catholic world with joy, have also brought a special and great delight to the Chapter and Clergy of this illustrious temple, who, through me, offer to your Holiness sentiments of gratitude, fidelity, absolute obedience, and love, as befits sons, as your Holiness enters into the possession of the Cathedral Church of the Church, Mother and Head of all the Churches of the City and the World, and at the same time renew their resolve to diligently strive to preserve and increase the splendor of this Patriarchal Archbasilica. May the Virgin Mary, Immaculate, grant you, Most Blessed Father, a long life, and may she long preserve you and favor your endeavors with her blessing, and may she support your labors, so that abundant fruits may result, and so that, finally, the most desired peace may

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shine forth to all peoples throughout the world. May your Holiness deign to receive these our wishes and the expressions of the most devoted hearts, and may your Holiness generously bestow upon us the Apostolic Blessing. The Most Blessed Father responded most graciously: "The beautiful and excellent words of your greeting, with which you welcomed us as we entered this illustrious Archbasilica, pleased us greatly, Venerable..."

[*Latin ed. p. 911*]

Deeds of John PP. XXIII, page 911. Venerable Brother, whom this temple, to which you most worthily preside, not only desires to recognize as its Archpriest, but also as one endowed with the office of a cherubic guardian and esteemed patron. For the first time, we visited these sacred Lateran Basilica buildings in the year nineteen hundred and ninety, a memory that pleasantly comes to mind, in the month of September, for the purpose of experiencing the Great Jubilee. We returned here shortly thereafter, and indeed, on several occasions; for, when we were admitted among the students of the Roman Seminary, it was pleasing to us to, along with our fellow students, add to the splendor of the solemn liturgical rites of the year, adorning the youth of our time. But what most strongly binds us to this temple is that serene joy with which we received the sacred Orders of Subdeacon and Deacon in the year nineteen hundred and ninety-three, with God's grace, a memory of which, deeply ingrained in our mind, still serves to sweetly comfort us. And now, as our thoughts turn to those events after so many years, we can still hear in our ears the calm and firm voice of the most esteemed Cardinal Peter Respighi, Vicar of His Holiness in the City, who, before the altar of the Lord, receiving our offering, with a humble and confident spirit, permitted us to enter the priesthood, a priesthood that would be lasting and abundantly filled with heavenly gifts. This morning, as we enter this temple again, how much we are afflicted with trepidation, how strongly we feel ourselves moved! For the blessed and holy celebration of this day causes us, along with the Cardinal Archpriest, to see before our eyes the illustrious Chapter of this Archbasilica and other clergy, an elect assembly; who, especially today, represent the entire ecclesiastical order of this venerable City, where Peter was the first bishop, and we, although not through any merits of our own, have received the lasting inheritance of his power. Surely, we are permitted to indulge in some emotional expressions here? For we are able to see again, after so long a time, the smiling faces of many, who are certainly very dear to us, with whom we shared the intimate companionship of our youth, as we together went through the sacred times of our candidacy for the priesthood. Which you, Venerable Brother, have said, is true.

[*Latin ed. p. 912*]

Acta Apostolicae Sedis - Official Commentary 912, we affirm. For since

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we have received the venerable inheritance of the Princes of the Apostles, and we have willed to bestow the name John upon [someone], our mind, among other things, was drawn to the Lateran Basilica. This was destined for us: a bride to whom love is due, to whom, indeed, the most devoted will is owed, to whom perhaps blood is owed. When we arrived here, to this place called "AinKarin," we seem – if perhaps we are saying too much – to draw breath in the mountains of Judea, where, when John the Baptist was born, the very air was filled with delights. Thus, today, in this meeting, in this gathering of people who surround us, everything rings out with joy. Mary, Mother of Jesus and our Mother, begins the hymn Magnificat, which is the outpouring of joy from our souls and from all the redeemed nations. Her aged kinswoman, the mother of the Forerunner, declares in a decisive manner: "He shall be called John"; and her aged husband, who had previously been unable to speak, now opens his lips, from which flows the hymn Benedictus, in which the freedom and the exalted destiny of God's chosen people are proclaimed. The citizens of the Roman state, all these things seem to happen again here in a certain way; that is, we have come together "young men and maidens, old men with the young," praising the name of the Lord. Priests and faithful, who in this city, the head of the Christian world, have their homes, sons and brothers of all nations and of all continents of the earth, behold, the sacred Temple is open to your voices and your footsteps. Let us all enter, opening our mouths in song; let us join in the hymn which gathers the praises of heaven and earth: "We praise You, O God; we give thanks to You, O Lord... You are the King of glory, Christ... The Church on earth confesses You." After the offering of the keys of the Church, according to the ancient rite and custom, as a sign of possession, the Supreme Pontiff admitted the Canons and Clergy of the Lateran to kiss his feet. After these things were completed, everyone entered the Basilica according to the customary procession. The Supreme Pontiff, standing within the door of the Temple, sprinkled [the area], and, according to custom, received incense. As the hymn Te Deum was intoned by the Chapel singers, he ascended to the throne, supported by the Basilica Canons, and first approached the sanctuary, where the Most Holy Sacrament was.

[*Latin ed. p. 913*]

The Acts of Pope John XXIII, page 913, record that the aforementioned ceremony was held; thereafter, he proceeded to offer prayers before the altars of the Holy Apostles Peter and Paul, and before the High Altar. The Mass was celebrated by His Excellency, Monsignor Benedict Aloisi Masella, Bishop of Praenestinus, and Archpriest of the Most Holy Basilica of the Lateran. During the Kyrie, all the present Cardinals, obediently, paid homage to the Supreme Pontiff, seated in his Chair in the apse. After the Kyrie, His Eminence, the Cardinal Priest, having rendered his obedience, approached

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the Altar, and, together with the Auditors of the Sacred Rota and the Consistorial Advocates, standing, recited the praises for the prosperity of the Most Blessed Father. After the reading of the Gospel, the August Pontiff delivered this homily to the assembled: "To our Venerable Brother and our beloved children, after exchanging greetings at the threshold of this our Cathedral Basilica with the Most Reverend Cardinal Archpriest, we now wish to add three thoughts for the common edification. We desire that these reach the ears and hearts of each one, as if in the echo of two solemn voices, those of the Supreme Pontiffs Saint Leo and Saint Gregory, both great and glorious, Bishops of the Church of Rome, Doctors and Fathers of the universal Church. The first thought reflects the solemnity and joy of the rite of today; the second, its high and mystical significance, as a warning for the new Pope and for all the sheep of the flock of Christ; and finally, the Blessing, the first of countless others, which from the heights of the Basilica will conclude this day's ceremony. And let us begin with the rite. The last time this rite was celebrated brings to the minds of the faithful of Rome the solemnity of the Ascension – May 18, 1939 – when the Holy Father Pius XII, always venerated and lamented, having arrived at the Lateran for his taking of possession, among other things, in his brief introductory address, said: 'It is universalis est...'"

[*Latin ed. p. 914*]

914 Acta Apostolicae Sedis - An Official Commentary, for the joy of the Vicariate Apostolic of Leticia, because the delightful celebration of the pastor pertains to the entire flock; for the reason of common joy, the celebration of the pastor's happiness. Almost twenty years later, we relive – who could have imagined it? – certainly on a larger scale, as a sign of improved times and circumstances, the joy of that manifestation, which, even with perfect style, contented itself with rather modest formalities. Pope Pius X, his glorious predecessor, ten years prior, had honored the Lateran Palace with the felicitous Treaty of that name, which far surpassed the simple and almost private form of the official introduction into his own Archbasilica. It is remembered that Pope Pius IX entered the Lateran on November 8, 1846, in perilous times, of collective fever and threatened confusion. He arrived by carriage, preceded and followed by a procession of dignitaries on horseback. But the solemn procession that traversed the centuries preceding, and which is recorded in the *Ordines Romani* – notable among them are the *Ordo XI*, *Ordo XII*, and *Ordo XIV* of the thirteenth century – had ceased with Pope Pius V. The event of the taking possession of the Archbasilica of the Lateran, "mother and head of all the churches of the city and the world," in ancient times, took on the significance of the most solemn investiture of the supreme power in the ecclesiastical government, from Rome to the entire world. In fact, the Pope, after his acceptance of the election by the Cardinals, does not need this special investiture, becoming

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immediately the Bishop of Rome and the successor of St. Peter in the universal government of the Church. But so it is: even in great affirmations and manifestations of a spiritual and supernatural order, human nature has always wanted and desires its part. Peoples, times, and tastes change. The grand processions that accompanied the newly elected Popes from the Vatican to the Lateran Palace, traversing the *Via Papae*, almost the same as the modern topographical terminology, along which we passed this morning coming here, are no longer understood today. As the author of the *Ordo Romanus XIII* wrote – 1271-1276 – during the times of the Popes Blessed Gregory X of Piacenza, Blessed Innocent V of Tarantasia, and Pope Peter Ispano, the twenty-first of the series of the Johns.

[*Latin ed. p. 915*]

The Acts of Pope John XXIII, 915, from which We humbly took the name (1272), may seem outdated. Yet, it is not entirely so. The ancient procession of all on horseback: twelve standard-bearers with as many banners, the groups of lay dignitaries, the singers, the ecclesiastical dignitaries, the Bishops, the Archbishops, the Cardinals, and finally the Pope, no longer pass before the magnificently adorned Capitoline Hill, nor do they stop to receive from the Senator of Rome the homage of the City: but are not the noble members of the various representatives of the civil order who today preside in Rome over the governance of public affairs, of the city, of the regions, of the entire nation, present here to confer dignity and meaning, under these golden vaults, to this great manifestation for the enthronement of the new Bishop of Rome, as heir and depositary of the Prince of the Apostles, head of the universal Church? Oh! enchanting vision of our most holy Archbasilica, which, as the Blessed Pope Pius XI greeted it, truly "shines with the privileges of illustrious events, and is adorned with the monuments of antiquity"! Oh! blessed return of the most upright souls, which the spirit of Jesus vivifies, to the peaceful and gentle elevations, such as this serene one today, which, tempering the harshness of life, calm the resentments that daily events and adversities multiply upon our steps, and lead us to forgive, to understand, to love: they instill renewed courage in the fulfillment of our duties, in the respect for the rights of others, in harmony with what we believe to be our own just rights. The entrance of the new Pontiff has lost along the way the splendor of those glorious times: but how much it has gained in spirituality, and in intimate penetration! It is no longer the prince, adorned with the signs of outward power, who is now regarded: but the priest, the father, the shepherd. A modern sociologist, a fervent and profound Catholic, at the beginning of the contemporary era, agitated by the problems of order and social disorder, formulated for the 20th century the hope of Christ returning in triumph on the shoulders of the people. Alas, Christ does not yet return in full triumph: but the signs

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of the turning of souls, weary of vanity and disillusioned, are present.

[*Latin ed. p. 916*]

Acts of the Apostolic See - Official Commentary 916: Towards the purest source of truth and life, the number of those devoted to it increases before our very eyes, and this widespread participation in the Church's joy, in the succession of men called to the highest and most solemn ministry, is a sure sign of spiritual progress and abundant blessings.

II. THE MEANING OF THE RITE: THE BOOK AND THE CHALICE: Having been led by the Holy Liturgy to this point, everything now gathers upon the sacred and blessed altar, where the eye beholds two objects particularly precious and venerable: a book and a chalice. Place the Supreme Priest between the book and the chalice: place with Him all those who participate in the priesthood, of every tongue and of every rite, here and in all parts of the earth. The Bishop and all the priests in his collaboration express the first characteristic of the pastoral mission in the Holy Church: the teaching of the sacred doctrine. Behold in the Missal the two Testaments; behold in the announcement made to the people the principal and highest point of the Catholic priesthood, which is what is said of the Bishop. The ancient Legislator appeared to the people, moved with two shining rays upon his forehead; the first Gospel is that of Moses, history and prophecy, direction and guidance of souls and of the people.

"Is it not this, beloved sons, which is the first task of the Catholic priesthood, namely, to communicate the great doctrine of the two Testaments, and to make it penetrate into souls and into life? Jesus, the Divine Redeemer, Jesus, the Shepherd, guides His flock with celestial doctrine, and with the fire of this doctrine, He kindles all. The Fathers of the primitive Church, the Writers of the great age, and then the two most ancient and most illustrious prelates of the Lateran Palace mentioned above, St. Leo and St. Gregory, as well as two of the greatest minds of the Church, St. Jerome and St. Augustine, were they ever, if not primarily, readers and interpreters, before all the world, of the Holy Scripture?"

[*Latin ed. p. 917*]

Acts of Pope John XXIII, 917: It is fitting, beloved sons, to affirm first of all the sacred character of the pastoral ministry: robust, brilliant, and captivating catechesis. The new Pope before you does not cease to remember Pius XI, the Pope of whom he is the immediate Successor, and this is perhaps the most notable manifestation of his pastoral genius. It is collected in twenty volumes, which have become a source of consultation for those who, with God's help, intend to follow in his footsteps. The memory of the Pontiff Pius XI will remain glorious through the ages. His merit lies primarily in his timely, appropriate, and profound proclamation of the Gospel truth, through which Pius XI embraced all the manifestations of human

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ingenuity, bringing them back into the splendor of eternal truth, which is summed up in Christ. Pray that our actions as the new Universal Pastor may, above all, follow the bright path traced by Pius XI, and that around our person may gather more numerous than ever those who cultivate the divine science, so that it may illuminate the resources of the human intellect in all its manifestations. If all the concerns of the pastoral ministry are dear to us, and we feel their urgency, we especially feel that we must everywhere and continuously foster enthusiasm for every manifestation of the Divine Book, which is meant to illuminate the path of life from childhood to old age. Therefore, the catechetical apostolate, according to the words of another of the great Popes who adorned himself with the same name of Pius – let us say, Pius IX – who was always repeating, even to those who approached him: "Be enlightened, be enlightened, be enlightened." Unfortunately, certain dark clouds of a certain teaching, which has little to do with true science, obscure the horizon at all times, attempting to obscure the clarity and splendor of the Gospel. This is the call, this is the task of the open Book on the altar: to teach true doctrine, the right discipline of life, and the ways to elevate man towards God. The first glory of every Pontificate is, in fact, the practical conformity with the evangelical command: "Go, and teach," even to the furthest reaches of the earth.

[*Latin ed. p. 918*]

Acts of the Apostolic See - Official Commentary, 918 points further on. A great teaching, on which there is perfect agreement regarding the doctrine of the Eastern Fathers and that of the Latin Fathers. St. John Chrysostom, indeed, reminds every Pope, every Bishop, and every priest of the sacred duty of proclaiming the heavenly doctrine, entrusting the highest responsibilities to each. We, men of God, are not simply called to account for our individual lives: "You must give an account, not only for yourselves, but for the whole world." We must give an account for the health of the entire world. 1 Next to the Book, here is the Chalice. The most mysterious and sacred part of the Eucharistic Liturgy takes place around the chalice of Jesus, which contains his precious Blood. Jesus is our Savior, and we mystically participate in his Body, the Holy Church. Christian life is sacrifice. In the sacrifice animated by charity lies the merit of our conformity to what was the ultimate purpose of the earthly life of Jesus, who became our brother, sacrificing himself and dying for us, in order to ensure in the consummation of human life our joy and our glory for all eternity. The Chalice on the altar, and the venerable rites that unite the bread and wine consecrated into one Sacrament, mark the highest point, the sublimity of the union between God and man, and the perfection of the Christian profession. It is a word that often returns to our lips, in our frequent communications with the Christian people, and it is inspired by Benigne Bossuet, one of the greatest modern geniuses of religious science: "There is no perfection of practice

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and of Christian life except in participation in the Eucharistic Feast." This naturally follows the catechetical teaching of which we have spoken, and to it is dedicated all the fervor of the pastoral spirit. This is what we intended to express from the very beginning. 1 St. John Chrysostom, Hom. 15 in Matth.

[*Latin ed. p. 919*]

The Acts of Pope John XXIII, page 919, during his pontificate, in the very act of presenting ourselves to the world, above all, as a Pastor. In the vast echo aroused by Our words in St. Peter's on the day of the Coronation, We seemed to perceive a lively sense of understanding. And therefore, at the altar which We love, We invite you to always seek the Bishop and the priest, in the act of distributing the Body and Blood of the Lord, because this is the living essence of the religion which We profess, namely, "Deus Nobiscum," God with us, as revealed and contemplated truth, and as a perennial grace, which educates and sanctifies man, families, and the various forms of human co-existence, to the exercise of the highest virtues. It is from the altar; it is from this holy mountain that we must view earthly things, judge them, and make use of them. Even the most serious matters in which human co-existence is sometimes torn apart must take the principle of a just solution from here. To profess with honor the holy religion to which we are educated, means first of all to love God, and the love of God is the love of justice. It is on this point that St. Leo the Great, from the fifth century, invites the Christian to recognize the greatness of his dignity: "Know, Christian, the dignity of your wisdom, and understand the disciplines and arts to which you are called."

The exercise of goodness that emanates from familiarity with the Holy Eucharist shines so brightly in man that the Christian is able to express within himself the characteristic line of the face of Christ. Law of justice: law of goodness: law of harmony, all comes from this doctrine of the Book, from this virtue of the Blood of Christ, from the intimate communion of feeling among brothers. Ah! This Holy Church: One, Catholic, Apostolic, and Roman: what enchantment, what sweetness, what fascination in all its expressions of respect, of mutual fraternal charity, of reciprocal cooperation, not only in the order of spiritual and religious relationships, but also in the relationships of civic and social life!

[*Latin ed. p. 920*]

920 Acta Apostolicae Sedis - Official Commentary III. THE GREAT BENEDICTION. Forgive me, most beloved brothers and sons, forgive your Bishop, your new Pope, for the exuberance of feeling and of word concerning two points considered fundamental for the happy pastoral ministry which is renewed today, and which regains its fervor, as happens with every succession of pastoral activity due to the change of person

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who is presented. We have no right to look forward to a long journey. As for Our humble life, it pleases us to repeat the afternoon hymn: *Largire lumen vespere: quo vita numquam decidat.* For those who always keep their gaze fixed confidently on God, there are no surprises: not even the surprises of death, which is sacred, because it is a gateway to glory and eternal joy. This morning we entered Saint John's [Lateran Basilica] with the singing of the *Te Deum*. Now we shall leave it, invoking and distributing, with open arms, from the upper loggia of the Archbasilica, the Great Benediction. It is commanded to every Christian to bless God on each day. But there are singularly solemn circumstances in which the gesture of blessing assumes larger proportions. The Lateran Palace is the repository of two of these benedictions: that of the new Pope's taking possession, and that annual one of the Feast of the Ascension. Both of these benedictions mark what is a privilege for the sons of Rome, whose Bishop unites in the same person two incomparable dignities and two tasks; that of Bishop of the diocese of Rome, and of Supreme Pontiff of the universal Church. The great title returns, unique in the world, of the Constantin Basilica: *Urbis et Orbis omnium Ecclesiarum mater et caput.* We grant you instruction concerning the mysterious and wondrous content of this benediction. *Benedictio patris firmat domos filiorum.* The blessing of the father strengthens the house of the sons.

[*Latin ed. p. 921*]

The Acts of Pope John XXIII, 921. Christ the Savior, whose Blood redeemed the world; Mary, the holy and immaculate Mother of Him, and our benign and powerful Mother; the Saints, the Apostles Peter and Paul, the Saints Patrons of the Lateran; the two Johns, the Baptist and the Evangelist, renowned Protectors of the city; singular Protectors of the humble, newly elected Pope, be our defenders: protectors of the sacred and eternal Rome, protectors of the Holy Catholic and Apostolic Church, for the health, prosperity, and joy of the entire world. These are the resounding words that we shall pronounce on the great square at the conclusion of the ceremony: this is the sigh of hearts during the unfolding and concluding of this sacred rite today. Peace and the blessing of God Almighty, the Father, and the Son, and the Holy Spirit. Amen. After the Mass was completed, the Supreme Pontiff ascended the Altar of the Most High, and there, having imparted the Pontifical Blessing, he offered a prayer to the clergy above the altar table. He received a sacred vessel, presented to him by the General Treasurer of the Roman College. Afterwards, all, in the order in which they had arrived, accompanied the Most Blessed Father to the Apostolic Palace through the door within the Church. There, from a higher platform, overlooking the square and the walls of the city, he imparted a solemn Blessing to the immense multitude of people, with a Plenary Indulgence,

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publicly announced by the Cardinal Deacons assisting him.

[*Latin ed. p. 922*]

922 Acta Apostolicae Sedis - Official Commentary

BY PAPAL BULL, CONCERNING PRIVILEGES GRANTED TO ECCLESIASTICAL OFFICIALS

JOHN PP. XXIII

By the grace of God, having recently ascended to the seat of the Supreme Pontificate, we gladly turn our attention to those Prelates and clerics who were present at the recent Conclave, whether as officials faithfully fulfilling their respective duties, or as Cardinals of the Holy Roman Church accompanying the Conclave.

Indeed, wishing to offer a testimony of our paternal charity and benevolence to these individuals, we believe that nothing is more desirable from them than that we grant them some spiritual benefit, appropriate and fitting to their condition and priestly dignity.

Therefore, by this Papal Bull, and with full knowledge, we grant to the aforementioned ecclesiastical men, whose names are described below, the privilege of the portable altar, according to canon 822, § 3 of the Code of Canon Law, not so that they may habitually celebrate the Mass therein, since it is most fitting that a priest, ordained for the people, perform the sacred rites at the altar in churches for the benefit of the faithful, especially on feast days; but so that, in certain circumstances, either due to illness, inconvenience, or another reasonable cause, they may avail themselves of the portable altar.

We decree, however, that they shall not use this gracious privilege on the most solemn feast days, or on any other days which the Ordinary, according to his prudent judgment, may deem it fitting to exclude.

Furthermore, we grant to these same priests that they may receive, once gratuitously, the graces and provisions of any benefices that may be conferred upon them, as well as the Apostolic Letters pertaining to such matters.

In contradiction to anything to the contrary, even those things that deserve special mention.

Given at Rome, at Saint Peter's, on the tenth day of the month of November, in the year 1958, in the first year of Our Pontificate.

JOHN PP. XXIII

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[*Latin ed. p. 923*]

Acts of Pope John XXIII, 923. INDEX OF CLEMCORTIJ CONCLAVE OFFICIALS.

ALBERT D' IORIO, Secretary of the Sacred College of Cardinals.

PETER CANISIUS VAN LIERDE O.E.S.A., Bishop in title of Porphyreon, Prefect of the Sacred Sacristy.

HENRY LEONIDAS DANTE, Prefect of the Apostolic Ceremonies.

JOSEPH CALDERARI, SALVATOR CAPOFERRI, ADON TERZARIOL, HORATIUS COCCHETTI, ARMANDUS PATTINNANZI, ANTONIUS CARETTA, Masters of Ceremonies.

LAWRENCE CAPOVILLA, conclavista.

We held the office of Cardinal.

JOHN P. M. ARRIGHI: Eminence, Cardinal TISSERANT.

JOSEPH DE MARCHI: Eminence, Cardinal MICARA.

LEOPOLD FERRAROTTI: Eminence, Cardinal PIZZARDO.

ALOISIUS CASTANO: Eminence, Cardinal ALOISIMASELLA.

FRANCIS COLASUONNO: Eminence, Cardinal MIMMI.

BERNARD VANDENBOSCH: Eminence, Cardinal VAN ROEY.

MARIUS ANTUNES CORREIA: Eminence, Cardinal GONCALVES CEREJEIRA.

MOYSES HAQUETTE: Eminence, Cardinal LIENART.

WILLIAM HEFFERNAN and DOMINIC BIANCO: Eminence, Cardinal FUMASONI BIONDI.

VINCENT BARALE: Eminence, Cardinal FOSSATI.

JAMES MENEGHELLO: Eminence, Cardinal DALLACOSTA.

IGNATIUS MANSOURATI: Eminence, Cardinal TAPPOUNI.

DAVID AULETTA and GEORGE GOTTAN: Eminence, Cardinal COPELLO.

JAMES VERNAY: Eminence, Cardinal GERLIER.

JOHN TONG and GREGORY PETROWICZ: Eminence, Cardinal AGAGIANIAN.

[*Latin ed. p. 924*]

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IOANNES et VINCENTIUS, Priests: Most Reverend James Aloysius Cardinal McGUIGAN.

IOANNES de Cambourg: Most Reverend Clement Emil Cardinal Boques.

LAURENTIUS Campos Gusso et ANTONIUS Expedito de Barros Marcondes: Most Reverend Carol Carmeli Cardinal Devasconcellos Motta.

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PATRICIUS Dougherty: Most Reverend Norman Thomas Cardinal Gilroy.

EDUINUS Broderick et GEORGIUS Schlichte: Most Reverend Francis Cardinal Spellman.

JOACHIM Fuenzalida et Ivo Larrain Eyzaguirre: Most Reverend Joseph Maria Cardinal Carod Rodríguez.

EMMANUEL Cardoso de Carvalho: Most Reverend Theodosius Clement Cardinal De Gouveia.

FRANCISCUS Bessa et ANTONIUS Ivo Calliari: Most Reverend James Cardinal de Barros Câmara.

IOANNES Sánchez et ANTONIUS Sainz Pardo: Most Reverend Henry Cardinal Playdeniel.

RUDOLPHUS Del Valle Joglar et ANTONIUS Iglesias Herrera: Most Reverend Emmanuel Cardinal Arteaga Betancourt.

LUDOVICUS Schoeller: Most Reverend Joseph Cardinal Frings.

ALOISIUS Longhi: Most Reverend Ernest Cardinal Ruffini.

HIERONYMUS Caggiano: Most Reverend Anthony Cardinal Caggiano.

BONIFACIUS Wang Puoni: Most Reverend Thomas Cardinal Tien-Ken-Sin.

FERDINANDUS Alves de Brito et Ruy da Costa Gomes: Most Reverend Silvestrini: Most Reverend August Cardinal Álvaro da Silva.

IOSEPHUS Sebastian Caietani Cardinal Laboa et ACHILLES Cicognani.

REGINALDUS Memoria: Most Reverend Valerius Cardinal Valeri.

SERGIUS Goretti: Most Reverend Peter Cardinal Ciriaci.

IOANNES Diot: Most Reverend Mauritius Cardinal Feltin.

IOSEPHUS Marius Ruiz et ALOISIUS Abad: Most Reverend Carol Maria Cardinal Delatorre.

IOANNES Brayer: Most Reverend George Cardinal Grente.

BARTHOLOMAEI Pesce et IACOBUS Barabino: Most Reverend Joseph Cardinal Siri.

ARCTURUS Coletti, COEMGENUS McCabe et THOMAS White: Most Reverend John D'Alton. Most Reverend.

[*Latin ed. p. 925*]

Acts of Pope John XXIII, 925. BENJAMIN HAWKES and VINCENT LLOYD-RUSSEL: Elected by Most Reverend James Francis Cardinal McIntyre. JOHN CHARLES CEVENINI: Elected by Most Reverend James Cardinal Lercaro. LADISLAUS PADACZ and HIERONYMUS GOZDZIEWICZ: Elected by Most Reverend Stephen Cardinal Wyszyński. ALOISIUS MUNCUNILL CIRAC: Elected by Most Reverend Benjamin Cardinal de Ar- and Most Reverend Fernando Castro Guimarães, and Em-

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manuel Ferro Consuelo: Elected by Most Reverend Dinand Card. Quiroga-Palacios. JAMES JOBIN: Elected by Most Reverend Paul-Emilius Cardinal Leger. ARCTURUS FRANCIS ARANGO and CHARLES BERMUDEZ ORTEGA: Elected by Most Reverend Chrysanti Cardinal Luque. JOHN ANTHONY DIAS: Elected by Most Reverend Valerian Cardinal Gracias. MATTHIAS DEFREGGER: Elected by Most Reverend Joseph Cardinal Wendel. GILBERT AGUSTONI: Elected by Most Reverend Alfred Cardinal Ottaviani. HYGINUS, Cardinal, Conclavist of the Holy College Secretariat. FATHER PHILIP MARIA FERRINI, O.S.M., serving as confessor. FATHER JOHN BELOTTI, O.E.S.A., Conclavist, Prefect of the Holy Pontifical Altar. 60 - ACTA, Volume XXV, No. 19. - December 13, 1958.

[*Latin ed. p. 926*]

Acta Apostolicae Sedis - Official Commentary 926 ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTIONS. I. THE APOSTOLIC PREFECTURE OF TANGA IS ELEVATED TO THE RANK AND DIGNITY OF A DIOCESE, RETAINING ITS NAME AND BOUNDARIES.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

Since We have received the highest power and authority over the entire Church, so that We may serve the Christian people with all our strength, We are greatly concerned to ensure that, through a suitable arrangement of the Churches, individual flocks may receive the assistance and support of God's faithful, that precepts may be more easily fulfilled, and that Bishops may more suitably govern the Christian affairs in their respective dioceses. For this reason, after Our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having heard the esteemed son, Vedasti Mojaiskj Perrelli, Apostolic Delegate in British East and West Africa, have considered it to be the best course of action if the Apostolic Prefecture of Tanga were to be raised to the rank of a diocese: for in this way, not only will the Fathers of the Charity Society receive the well-deserved praise, but also their spirit will be strengthened with increased dignity to undertake new labors; We, approving of all these things and confirming them, decree and command the following by Our apostolic authority.

We raise the Apostolic Prefecture of Tanga to the rank and dignity of a diocese, retaining the same name and boundaries, and We entrust its administration to the Fathers of the Charity Society, who have hitherto been entrusted with the prefecture, but under Our guidance and that of this Apostolic See. The capital city of the new diocese will be the city of Tanga, and there the Bishop will have his seat and residence, with a cathedral erected in that place, which We elevate to the honor of a cathedral. We grant to this diocese all the rights, honors, and privileges that belong to all dioceses; and to the Prelate to whom the administration of it will fall,

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in addition to the rights that are due to him, We also impose the duties that are appropriate to the episcopal office. In the new Church, a College of Canons shall be established; and if...

[*Latin ed. p. 927*]

The Acts of Pope Pius XII, 927, state that this cannot be done immediately; therefore, we permit that diocesan consultants be chosen in their place, to assist the Bishop in his deliberations. These, of course, will cease from their current duties, and will be constituted as a chapter of Canons. They will administer the episcopal table, which consists of: the goods which still pertain to the Prefecture of Tanga; the revenues of the Curia; and the money which either Christians have spontaneously offered, or which the Sacred Congregation for the Propagation of the Faith has sent. Furthermore, the execution of these Our mandates will be overseen by Our beloved son, Vedastus Mojaiskj Perrelli, of whom We have already spoken, to whom We grant all the powers necessary for this purpose, either through himself or through a delegate, provided that the person is one constituted in ecclesiastical dignity. When he has completed this task, he will draw up the records, which he will promptly send to the Sacred Congregation for the Propagation of the Faith, with faithful accounts. If, at the time when these Our letters are to be put into effect, another person presides over this Delegation, this person will carry out all Our mandates. We intend these letters to be effective now and in the future; in such a way that those to whom the matter pertains will religiously observe what has been decreed through them, and thus will obtain their full effect. No prescriptions of any kind can be contrary to the efficacy of these letters, since through these letters We annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Let anyone who disregards or in any way frustrates Our decrees know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiff. Given at Rome, near St. Peter's, on the twenty-fourth day of the month of February, in the year of Our Lord nineteen hundred and fifty-eight, in the nineteenth year of Our pontificate.

CELSUS Card. CONSTANTINI, Secretary of the Sacred Roman Edict.

PETRUS Card. FUMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

Alfonsus Carinci, Archbishop, titular of Seleucia, Dean of the Prot.

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Apost.

Bernardus De Felicis, Prot. Apost.

Loco £ß Plumbi In Ap. Cane, tab., vol. LXXXXVI, n. 35.

[*Latin ed. p. 928*]

928 Acta Apostolicae Sedis - Official Commentary II. SAINT-POL-DE-LÉON. THE PAROCHIAL CHURCH OF OUR LADY OF GUANAJUATO, IN THE CITY OF SAINT-POL-DE-LÉON, IS ELEVATED TO THE DIGNITY OF A COLLEGIATE CHURCH. POPE PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION.

Whereas the venerable Brother Emmanuel Martin del Campo and Padilla, Bishop of the diocese of Saint-Pol-de-Léon, has earnestly requested this Holy See to elevate the parochial church of Our Lady of Guanajuato, located in the same city of Saint-Pol-de-Léon, which, by its ancient origin and the splendor of its worship, has been recently raised to the honor of a Minor Basilica, to the dignity of a collegiate church, and to establish a College of Canons according to the norms of Canon Law; and whereas the Most Holy Congregation of Cardinals, after hearing the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the territory of Mexico, has judged that such a request should be granted, We hereby ratify and confirm this.

Therefore, with the consent of those whose interests are involved or who may be affected in any way, and with great hope for the benefit of the faithful and the honor of the sacred rites, after careful consideration, We, by Our supreme authority, decree and ordain the following:

The aforementioned parochial church of Our Lady of Guanajuato is elevated to the dignity of a collegiate church, and there We establish a College of Canons, granting it all the rights and privileges that are proper to such Colleges, subject to the following laws and conditions.

This College shall consist of one dignity: namely, that of an Abbot, and of eleven Canons and four resident canons, or, as they are called, chaplains of the choir. The granting of the dignity shall be done solely by this Holy See; the canonries and other benefices shall be conferred according to the common law.

Furthermore, We grant that the Abbot, Canons, and resident canons may not be endowed with any other benefice, but We allow that priests who already enjoy another benefice, even one connected with the care of souls, may also be chosen for these offices.

Moreover, since it is fitting that such men should bear their own distinctive insignia, We grant to the Abbot and the Canons that, with the consent of the same Bishop of Saint-Pol-de-Léon, they may always use, in the sacred choral rites, a violet stole, a Roman cassock of black color with

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purple borders, tassels, and rosettes; violet shoes; and a purple silk sash.

[*Latin ed. p. 929*]

The acts of Pope Pius XII, page 929, prescribe the following attire: a black cassock with purple silk and violet facings; a red biretta with a net-like pattern on the cuffs; a black zucchetto with a violet tassel, and a red woolen mozzetta, without a hood, with a red lining; furthermore, that outside the choir and within the boundaries of their own diocese, they may use the habit known as the "Pian," consisting of a violet band, a black cassock with violet borders, circles, and ovals, violet stockings, a black silk sash, and a black Roman mozzetta.

We also grant that the Divine Office shall be celebrated, at least on the following days: on the second day of February, on the feast of the Purification of the Blessed Virgin Mary; on the thirtieth day of May, on the anniversary of the coronation of the sacred image of Our Lady of Guanajuato; on the thirtieth day of July, on the feast of Saint Ignatius of Loyola, the principal patron of the City of the Holy Faith of Guanajuato, and on the solemn anniversary of the canonical establishment of this basilica; on the ninth day of August, namely, on the anniversary of the translation of the sacred image of Our Lady of Guanajuato to this very city; on the second Sunday of November, on the feast of Our Lady of Guanajuato, the principal patron of that city; on the third Sunday of November, which, according to secular custom, is celebrated with greater or equal solemnity than the preceding Sunday; and finally, on all other days, according to the regulations defined by the respective collegiate chapters.

We decree that with regard to the endowment of the college, and its administration and distribution, the collegiate laws, whether based on common law or on Our own prescriptions, shall be observed scrupulously; and that with regard to all other matters, functions, rights, and privileges, which are proper to such temples, they shall also be observed.

All of these things, which We have established, shall be carried out by the venerable Brother Aloysius Raimondi, whom We have mentioned above, and We therefore grant him all the necessary and opportune faculties for this purpose, and if necessary, We may delegate this task to any other person of ecclesiastical standing; or he shall carry out this task, who, at the time when these decrees are put into effect, presides over the Apostolic Delegation in the Mexican Prefecture. We assign this task to the venerable Brother, and We order him to prepare a record of the execution and to send faithful copies thereof to the Sacred Consistorial Congregation without delay.

We will and order that these letters be effective now and in the future; in such a way that those to whom they pertain shall observe religiously what has been decreed in them, and thus obtain their full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of these letters,

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since by these letters We repeal all others. Therefore, if anyone—

[*Latin ed. p. 930*]

The Acts of the Apostolic See, endowed with this authority, whether knowingly or unknowingly, if anyone acts contrary to it, We command that it be declared entirely null and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were presented. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties prescribed by law, which are imposed upon those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth and twentieth day of the month of March, in the year of Our Lord one thousand nine hundred and fifty-eight, the twentieth of Our pontificate. CELSUS Cardinal COSTANTINI. Secretary of the Sacred Roman College. MARCELLUS Cardinal MIMMI. Secretary of the Sacred Congregation of the Consistory. Hamletus Tondini, Apostolic Chancellor. Bernardus Caesar De Felicis, Frederick, Protonotary Apostolic. Apostolic Place, £g Plumbi In Ap. Cane, table, vol. LXXXVII, n. 47. APOSTOLIC LETTERS CONCERNING THE TITLE AND PRIVILEGES OF THE BASILICA MINOR, THE CHURCH COMMONLY CALLED "DO SENHOR BOM JESUS," IN THE TOWN OF "CONGONHAS DO CAMPO," WITHIN THE TERRITORY OF THE ARCHDIOCESE OF MARIANA. PIUS PP. XII For the perpetual memory of this matter. — A most illustrious monument of piety and art is the Temple of "Domini Bonu Iesu," or, as the common people call it, "do Senhor Bom Jesus," which the inhabitants of the town of "Congonhas do Campo," located within the territory of the Archdiocese of Mariana, rightly boast as a principal ornament. It is indeed noteworthy for its antiquity, as it is a landmark in that region, having been established since the middle of the eighteenth century, and it is commended for its religious significance, which is, of course, most important. The temple, which...

[*Latin ed. p. 931*]

Acta Pii Pp. XII 931 A certain man from Lusitania, afflicted by illness and other difficulties, and having made a vow, soon became a place of outstanding piety, to which numerous faithful came for the purpose of a sacred pilgrimage, even from distant regions; this singular devotion not only did not diminish with the passage of time, but in this very age it has greatly stirred the hearts of men, so that spiritual fruits are perceived there, joyful and abundant. This edifice, richly adorned with a multitude of artistic works, is of a noble structure, as was once common in colonies; thus, all who are present admire the excellent harmony that exists between

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art and religion. They especially praise the atrium, of a certain magnificence, the signs of the Prophets, which distinguish the front of this and the Temple, and the seven chapels, arranged before it, where are placed large statues, in which the most bitter sufferings and death of our Savior, for the sake of the human race, are so represented that the minds of those who behold them are touched with piety and are reminded of salutary things. Having completed another century since the founding of this most magnificent Temple, which is among the most renowned sacred edifices of Brasiliae, the Venerable Brother Helvetius Gomes de Oliveira, Archbishop of Mariana, also signifying the vows of the faithful entrusted to him and of those who come there for the sake of piety, requested that We grant this Church the title and dignity of a Minor Basilica. These requests being gladly received, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by these letters bestow upon the Temple, which is commonly called "do Senhor Bom Jesus," in the town of "Congonhas do Campo," within the boundaries of the Archdiocese of Mariana, the title and dignity of a Minor Basilica, with all the rights and privileges that properly belong to sacred edifices bearing this title. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that whatever is done to the contrary, by anyone, knowingly or unknowingly, shall be void from this moment. Given from the Palace of Gandulf, under the Fisherman's ring, on the twenty-sixth day of the month of July, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, concerning Apostolic Briefs.

[*Latin ed. p. 932*]

932 Acta Apostolicae Sedis - Official Commentary II. THE BLESSED VIRGIN MARY IS CHOSEN AS THE PRINCIPAL CELESTIAL PATRONESS OF THE ENTIRE "NULLIUS" PRELATURE OF SAINT FERDINAND OF APURE, IN VENEZUELA. POPE PIUS XII. For the perpetual memory of this event. — Whereas the Venerable Brother Anthony Ignatius Camargo, hitherto Bishop of Calabozo, and now of the newly established diocese of Trujillo in Venezuela, and also Apostolic Administrator of the "nullius" Prelature of Saint Ferdinand of Apure, has brought to Our attention the deep and widespread devotion to the Virgin Mary among the faithful of that jurisdiction, which has further confirmed to Us the aforementioned Marian piety. Indeed, the Ordinary himself informed Us that among the faithful of the aforementioned Prelature, there is such devotion to the Vir-

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gin of Mount Carmel, that, on the occasion of the first Eucharistic gathering held there, they chose the Carmelite Virgin as their celestial Patroness. In order that this decision of the people should not lack Apostolic confirmation, the same Apostolic Administrator earnestly requested Us to deign to confirm the aforementioned Marian patronage. And We, desiring that the religious devotion of the people to the Virgin Mary may grow and flourish, deem it most fitting to grant assent to such requests. Wherefore, after consultation with the Congregation for the Sacraments, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of the present document and in perpetuity, We confirm and declare, and We establish that the Most Blessed Virgin Mary of Mount Carmel is the principal celestial Patroness of the entire Prelature of the "nullius" diocese of Saint Ferdinand of Apure, to all and each, with all the liturgical privileges and honors properly belonging to the principal celestial Patrons of the place, contrary to anything to the contrary notwithstanding. These things We decree, We establish, We decide, that the present documents shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that they shall fully suffice for those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should happen to be attempted by anyone, with any authority, knowingly or unknowingly. Given from the Vatican, under the Fisherman's Ring, on the eighth day of September, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Lord Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Church.

[*Latin ed. p. 933*]

Acts of Pope Pius XII, 933, Section III: The Church Cathedral of the City and Diocese of Pontiscurvi is Decorated with the Title and Dignity of a Minor Basilica. Pope Pius XII, for the perpetual memory of the matter: How beautiful, immortal, and beneficial is that Faith which is accustomed to triumphs, as has been clearly demonstrated by the inhabitants of that small city, yet renowned for its deeds, Pontiscurvi. For, as has been reported to Us, the city boasts three names: that it was once a Roman colony, that it had Saint Grimoald as its citizen, who, in the tenth century, was a zealous advocate for the Christian Faith and for Catholic discipline, serving as Archpriest and being an example; and finally, that it preserved the integrity of the See of Peter, so that by Our predecessor of blessed memory, Pope Benedict XIII, in the year 1725, the city received its title and its Episcopal dignity was increased. To have attained such great honor, the citizens of Pontiscurvi diligently endeavored to build the Cathedral Temple, dedicated to God in honor of the Apostle Saint Bartholomew, and to adorn it with furnishings and works of art of the most beautiful quality.

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However, alas! In the most recent and cruel war, the Temple itself was completely destroyed in the year 1943, by fiery projectiles hurled from the sky. Yet, the Faith of the Christian people was stronger than the devastation of war: for, in the year 1950, a new and even more beautiful Cathedral Church, erected with public funds and adorned with new works of art, was solemnly consecrated by Our Venerable Brother Benedict, Cardinal Aloisi-Masella, Bishop of Praeneste, who, like his ancestor Caietan, was a most distinguished citizen of Pontiscurvi and, no less, a benefactor, as he was a Cardinal Priest of the Holy Roman Church. In order that such devotion of the faithful to the Church might be suitably rewarded, the Archpriest of the aforementioned sacred edifice, with the consent of the Canons, the notables, and the faithful, and with the support of the Venerable Brother Biasio Musto, Bishop of Aquinata, Sorano, and Pontiscurvi, requested that We benignly grant that the Cathedral Church of Pontiscurvi be increased in title and dignity with the title of a Minor Basilica. We, having considered the matters presented and, in particular, the merits of the praised Bishop Cardinal Benedict Aloisi-Masella, have readily judged that such requests should be received. Therefore, after consultation with the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, by the fullness of Our Apostolic authority, We decree, by these letters, perpetually and in perpetuity, that the city and

[*Latin ed. p. 934*]

Acts of the Apostolic See - Official Commentary 934. We elevate the Cathedral Church of the diocese of Pontcurvo, dedicated to the honor of Saint Bartholomew, the Apostle, to the dignity of a Minor Basilica, granting it all the rights and liturgical privileges that pertain to it. Contrary provisions notwithstanding. We decree, establish, and declare that these present documents shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully and completely apply to those to whom they pertain or may pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should occur. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of March, in the year 1958, the twentieth of Our pontificate. By special mandate of the Most Holy Cardinal Gildo a Brugnola, Prefect of the Congregation for Public Affairs of the Church, the Cathedral Church of Todi is adorned with the honors of a Minor Basilica. PIUS PP. XII. For the perpetual memory of this event. — "Sublime alta columnis" rises the principal church of Todi, which, built upon ancient walls, is considered a shining sign of the victory that the Christian religion has achieved, having overthrown the false tenets of the pagans. This sublime seat of piety, situated on a high hill, where the beautiful city of

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Todi is located in the verdant and picturesque region of Umbria, seems to illuminate men with a heavenly light and to draw them back to heavenly things and to the spiritual. This temple is not only distinguished by its antiquity, but also by its historical significance and its artistic works. And it is especially worth remembering that several holy bishops, adorned with the praise of sanctity, have presided over it, such as Saint Terentianus, the Martyr, Saint Pontianus, and Saint Cassianus, who also gave their lives for Christ, and Saint Fortunatus, the patron of the people of Todi, of whom Saint Gregory the Great speaks in his Dialogues. Nor should we overlook the close relationship that this illustrious church has with the Roman Pontiffs.

[*Latin ed. p. 935*]

The Acts of Pope Pius XII, page 935, state that it has been joined [to the Basilica]. Indeed, as certain examples demonstrate, Pope Sylvester II celebrated the solemnities of the Nativity of the Savior and a council there; Pope Urban IV, after establishing the feast of the Most Holy Body of Christ in Urbisvetere, was received there with triumphal honors by the Tudertines; Pope Boniface VIII enhanced this temple with precious gifts and privileges; Pope Innocent X, Pope Clement XI, and Pope Benedict XIV enriched it with sacred indulgences; finally, the Venerable Servant of God, Pope Pius IX, generously bestowed upon it an excellent collection of furnishings suitable for divine services. The artistic monuments, especially those skillfully crafted in the 11th and 12th centuries, greatly enhance the splendor of the church; among these, the Image of Christ crucified is highly praised. This venerable house of God, which, having been damaged by fires and rebuilt time and again throughout the ages, displayed various forms of architecture, has been restored to its original appearance by the civil authorities to whom the care of the monuments has been entrusted, so that it now shines with its native beauty. Considering all these things, and expressing the sentiments and wishes of the clergy and citizens, the Venerable Brother Alphonsus M. de Sanctis, Bishop of Tudert, added his prayers, asking that We grant the principal temple, whose praises We have examined, the title and status of a Minor Basilica. Having received these prayers with a willing heart, We, after consultation with the Sacred Congregation, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, We hereby confer upon the cathedral church of Tudert, consecrated to God in honor of the Blessed Virgin Mary, the Annunciate, the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to such churches. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully

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support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from now on and nullified, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the sixteenth day of the month of March, in the year 1958, the twentieth year of Our pontificate. By special mandate of the Most Holy Prelate, Cardinal Gildo Brugnola, Prefect of the Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 936*]

936 Acta Apostolicae Sedis - Official Commentary V CONCERNING THE TITLE AND DIGNITY OF THE BASILICA MINOR, THE CATHEDRAL CHURCH DEDICATED TO THE BLESSED VIRGIN MARY ASSUMED INTO HEAVEN, LOCATED IN THE CITY AND DIOCESE OF TROIA. POPE PIUS XII, for the perpetual memory of the matter. — The more closely the bonds of necessity exist between the Chair of Peter and the Christian community, so much the more, as the memory of events confirms, do the venerable monuments of faith flourish and abound. This is especially evident in the ancient city of Troia, located in Apulia, whose principal temple is a most beautiful testament to the steadfast faith of the people and to the highest art. Furthermore, at the urging of our predecessor, the blessed Pope Urban II, who presided over the Council of Bishops in the year 1903, and who, two years later, undertook the sacred war under the sign of the Cross, the project was begun; and it was completed during the time of another Council in the year 1912, at which Pope Callistus II, of blessed memory, and our predecessor, were also present. So great have been the reasons and connections between the Apostolic See and the Church of Troia throughout the passing centuries, and so much has this See defended the rights of that church, that the Bishops of Troia have been raised and honored with the sacred pallium by the Roman Pontiffs. The piety, as well as that of the clergy and the Christian people, has constantly restored the aforementioned principal temple, in which the Episcopal Chair is located, to an ever better form, having constructed it in the Romanesque-Apulian style, adorned it with ingenious works, and endowed it with sacred furnishings and sacred relics. Given these circumstances, the Venerable Brother Anthony Mistrorigo, Bishop of Troia, earnestly requested that we, before the grand temple, which had almost fallen into disrepair, was opened again to the people, elevate it to the dignity of a Basilica Minor. We, considering its antiquity, beauty, and the treasures of historical memory and art, a certain and steadfast testimony of faith, were most pleased to grant such a request. Therefore, after consultation with the Sacred Congregation of Rites, and with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters and perpetually,

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we elevate the Cathedral Church, dedicated to the honor of the Virgin Mary, who was assumed into heaven, and located in the city of Troia, to the dignity of a Basilica Minor, with all the honors and privileges that are properly attached to that title, notwithstanding any contrary provisions. These things we decree, establish, and ordain.

[*Latin ed. p. 937*]

These present Letters shall remain forever firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and those to whom they pertain, or who may pertain to them, shall now and forever fully benefit therefrom; and thus shall be rightly judged and determined; and shall be declared null and void from this moment, if anything contrary to these should occur, knowingly or unknowingly, by anyone, through any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of March, in the year 1958, the twentieth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, the Basilica Minor of Santa Maria a Croce in the Diocese of Crema is elevated. PIUS PP. XII For the perpetual memory of this event. The temple of Santa Maria a Croce is considered to be the principal Marian seat in the Diocese of Crema, and is highly commended for its merits. It was built by public vow, after the Most Blessed Virgin, the most merciful Mother, appeared to a young woman wounded in that place in the year 1490, as it is said; and where, afterwards, many miracles were performed, through the intercession of that august Virgin. The temple is truly remarkable in its craftsmanship, so as to inspire admiration in everyone: the building itself is of a round shape and is surrounded by a series of columns, and from four sides it extends in such a way as to resemble a Greek cross; furthermore, there are images there expressed with the utmost beauty of colors, which add to the exceptional splendor of the structure. For these reasons, it was rightly deemed that this Marian shrine should be included among the public monuments of Italy. The Roman Pontiffs have also enhanced this dwelling of piety with their own contributions, allowing the image of the Blessed Virgin Mary to be redeemed with a golden crown, granting special Indulgences to it, and establishing the Pious Institution of the Blessed Virgin Mary, which is said to be erected there. Considering all these things with a sincere heart, and expressing the desires of the clergy and Christian faithful, they pray that, upon the completion of the hundredth year from the time that the Blessed Virgin appeared miraculously in the Lapurdian grotto,

[*Latin ed. p. 938*]

938 Acta Apostolicae Sedis - The Official Commentary appeared, and this temple, dedicated to the same Divine Mother, in Crema, was to in-

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crease in honor. The Venerable Brother Placidus Maria Cambiaghi, Bishop of Crema, requested that We grant it the name and title of a Minor Basilica. Having gladly accepted these requests, We, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and forever, elevate the temple of Santa Maria a Cruce, located within the boundaries of the diocese of Crema, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to sacred buildings of the same name. Notwithstanding any contrary things. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be declared void from this time forward and nullified, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of the month of April, in the year 1958, the twentieth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Public Affairs of the Church, from Apostolic Briefs.

VII. THE TEMPLE OF SAINT PIUS PP. X, IN LAPURDI, IS ELEVATED TO THE DIGNITY AND HONOR OF A MINOR BASILICA.

PIUS PP. XII. For the perpetual memory of this event.

While diligently, peoples from almost the entire world seek out the shrines in Lapurdi, it is the hundredth anniversary since the Blessed Virgin Mary, free from all stain, appeared there. A temple was erected there in honor of Saint Pius PP. X, Our Predecessor of blessed memory, who devoted all his efforts to eradicating errors, promoting piety among the faithful, especially the cult of Mary, and to restoring all things in Christ. And this church, dedicated to him, is so prominent that it attracts more than twenty thousand people.

[*Latin ed. p. 939*]

"Acta Pii Pp. XII 93" should be consulted, and it is recommended according to a new, increasingly prevalent, style of construction; furthermore, it is richly furnished with sacred furnishings, varied and precious. It is also adorned with relics of the Most Blessed Pope Pius X, which We Ourselves bestowed upon this Temple. And what is most important for Us to mention is that this church has become a gathering place for the people, celebrated for its religious significance, so that, where the praises of the Mother of the Savior are ceaselessly celebrated, there also the glories of this Holy Vicar of Christ on earth are proclaimed. Therefore, the Venerable Brother Peter Mary Theas, Bishop of Tarbes and Lourdes, requested that We grant this new Temple the name and status of a Minor Basilica. With a willing

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heart, We, after consultation with the Sacred Congregation for Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually elevate this church, for the honor of Saint Pius X in Lourdes, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything to the contrary, regarding these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the 7th day of May, in the year 1958, the twentieth year of Our Pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, Gildo Brugnola, a parish church dedicated to the Blessed Virgin Mary, conceived without sin, and to Saint Iphigenia, located in the city and archdiocese of Saint Paul in Brasilia, is decorated with the title and dignity of a Minor Basilica. PIUS PP. XII For the perpetual memory of this event. Among the many and most beautiful sacred buildings with which the city of São Paulo in Brazil is adorned, those dedicated to the Blessed Virgin Mary certainly hold a prominent place.

[*Latin ed. p. 940*]

940 Acta Apostolicae Sedis - This official record, faithfully reproduced from the original and dedicated to Saint Iphigenia, recounts the following. The church was built on the site of an old church, in which the parish seat was established in the year 1709, and which was later demolished, so that a new one could arise in its place, which is now the church that is seen. Within it, for twenty-four years, stood the episcopal chair of the city of São Paulo, until the magnificent Metropolitan Church of the same name was built in Mirande. The church itself, until the year 1938, was entrusted to the care of the secular clergy, and then to the Religious Congregation of the Most Holy Sacrament, founded by Blessed Peter Julian Eymard, who, already twenty-four years ago, had established an association or confraternity dedicated to perpetual adoration in the same church. There, around the altar where the Most Holy Eucharist is solemnly adored, priests and faithful gather day and night, without interruption, in groups. Indeed, every Sunday, encouraged by the highest authorities of the archdiocese, all the faithful parishioners, in turn, in the manner of pilgrims, come to the same church to adore the Divine Redeemer, hidden under the Eucharistic veils, for a full hour. On Thursdays as well, all the students and pupils of the city's colleges are accustomed to do the same. This sacred building, constructed in the Gothic style, according to modern examples, is decorated

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with wonderful paintings; it boasts five beautiful stained-glass windows, made in Venice, and is also equipped with a magnificent musical organ, considered one of the largest and most impressive in all of Latin America. When the Archbishop of São Paulo in Brazil, in order to worthily commemorate the twenty-fifth anniversary of the establishment of Paulopoli, as mentioned above, convened a Eucharistic Congress from the entire archdiocese for perpetual adoration of the Most Holy Sacrament, the Rector of the church, and the Moderator of the Religious Congregation, approached Us with humble and fervent prayers, asking Us to raise the aforementioned church to the dignity of a Minor Basilica. In response to these prayers, and with the firm conviction that the cult of the Divine Eucharist would experience salutary growth not only in the aforementioned church but also throughout the city and archdiocese, and after consulting with the Congregation for Sacred Rites, and with full knowledge and mature deliberation, and exercising the fullness of Our Apostolic authority, by the power of these letters, and for all time, We hereby raise the parish church, dedicated to God in honor of the Blessed Virgin Mary, conceived without sin, and of Saint Iphigenia, located in the city of São Paulo in Brazil, to the dignity and honor of a Minor Basilica.

[*Latin ed. p. 941*]

Decrees, with the rights and privileges attached thereto, which rightfully belong to the Sacred Buildings, notwithstanding any contrary provisions. We decree, we establish, we determine that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully apply to those to whom they apply or may apply, now and in the future; and that it shall be considered and defined as proper and lawful, and as null and void from this moment forward, if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of May, in the feast of Our Lady of the Most Holy Sacrament, in the year 1958, the twentieth of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, from Apostolic Letters TO THE MOST REVEREND DOM ALOISIUS AUGUSTINE MARMOTTIN, ARCHBISHOP OF RHEIMS, CONCERNING THE RESTORATION OF THE BASILICA OF SAINT REMIGIUS FROM THE RUINS OF THE WAR.

PIUS PP. XII. Venerable Brother, greetings and Apostolic Benediction.

It was a most welcome and joyous announcement that your, Venerable Brother, kind letter has just conveyed to Us. Thanks be to God, from whom all good counsel and all salutary things proceed. Indeed, it was a matter of great desire for you, for the Archdiocese of Rheims, for the clergy and the faithful, nay, for the entire nation of France, that the Basilica of Saint

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Remigius, renowned for its religious devotion, its ancient fame, its austere artistic adornments, and damaged by the ravages of war and fire, after eight years of painstaking labor and dedicated effort in its restoration, would be solemnly and magnificently reopened. As the ecclesiastical annals recount, Our immortal Predecessor, Leo X, when such a sacred building...

[*Latin ed. p. 942*]

Acts of the Apostolic See - Official Commentary, 942. A building, properly prepared for dedication, was presented to Abbot Herimari, who, at his invitation and request, undertook to anoint the altars and walls of the venerable temple with sacred chrism. We, imitating this most pious Supreme Pontiff, not in a devout journey, but in devoted observance towards St. Remigius, your bountiful patron, join your festive gathering, and with congratulations and wishes, which we promise from the depths of our heart, we bestow a wreath of paternal joy upon the celebrations of your children. We do not fail to commend you, Venerable Brother, and your predecessors, who, with eager hope and steadfast tenacity, undertook to restore the dilapidated temple, and we wish to include among those deserving of praise the artisans who skillfully completed this magnificent work, and also all those who assisted with authority, counsel, and effort. Moved by a desire for the glory of God and the salvation of souls, as befits our office, we pray that all who admire the restored structure of this temple may be incited to holy desires, so that, referring the image of this to their own conduct, they may know that they ought to be living stones, built upon a spiritual foundation, polished in the mystical court of God, made solid with the strength of virtues. "You are being built as a dwelling place for God through the Spirit." 1 Furthermore, considering the entire Gallic people, dear to us, and the memories and glories that these sacred, restored halls attest, they have reason to, remembering the religious zeal of their homeland, draw encouragement from it, so that they may perfect the institutions of their private and public lives with the wisdom and light of the Christian faith, in the hope of a better future. Having said this from the heart, moved by the benevolence of charity, which He knows who dwells in our breast, we impart the Apostolic Blessing, a pledge of heavenly gifts, to you, Venerable Brother, to the Cardinals, to the Bishops, to the men adorned with civil authority, to the priests of both militaries, to the multitude of the Christian faithful who will be present at the solemn ceremonies for the opening of the Basilica of Rheims, and while we humbly offer a prayer for you and for your homeland to the most august Virgin Mary and to St. Remigius, the parent of Christian Gaul, we impart the Apostolic Blessing. Given in Rome, at St. Peter's, on the twenty-ninth day of the month of September, in the twentieth year of our pontificate. PIUS PP. XII.

1 Cf. 1 Peter 2:5.

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2 St. Augustine, Enarr. in Ps. 86, 3.

[*Latin ed. p. 943*]

Acta Pontificiae Privatae XII, 943, ALLOCUTIONES, I. Ad eos qui interfuerunt Conventus XII internationali de Philosophia, Venetiis habito.

"Postquam finivit Conventus Internationalis philosophiae duodecimus, viri, voluistis ad Romam venire, ut nobis devotiam vestram et affectionem testaretis. Hoc grato animo agnoscimus, et gaudeo vos accipere. Opera conventus vestri, sine dubio, vobis occasionem praebuerunt ut opiniones pertinentes et fructiferas interchangeretis de quaestionibus metaphysicis, moralibus et methodologicis praesentibus. Quaestionibus praesentibus, dicimus, sed etiam quaestionibus aeternis, quamquam conceptus de illis diversi sint; coram illis, homines sapientes praeteriti, praesentis et futuri, vel habent, vel habebunt, attitudines fundamentaliter identicas, quamquam termini in quibus eas exprimunt raro concident. Nam in veritate, semper agitur de discovery quae mens humana de ipsa, de relationibus suis cum mundo et cum Deo, facit. Hoc est enim officium philosophiae, sive eam consideremus ex puncto obiectivo, ut scientiam quae secundum methodum exactam et rigidam aedificanda est, sive ex puncto subjectivo, ut investigationem personalem quae avida est implere aspirationes intellectuales et morales hominis. Centrum studiorum vestrorum continuo transmutatur ab uno ad alterum eorum polis, ab intima recesso cogitantis ad obiectum quod ille conatur intra systema tam completum quam possibile. Sed quicquid praetenta mentis vestrae, ea, sub pena deperdendi coherentiam et valorem suum, subest regula veritatis. 'Nomen sapientiae,' scripsit Sanctus Thomas, 'illi soli reservatur, cuius consideratio circa finem universi versatur'; hoc est, explicat, 2 de veritate. Philosophia est amor sapientiae, et per hoc, scientia veritatis, praesertim veritatis primae, originis omnium aliarum, quia pertinet ad primum principium esse omnium essendi. Haec causalitas creans, praesens in omnibus activitatibus mentis creatae, * Die 21 Septembris mensis anno 1958. 1 3 Contra Gentes, 1, 1, cap. 1. Cf. S. Augustinus, De Ordine, lib. 1, cap. 11, n. 32 - Migne, PL, t. 32, col. 993."

[*Latin ed. p. 944*]

The *Acta Apostolicae Sedis* – Official Commentary 944 – awakens in him freedom; it engages him in a universe that is not yet complete, but constantly invites effort and generous collaboration, in order to complete not only its material structures, but above all the establishment of the human community in love. The three themes that you have chosen for your Congress consider these various aspects: man and nature, freedom and value, logic, language, and communication. On each of these themes, you have presented contributions of a speculative or historical nature, which illuminate their present significance. We do not intend to prolong your debates with a technical intervention, but only to communicate to you the

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reflections that Our responsibilities as Shepherd of souls inspire in Us, and the profound anguish that is aroused in Us by the distress of so many contemporaries. By the authority of your work, by the radiance of your teaching and your writings, you can exert, and you actually exert, a constant influence on ideas and on intellectual, literary, artistic, social, and even political trends. What a singular confrontation that of the technical age and philosophy! Formerly, thinkers resigned themselves to being understood only by their time, after a long wait. Today, the novel, the theater, and the cinema convey ideas, disseminating them to the general public, which is not accustomed to receiving them, and sometimes makes the most deplorable use of them. The problems of human existence, as it were, brought into the spotlight, no longer move only a narrow circle of initiates, but immense masses, which are stirred by their impact, like the waves of an ocean agitated in its depths. How can one doubt that the destiny of humanity will not suffer the consequences? Since the primary task of the philosopher is to seek the truth and to speak it, We see that you are obligated to sincerely dedicate yourselves to this work. For the human mind, truth is not a simple equivalence between two contents of thought, but an "adaequatio rei et intellectus" according to the classical definition. Indeed, the mind, when it opens itself to the universe that surrounds it, seeks to encompass all of reality with its grasp. Everything concerns it, interests it, and challenges it. This spontaneous tendency towards universality was naively manifested in the first cosmological systems of the pre-Socratic philosophers, who radically addressed the problem of the structure of the world. The skepticism of the Sophists, although it put them to the test, prepared the elaboration.

S. Thomas, De Veritate [Quaestiones Disputatae], 1 q., a. 1, in c.

[*Latin ed. p. 945*]

Acta Pii Pp. XII 945 discusses the great systems of Plato and Aristotle, which, from a truly universal and scientific perspective, attempt to resolve, each according to their temperament, the antinomy of the one and the multiple. However, it belonged to Christianity to prepare the way for a comprehensive solution through the Revelation of a God the Father, who created man through His Son 4, and called him, in Him, to participate in His existence. Historians of medieval philosophy have highlighted this singularly significant fact: the supernatural truth of the Christian faith allowed human reason to become fully aware of its autonomy, the absolute certainty of its first principles, the fundamental freedom of its decisions and actions. But first, it gave it awareness of a transcendent vocation; it invited it to recognize the concrete reality of its destiny and the call to participate in the Trinitarian life, first in the light of faith, and then in face-to-face contemplation. The philosophy of the Scholastics remained a servant of theology, but nevertheless, in this very service, it attained a fullness and dignity that has not been surpassed. The religious crisis of the Renaissance and the decline

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of Scholasticism led to the rejection of tradition by thinkers, who were seduced by the new ideal of experimental science. The point of support for reason then shifted from the living God, known and loved in Christian faith, to the abstract God, demonstrated by reason, but already alien to His work. Some will deny Him any distinct personality, or will see in Him only a supreme orderer, before ultimately ignoring Him or even combating Him as a harmful myth. Currently, one observes in a vast part of the world the inevitable consequences of these aberrations; humanity is reaping the bitter fruits of a rationalism that it has cultivated for several centuries and which continues to poison it. However, the living God, the only real God, who made man in His image and likeness, does not cease to govern the world today; He does not cease to invite the philosopher to recognize Him and to return to Him. Commenting on the definition of philosophy as the love of wisdom, Saint Augustine states: "If wisdom is God... then the true philosopher is a lover of God." 5 The reflection, which manifests the mind to itself and makes it present to the world, culminates in the unfolding of freedom, which seeks to bridge distances and to overcome...

4. *Cfr. Io. 1, 3. De Civitate Dei, lib. 8, c. 1 - Migne PL, t. 41, col. 224-225.

5.

[*Latin ed. p. 946*]

Acta Apostolicae Sedis - Official Commentary 946 ter, concerning oppositions and that which tends towards unity. When a man accepts philosophy, he cannot, under penalty of insincerity, stop halfway and refuse to draw conclusions. The intellectual recognition of God, present in His creative motion, blossoms into a love eager to accept divine initiatives, in docility to listen to His word and to seek the signs of His authenticity. The love of the living God, the God of Jesus Christ, far from isolating man or diverting him from his temporal tasks, on the contrary engages him more deeply in them, and it grounds his freedom more firmly than values measured by human standards. He is not asked to renounce the methods proper to his research, to escape from them, to sacrifice his rational demands, but rather to take into account all of reality, the human destiny, as it presents itself concretely in all its individual and social, temporal and eternal dimensions, permeated by suffering, enslaved by sin and death. Is not the distress of humanity, torn by war, persecution, and falsehood, the clamor of millions of oppressed beings, or simply abandoned to their miserable fate, also an aspect of reality, the implacable voice of facts, that the philosopher must listen to and understand, and to which he must respond? Can he still stubbornly refuse the message of salvation and love that comes from the Lord? The mind, which turns away from the light, which is closed to all supernatural Revelation, and believes that it can interpret existence in purely human terms, surrenders itself defenselessly to the evil that gnaws at it, condemning to ruin the very values that it wished to preserve. Un-

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doubtedly, the acceptance of Christian faith does not resolve all speculative problems, but it obliges the philosopher to leave his isolation; it places him in a wider universe; it provides him with solid points of reference, both in the order of knowledge and in that of action. Instead of hindering his research, it inspires and stimulates it; it reveals to him the true splendor of man, that which he receives from the Incarnation of the Son of God, who saves him and associates him with the glory of His redemptive work. The Church expects from your works, gentlemen, that they contribute to making men better, by exposing the hidden dross of rationalism and pride that still paralyzes large sectors of contemporary philosophical thought and prevents it from knowing the truth. The words of Saint John remain relevant: "The Word was the true light, which enlighteneth every man that cometh into the world."

[*Latin ed. p. 947*]

Acta PP. XII, 947: "Per Ipsum factum est mundus, et mundus ipsum non cognovit" (Io. 1, 10). 6. Quaeque omnia ingeniosissima conamina ad fundandam societatem humanam fraternam, frustra erunt, donec homo se non submittet cum oboedientia filialis Providentiae Patris, qui eum creat et adopteat in Filio Suo. Si enim accipiet donum Dei, Spiritum Sanctum, ut duce cogitationis suae, philosophiam confitebitur, sicut Doctor Angelicus: "Inter omnia studia hominum, studium sapientiae est perfectius, sublimius, et utilius et iucundius." Sicut ipse, sustinens virtutem divinam, quae auxilium praebet infirmitati suae, determinabitur testimonium perhibere veritati, quia in ea invenerit praesagium verae beatitudinis, signaculum amicitiae divinae, immortalitatis et laetitiae incommutabilis. Nos, Domini, ex animo optamus ut vos hoc praemium meremini operibus vestris, et, Deum Dominum orantes ut vos abundantibus beneficiis suis repleat, vobis, familiis vestris, cooperatoribus vestris et omnibus vobis caris, Benedictionem Apostolicam nostram tribui.

II. Rectores Seminariorum Maiorum Americae Latinae Romae congregati.

* Si omnes et singuli Filii Nostri, qui ex remotissimis orbis terrarum angulis ad hanc Domum Patris communem pervenerunt, semper a Nobis cum amore et cura accipiuntur, quid dicere possumus, cum vos, Rectores Seminariorum Maiorum Americae Latinae, carissimi Filii Nostri, hic videtur, in manibus quorum Dominus munus tam transcendens posuit, ut ipsum inter ea quae Ecclesia in mundo vestro peculiari et in praesenti tempore confidere potest, merito numerare possimus? America Latina, illa formidabilis congregatio catholica, quam zelus missionarius duarum Magnae Matrum Ibericarum aedificare potuit ad tam grande honoris suae et Ecclesiae emolumentum, per dimensiones suas, per populam suam, per robustitudinem fidei suae et per futurum splendidum quod praesagit, hodie in omnibus ordinibus, sed praesertim in ordine religioso, una est

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ex...

[*Latin ed. p. 948*]

The Acts of the Apostolic See - Official Commentary 948, hold great hopes for the future. However, no one is unaware of the difficult circumstances it faces as it must adapt to new ways of life, and precisely at a time when a crisis of development may have weakened some of its vital organs, while the forces of evil, perceiving its value, seek to attack it from all sides in order to make it a secure prey. In this historical juncture, one of the greatest urgencies is to provide those good Catholics, our children, with a clergy that is adequate in number and properly prepared in terms of its formation, especially spiritual formation. For this is the task entrusted to you by the Church. Do you now understand with what special affection we have desired to receive you, and with what paternal desire we would wish to communicate to you our aspirations, with regard to the formation of young candidates for the priesthood, whom Divine Providence has entrusted to you? We have already seen that those matters which we might call the technical problems of your work are included in your program. But what the Church feels about Seminaries, and especially Major Seminaries, where all recommendations can be considered as reinforced by the imminence of the Sacred Orders, you know perfectly well from many documents, and in particular, from that one in which our illustrious Predecessor, of blessed memory, recommended these centers to the Prelates, so that they should regard them as the apple of their eye, the principal object of their care. And We ourselves have not failed to express Our opinion, calling them a matter of "summi momenti summaeque gravitatis" [of the highest importance and of the greatest gravity], emphasizing the need to multiply them in proportion to the needs; and even praising them privately and publicly, when We deemed it just and opportune. Therefore, in this meeting, which we would like to have the most intimate and cordial character, opening Our heart to you, as a Father who desires to communicate to his children his concerns and his aspirations, we prefer to limit ourselves to proposing three simple suggestions.

1. Cf. Pius XI, Encyclical "Ad Catholici Sacerdotii," December 20, 1935, III - Acta Ap. Sedis, vol. 28, 1936, pp. 37.

2. Apostolic Letter to the Bishops of Bolivia, "Haud mediocrem," November 23, 1941 - Acta Ap. Sedis, vol. 34, 1942, p. 233.

3. Apostolic Letter "Volvidos cinco años" to the Bishops of Brasiliae, April 23, 1947 - Acta Ap. Sedis, vol. 39, 1947, pp. 285-289.

4. Cf. e.g., concerning the Interdiocesan Seminary of El Salvador - Discourses and Radio Messages, vol. IV, p. 291 - Acta Ap. Sedis, vol. 34, 1942,

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p. 356.

[*Latin ed. p. 949*]

Acta PP. XII 949 I. – Primoris, quae in mentem veniunt, est problemata urgentissima de penuria vocationum. Est verum quod per omnes partes sensibilis melioratio notatur; sed in praesenti momento, filii carissimi, quomodo bona formatio actualis vestrorum futurorum sacerdotum poterit influere cras in remedia huius necessitatis? Nos occurrit quod per tres vias: a) Vocationes non sunt imaginandae ut fructus casualis vel sporadicus, natus, ut dicitur, non sine causa, vel etiam in ambiente contrario et hostili. Possit contingere quod aliquando ita sit, quia potentia gratiae divinae terminos non cognoscit. Sed ordinarium, normale, erit quod vocationes surgant in ambientibus bene cultis et debite paratis; commune erit quod vocatio veniat ut fructus ultimus vitae sincerae et profunda pietatis. Sacerdotes vestri, ordinariamente loquendo, cras plus vocationum inter fideles suos consequuntur, quanto melius sciant dirigere totam vitam apostolicam suam, quanto profundius possint animas cultu, quanto vere inspiraverint et inculaverint vitam pietatis veram. Se parantes nunc ad ita agere apostolatum suum, iam se parant ad vocationes consequendas. b) Sed aliquid est in vocationibus, quod non potest omittere, et est quod saepissime, in oculis innocentibus pueri, apparebit ut desiderium ardentem imitandi et sequendi exemplum vitae perfectae, quod videt in aliquo ex personis quae praesentibus habet, et quod pro eo resumit in concreto seriem idealium paene intuitarum. Sacerdotes vestri debent esse cras exempla viventa, quae animos trahant ad desiderium perfectionis, quae ostenderint practically pulchritudinem attrahentem sanctitatis et quae possint esse, breviter, personificationes felicitatis: felicitatis omnia offerendi amore Dei et animarum, quae est maxima in hoc mundo paupere. c) Denique, vocationes non oblivci debent esse gratia caelestis, quae postea cooperationem humanam requirere potest, sed quae numquam ipsa, sine prius fecundata ab roris gratiae de excelsis, hanc terram siccam et sterilem, quae est cor hominis, dabit. Est gratia, et gratiae per orationem et sacrificium adquiruntur. Facite vestros futuros sacerdotes praesertim viros sacrificii et orationis, et ipsi erunt qui, cum mortificatione et prece sua, tandem consequuntur ut vocationes, in amantissima America Latina, floreant abundantia necessaria et desiderata.

[*Latin ed. p. 950*]

Acts of the Apostolic See - Official Commentary 950 I I. - Apostolic priests, exemplary and self-sacrificing; but ministers of the Lord, who live among their people, who understand their needs, who feel their pains, especially those of those who suffer the most, not only to feel compassion for them, but also to seek to alleviate them. Priests imbued with what is now often called social concern, a characteristic so evident in the new generations of priests, which We perfectly understand and which We

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desire to see in your own ranks, although We also wish to see it always perfectly balanced, avoiding three defects: a) The first would be to allow such concern to take the place of honor in the life of the priest of Christ, who has been called and chosen from among his brothers to bring to souls the word and the grace of God, and to bring souls to God, who are His. Those representatives of Him who was sent "The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart,." and who could say "I have compassion on the multitude, for behold they have now been with me three days and have nothing to eat." will never be insensitive to any suffering; but they will also not ordinarily depart from their pulpit, their confessional, and their altar, to occupy platforms or positions that do not belong to them. The priest will always be a priest, because he has received a spiritual and indelible character, which must be reflected in all moments of his life and in all his actions; b) Nor should it be believed that, therefore, his actions, in favor of his brothers, must be less effective. By remaining within his own sphere, by preaching and spreading Christian fraternity and true charity, by rejecting the spirit of discord and exhorting to understanding, by reminding all of their own duties and defending the rights of all, he will keep the Church, which he represents, apart from purely temporal matters, so that it may always exercise its highest mission with independence. For in reality, all other solutions to the social problem, if they do not stem from these principles, lack a foundation, and experience teaches us into what excesses and what horrors they lead; c) Finally, the priest, striving to stay abreast of all that is justly called progress in this type of study, must not forget that the first of all social codes is the Gospel, in which the Church of Christ, drawing as from an inexhaustible spring, has been able to find all the indispensable elements for the elaboration of a...

5 Luke 4:18.

6 Mark 8:2.

[*Latin ed. p. 951*]

Acts of Pope Pius XII, 951, perfect and complete doctrine. Incorporate it into your seminaries for young clerics, make it understood correctly, and repeat to them, time and time again, that they have no need to resort to other sources, some more or less obscure, others more or less dangerous, for their own spiritual well-being, and for that of those from whom they must learn the sure path.

III. And this is precisely our third suggestion: the necessity that your seminarians, by listening to you and following you obediently, learn to follow tomorrow, with the same filial submission, the voice of their legitimate pastors.

a) For, indeed, our times have undoubtedly, and for many reasons that

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it is not necessary to examine here, brought about a true vindication and exaltation of the value and rights of the human person, in all its aspects. Therefore, no one should be surprised that the priestly youth also feel the effects of this evolution, although it would be regrettable if these effects were to manifest themselves either in an excessive tendency towards independence, or in a greater willingness to judge the decisions of superiors, or in a special difficulty in submitting one's own judgment.

b) You, beloved sons, if the occasion arises, will remind them, and at the opportune moment, that the Angelic Doctor, when asked whether obedience is the greatest of all moral virtues, responds that "speaking in its own terms, the virtue of obedience is more praiseworthy, which, for the sake of God, despises its own will, than other moral virtues, which, for the sake of God, despise some other good," and goes on to state that "whatever works of virtue are meritorious before God, they are so because they are done in order to obey the divine will."

c) Let them be aware that, now more than ever, precisely because the Holy Mother Church is fighting one of its most difficult battles, the close union of all its members is necessary; the most rigorous unity of action and mutual support is necessary. And this can only be achieved when the faithful know how to gather together, as a faithful flock, around their pastors; and the pastors around those whom the Holy Spirit has placed to govern the Church of God, forming all of them an impregnable body, whose head, also by divine disposition, is the Vicar of Christ on earth.

Beloved sons! You come from that wonderful continent... (The passage continues with a reference to Thomas Aquinas, Summa Theologica, 2-2, question 104, article 3).

[*Latin ed. p. 952*]

Acta Apostolicae Sedis - Commentarium Officiale 952, concerning the smoking volcanoes, the endless plains, the lush forests, and the rivers like seas, where the greatness of God seems to be reflected. But, despite all its wonders and beauties, We admire it even more for its unwavering faith, for its intense devotion to Our beloved Redeemer and to His most Holy Mother, and for its traditional adherence to this See of Peter, where it has always found the greatest communion. We might even venture to say that the future of your Christian people is in your hands, because peoples are what their priests are, and those priests you must provide them with in your Seminaries. May the Lord reward your labors. May He grant you the necessary light to always succeed in your endeavors and decisions. And may He also reward all those who, in one way or another, help you in the support of your institutions, which are so costly in these times when the demands of education are also constantly increasing. We are not ignorant of any of this, and precisely because of this, we appreciate your work even more. A blessing upon your Seminaries and seminarians, upon yourselves,

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and upon all your priestly intentions. A special blessing also upon the beloved Pío Latino Americano and Pío Brasileño Colleges, for which we invoke the most abundant favors of Heaven.

III To those who attended the tenth national congress of the Italian Society of Plastic Surgery, held in Romam.

We receive you with great pleasure, gentlemen, participants in the X Congress of Plastic Surgery, convened in the Eternal City for the dual purpose of deepening, through study, the many aspects of this new branch of medical science, and of highlighting, with your presence, the inauguration of the Department, dedicated to this special surgery, established in the Hospital of S. Eugenio, at the initiative of the United Hospitals of Rome. The fact that a public hospital administration, such as that of the renowned and meritorious Roman institution, has promoted the establishment of a Department of Plastic Surgery, which has hitherto been practiced in this clinic or that, is eloquent proof of the serious and important development achieved by this branch of surgery. In truth, Plastic Surgery, or, as it is also called, considering the slight differences,

* Held on October 4th of the year 1958.

[*Latin ed. p. 953*]

The *Acta Pii Papae XII*, 953, discusses the field of reconstructive surgery, which, though practiced in rudimentary forms since ancient times, has made enormous strides in the present century, becoming increasingly distinct from general surgery in the last thirty years. This development has been fostered, on the one hand, by the universal progress of medical sciences, and on the other, by the increasing number of cases requiring the intervention of a reconstructive surgeon, due to the proliferation of disfiguring injuries resulting from both World Wars and accidents involving machinery. However, the primary cause of the development of this specialized surgery is the modern emphasis on the aesthetic appearance of the body, particularly the face, whose disfiguring conditions are often, for justifiable reasons, poorly tolerated. Grounded in scientific principles, and drawing upon the advancements of modern surgery, reconstructive surgery, as a branch of the general field, has not only become part of university instruction, giving rise to a vast body of literature, but has also gained considerable credibility in public opinion, largely due to its results, which are often satisfactory, and sometimes excellent and almost miraculous, as, for example, in cheiloplasty and rhinoplasty. Nevertheless, despite this widespread acceptance, certain reservations remain that must be addressed. Some stem from ignorance, as those unfamiliar with its true progress deny it any restorative power. Others arise from the excessive expectation that it can restore any damaged or worn-out organs or tissues without leaving any trace of surgical intervention. These prejudices do not prevent us from defining reconstructive surgery as a science and an

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art, inherently beneficial to humanity, and, with regard to the surgeon, a profession in which important ethical and psychological values are also involved. Reconstructive surgery, whose purpose is the restoration, sometimes functional and sometimes purely aesthetic, of the normal external morphology of human limbs, when affected by congenital or acquired conditions, derives its knowledge from medical science and collaborates with it. Rejecting all empiricism, it requires knowledge of the general principles of medicine, particularly surgery and its techniques. The anatomy of external organs, the structure of tissues, blood circulation, anesthesia, and asepsis are all part of the surgeon's domain. However, the primary technique of reconstructive surgery concerns grafts or...

[*Latin ed. p. 954*]

954 Acta Apostolicae Sedis - Official Commentary on Transplantation: These [grafts], carved from healthy regions of the same patient and adapted to the areas to be corrected; the others, taken from other organisms, even non-human ones, and therefore called homo- or hetero-grafts. Depending on the different cases, the surgeon will resort to free grafting, that is, skin flaps completely detached from areas possibly close to and structurally similar to those that are defective, or to pedicle grafting, that is, flaps not immediately and completely detached from the donor area, but transferred, even in successive stages of grafting, for example, from the abdomen to the wrist, and from there to the cheek to be repaired. In the transfer of the flaps, with appropriate selection, it will be possible to follow the method of Celsus by sliding, or the Indian method by torsion, or the Italian method, practiced already in the 15th century in southern Italia and in Sicilia, and recently perfected by transforming the laterally excised flap into a tubular flap, which is obtained by suturing the two longitudinal margins. This method ensures, among other advantages, the maximum vitality of the flap and the minimum risk of infection or necrosis during the stages of transport and grafting. More complex and delicate is the procedure when it is necessary to provide the flap with a "lining," or to equip it with a bony or cartilaginous base, as is often required in the reconstruction of the nasal septum or the cranial vault. Particular attention and accurate knowledge of the possible reactions are necessary in preparing the recipient site for the graft, ensuring perfect hemostasis, in performing the incisions and sutures, in monitoring the course of cicatrization, until the transferred flap takes root in the new location as if it were born there, or, in the case of homo- and hetero-grafts, remains alive and healthy until the process of absorption by the surrounding tissues is completed, guided and stimulated by itself to replace it. The principles and norms of the medical sciences most relevant to the specialty must assist the surgeon when he first examines the patient, whether and to what extent he can endure the physical and psychological stresses of

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the procedure, whether there is a risk of more serious complications for the entire organism or other limbs, and what result can be foreseen and hoped for. The same principles will guide him in the incisions, in the biological evaluation of the flaps, in the use of anesthetics, in choosing the most opportune time to perform the different stages of the grafting. The surgeon will seek advice from his own and other sciences in the complications that sometimes occur, even after all the good rules have been followed. From these brief notes, it is easy to see how far modern Plastic Surgery is from the general treatments and repairs once adopted by general surgery, and, much more so, from the rash opinions of the past.

[*Latin ed. p. 955*]

Acta Pii PP. XII 955: Some individuals still believe that his work consists, as they express it through ignorance, in merely replacing skin and smoothing wrinkles, thereby associating it with the cosmetic care of the epidermis.

However, Plastic Surgery, while cultivating a limited sector of the vast and wondrous field of general surgery, has the particular characteristic of being, so to speak, not only an operation conducted according to certain rules, but also possessing that "artistic sense" which is required and manifested in anyone who applies themselves to ingeniously resolving ever-different problems, aiming to provide a solution that is also aesthetically pleasing. Due to the almost indefinite polymorphism of affections, two cases are never perfectly identical, but each requires an appropriate treatment, always delicate and patient, sometimes even ingenious. To mention a few concrete examples, among the many that are described in the monographs kindly sent to us, here is the well-known case of a little girl whose face was horribly disfigured by a scarred malformation affecting the lips and cheek, preventing the free movement of the lower jaw. The plastic surgeon will address this difficult problem, establishing an operational plan of demolition and reconstruction. His skilled fingers, with the aid of instruments, will shape the autograft so that the repaired area acquires, as much as possible, normal morphology, while the sutures will be arranged so that the scars do not stretch, but appear, within the limits of possibility, aesthetically pleasing. A good result, which restores decorum to a youthful face, is in itself sufficient to reward the surgeon for his labors and the patient for his suffering; but it also serves to inspire admiration for the art that has achieved so much. At other times, the thoughtful gaze of the surgeon is presented with the appalling spectacle of a body ravaged by third-degree burns, covering 35% of the body surface. "Everything must be redone!" he thinks to himself; but he has already devised his treatment plan, which will consist of transplanting, in alternating strips, autografts and homografts, skillfully obtained with the dermatome from healthy regions of the patient or from others. The operation has only just begun; patient and meticulous care must follow for a long time before a satisfactory result is achieved. If,

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in other unfortunate individuals, the "lupus" has destroyed the lower third of the nasal pyramid, it will be necessary to transfer a sickle-shaped frontal flap to it; if the orbital cavity is unsuitable for housing a prosthesis, the best solution will be devised.

[*Latin ed. p. 956*]

Acta Apostolicae Sedis - Commentarium Officiale 956, in modo da ricostruirla con placche ossee viciniori. L'arte e l'ingegnosità del Chirurgo plastico si manifestano in mille modi, sia che si tratti di ricostruire interamente un padiglione auricolare e fornirlo a un soggetto che ne manchi per agenesia o trauma; sia di ricostruire la chiusura delle dita della mano, a chi ne abbia perduto la facoltà per la mutilazione del pollice; sia di ristabilire la via laringo-tracheale; sia di rimediare all'avulsione traumatica del cuoio capelluto; sia, semplicemente, di correggere, per giusti motivi, le linee esterne del naso e di altre membra. In questi ultimi casi, il chirurgo impiegherà, oltre le risorse della scienza, quelle più propriamente artistiche, conformandosi ai precetti dell'estetica del corpo umano. Se si riflette, dinanzi alla copia dei brillanti risultati già ottenuti, che la Chirurgia Plastica ha avuto l'avvio scientifico soltanto negli ultimi decenni, è lecito attendersi risultati più mirabili nel futuro, grazie all'assiduo studio e alla tecnica sempre più perfezionata dei suoi esimi cultori, il cui interesse è stimolato da un alto senso di umanità, e spesso di religiosità. Da un lato, l'analogia, sia pure pallida e lontana, tra l'opera del Chirurgo plastico con quella divina del Creatore, che plasmò dal limo della terra il primo corpo umano, infondendovi la vita; dall'altro, il sollievo che ne deriva a così gran numero di sofferenti; infine, l'indefinita varietà dei trattamenti concorrono ad accrescere l'alto interesse di questa parte della Chirurgia. III Ma il Chirurgo plastico, come ogni medico, non è soltanto uno scienziato e tecnico, prigioniero della sua professione in tal guisa che la sua rettitudine sia commensurata unicamente dalla fedeltà ai precetti della sua scienza ed arte. Nessun bene e valore dell'uomo e del mondo è tanto chiuso in sé stesso che non abbia qualche relazione con tutti gli altri. Reali rapporti e responsabilità vincolano il Chirurgo: come uomo, a Dio e alle sue leggi; come professionista, alla società, ai cui membri egli dedica la sua opera. La coscienza di uomo e di professionista deve, per conseguenza, ispirarlo nelle sue risoluzioni ed atti, prima ancora che la sua mano benefica si posi sui corpi per arrecare loro i mutamenti suggeriti dalla scienza e dalla tecnica. I molteplici riflessi, derivati da un intervento chirurgico, debbono essere pertanto considerati alla luce della coscienza cristiana e professionale, affinché l'opera del Chirurgo plastico sia perfetta sotto ogni aspetto. Tra essi, più strettamente legati alla sua profes-

[*Latin ed. p. 957*]

In the *Acta Pontificiae Academiae*, Volume XII, page 957, there are cer-

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tain matters of considerable moral and psychological importance, which we shall briefly discuss. The recent development of plastic surgery, and more specifically, cosmetic surgery, has for a long time maintained within the Christian conscience an interest in the licitness of its procedures, particularly those aimed not so much at restoring function, but at achieving a positive enhancement of the person, for example, through the modification of facial features, or, simply, through the removal of wrinkles caused by the natural wear and tear of time. The physical beauty of man, manifested primarily in the face, is in itself a good, although subordinate to other, higher goods, and therefore praiseworthy and desirable. Indeed, it is an imprint of the beauty of the Creator, a perfection of the human composition, a normal sign of physical health. Almost a silent language of the soul, intelligible to all, beauty is ordered to express externally the inner qualities of the spirit, for, as the Angelic Doctor teaches, the proximate end of the body is the rational soul; therefore, it can only be said to be perfect to the extent that it possesses all the qualities that make it a suitable instrument for the soul and its operations. Now, setting aside the investigation of the psychological process of the subject, which reveals beauty outside of itself through the testimony of pleasure given by the eye, according to the well-known definition, "for those things are said to be beautiful which please when seen," it is undoubtedly the case that there exist in external reality elements that arouse sensations pleasing to the sight, far from being reduced, as a particular school of psychoanalysis claims, to the sphere of instinct that presides over the preservation of the species. Applying to our subject the classic analysis of the three constitutive elements of beauty, the physical beauty of the body and the human face requires the perfection of individual members or parts, the harmony between them, and above all, sincerity in expressing the inner qualities of the spirit; this last function being particularly proper to the face. Regarding the first two elements, from remote antiquity, there have existed canons, well known to artists and practitioners of plastic surgery, such as that which divides the profile of the face, from the eyebrow arch to the chin, into six equal measures; or another that establishes the perfection of the nasal line in its straightness. However, these and similar canons do not claim to fix a single type of beauty, much less for all human races.

1. *Summa Theologica*, 1st Part, Question 91, Article 3.
2. *Summa Theologica*, 1st Part, Question 5, Article 4, ad 1.
3. *Summa Theologica*, 1st Part, Question 39, Article 8, in 4.

[*Latin ed. p. 958*]

958 Acta Apostolicae Sedis - Official Commentary, but there are limits beyond which lie imperfection and deformity. While the perfection and harmony of the parts are easily recognized and almost measurable, the sincerity of expression is perceived only by the intuition of the observer;

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and yet, it is the most important element in imprinting on a face the quality of beauty, giving rise to an almost infinite variety of types. Now, there is no doubt that Christianity and its morality have never condemned, as inherently illicit, the appreciation and ordered care of physical beauty. On the contrary, the precepts that forbid self-mutilation, that assign to God alone the full dominion over the body, and that demand the ordered care of physical health, implicitly include also regard for that which is a perfection of the body. It is perhaps worth remembering how the sense and concern for aesthetics are a characteristic of the external manifestations of the Church and its art? Nevertheless, Christian morality, which aims at its ultimate end, and embraces and governs the totality of human values, cannot but assign to physical beauty the place that is due to it, and which certainly does not stand at the top of the scale of values, since it is neither a spiritual nor an essential good. This respect for such a gradation explains this or that distrust, or sometimes disdain, of physical beauty, which may be found in the literature of morality and asceticism, and in the biographies of the Saints. And when the modern development of cosmetic surgery asks Christian morality for its opinion, it is only asking in what degree of values physical beauty should be placed. Christian morality responds that it is a good, but a bodily one, ordered to the whole man, as are other goods of the same kind, and susceptible of abuse. As a good and a gift of God, it should be esteemed and cared for, although it does not require as a duty the use of extraordinary means. Let us suppose an individual who asks cosmetic surgery to perfect the features of his face, which are already in conformity with the canons of normal aesthetics, excluding any improper intention, any risk to health, and any other reflection contrary to virtue, but only – because a reason is certainly necessary – for the appreciation of aesthetic perfection and for the enjoyment of its possession. What will be the judgment of Christian morality? Such a desire or act, as presented in the hypothesis, is in itself neither morally good nor bad, but only the circumstances, to which no act can in fact escape, will give it the moral value of good or evil, of licit or illicit. It follows that the morality of acts concerning cosmetic surgery depends on the concrete circumstances of the individual cases. In the moral evaluation of these, the main conditions most relevant to the matter are...

[*Latin ed. p. 959*]

In Acta Pii PP. XII, page 959, concerning the extensive cases presented by Aesthetic Surgery, the following principles apply: that the intention be upright, that the general health of the subject be protected from significant risks, that the reasons be reasonable and proportionate to the "extraordinary means" employed, and that the procedure not be performed for mere vanity or fleeting fashion. It is evident, for example, that an intervention is illicit if it is requested with the intent of increasing one's power of seduction

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and thus more easily leading others to sin; or solely to shield a guilty party from justice; or if it causes harm to the regular functions of the physical organs; or if it is desired solely for vanity or a whim of fashion. Conversely, numerous reasons sometimes justify, and at other times positively recommend, the intervention. Certain deformities, or even merely imperfections, are the source of psychic distress in the subject, or they become an obstacle to social and familial relationships, or an impediment – especially in those dedicated to public life or the arts – to the fulfillment of their activities. On the other hand, where repair is not possible, the highest Christian principles, in their inexhaustible richness, are able to suggest reasons and inspire the strength that allows one to tolerate physical defects with serenity, permitted by the mysterious designs of God. Considered in this way, physical beauty, in the light of Christianity, and with the moral conditions indicated observed, Aesthetic Surgery, rather than contradicting the will of God, seems to better accord with it when it restores perfection to the supreme work of visible creation, which is man, and thus renders more manifest the wisdom and goodness of God.

Equally important, and in some sense more immediately connected with the practice of Plastic Surgery, are the psychological reflections. Plastic Surgery is often confronted with problems that do not depend solely on impeccable technique and the virtuosity of the surgeon, who knows how to correct the physical defects of the person, restoring to them their normal state and form. Already in this task, the hand of the surgeon seems, in some way, to repeat the act of the hand of God who molds man. However, there are circumstances in which the plastic surgeon touches upon higher, spiritual conditions, of which it is necessary that he have full knowledge, and therefore adequate preparation, so that he may also, in these matters, become almost a collaborator of God. Indeed, as has been brought to Our attention, phenomena, sometimes very serious, are "originated by the knowledge that the patients have of their physical defects, of which they are carriers." Conditions of this kind, characterized by psychological repercussions, are frequently encountered by the plastic surgeon, and indeed are perhaps more frequent than in other branches of surgery. When...

[*Latin ed. p. 960*]

Acta Apostolicae Sedis - Official Commentary 960. The ancients, with the mindset characteristic of non-Christian civilizations, repeated the saying "cave a signatis" (beware of signs), indicating, based on empirical observation, the reality of certain phenomena, which modern experimental psychology has subjected to careful examination, and of which it seeks to discover the causes and the possibilities of effective therapy. These phenomena are mostly unnoticed in their origin, but no less certain and harmful, and arise from a feeling of physical or aesthetic inferiority in comparison to peers or others of equal standing; a feeling that, in addition to making

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the life of those who lack the moral strength to overcome it sad, tends to become rooted and stabilized in complexes, which can even lead to profound anomalies of character and behavior, up to psychosis, and sometimes (God forbid) to crime and suicide. If, in the face of these afflicted individuals, the duty to assist them may belong to many, from the priest to the psychiatrist and the friend, when the cause lies in a physical defect that plastic surgery is capable of correcting, it is clear that the surgical intervention corresponds not only to a medical indication, nor only to an aesthetic indication, but also to a spiritual reason, suggested by that charity of Christ, which branches out into every aspect of human life, and, following the example of the divine Master, seeks to alleviate every suffering, even those hidden, ignored, or transformed. These singular aspects of plastic surgery evidently require a profound awareness of one's own possibilities and responsibilities, as well as practiced expertise beyond the strictly technical aspects of your art, in order to adopt principles and methods of conduct that relate to various fields of study. Moreover, in these times in which, in every field, specialized competence is increasingly required and conditions the scientific and technical results of modern civilization, it is highly opportune and meritorious to strive to acquire a broader education from other disciplines or specializations that concern man, such as psychology and religion. Modern psychology (see, for example, C. G. Jung, *Psychologie de l'inconscient*, Geneva 1952, p. 220) often studies the mutual relationships of the soul and the body, noting how a faulty operation of the soul can cause significant damage to the body, and conversely, a physical ailment can be the cause of a disturbance of the soul. It is also asserted that it is rare for a somatic illness, even when not caused by psychological factors, not to produce psychological complications of various kinds, which, in turn, affect the organic condition. These and similar assertions...

[*Latin ed. p. 961*]

The Acts of Pope Pius XII, page 961, cite contemporary writers who emphasize the role of the physician in every field where he can bring health to the body, and indirectly also to the soul, and they require that these matters be carefully considered in individual cases. It is necessary, for example, to know how to distinguish between those who are constitutionally psychopathic, who are more severely subject to the complications of the subconscious, and those who present psychic phenomena of an essentially reactive nature, especially those linked to congenital or acquired physical impairments, which plastic surgery seeks to remedy. Thus, a series of different conditions present themselves; which the physician must investigate with his anamneses, with his objective research, and of which he takes account in his therapeutic method, in order to influence not only the body, but also the conscious and unconscious psychic state of the patient, with regard to his feelings, his external circumstances, and his future.

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From these observations, it can easily be seen how important, delicate, and meritorious your profession is. As an expression of the marvelous progress made in recent times by the medical sciences, plastic surgery crowns, so to speak, its beneficial work, restoring harmony and decorum to the limbs, and sometimes even to the spirit. How many souls, humiliated by feelings of inferiority and almost hindered in their activity, find serenity and dynamism of life in your skilled and fraternal hands. How many faces of children of God, to whom misfortune has denied the gift of reflecting His beauty, regain the lost smile through your science and art. Always be aware that your mission can and must extend beyond tissues and forms, even to the soul, of which you will teach them to appreciate the inner beauty. With these wishes, and with the confidence that your studies will always mark greater progress in this special surgery, we invoke the heavenly favors upon you, your families, and your patients.

IV. As the Supreme Pontiff Pius XII had authorized me, on October 19th, to address the students of the regional seminary of Apulia. Following the example of the Divine Master, who was accustomed to withdrawing with His Apostles, in order to pour forth into their hearts the treasures of His infinite wisdom and goodness, "And without parable he did not speak unto them." (Mark 4:34).

[*Latin ed. p. 962*]

962 Acta Apostolicae Sedis - Commentarium Officiale. Also, We, Your unworthy Vicar on earth, are pleased to welcome you to Our dwelling, beloved sons, Superiors, former students, and students of the Regional Seminary of Apulia, led by the eminent Cardinal Prefect of the Sacred Congregation for Seminaries and Universities, and together with the most zealous Archbishops and Bishops of the Apulian region, all convened in Our presence, desiring to celebrate with solemnity and fruitfulness the fiftieth anniversary of the founding of your Institute. If We do not deem it alien to Our Office as universal Shepherd to meet with individual portions of the flock of Christ, what shall We say of this meeting, beloved Clerics, hope of the Church and Ours, young branches of the Lord's vine, future heirs of the deposit of salvation and holiness, called in particular to be "the salt of the earth" and "the light of the world"? 2 Indeed, nothing more pertinent and worthy can the Roman Pontiff do for the entire Church, and each Bishop for his own Diocese, after having diligently attended to the present needs of the faithful, than to provide with all solicitude for the perfect formation of those who will perpetuate on earth, for the salvation of all peoples, the mystical presence of the Supreme Priest Christ, made visible in those in whom, until the consummation of the ages, the promised union with Himself and the Father will be fulfilled: "He who hears you hears Me, and he who rejects you rejects Me." 3 "But he who rejects Me, rejects Him who sent Me." To this lofty motive, which makes you dear

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to your Pastors, is added another, closely united with the first, namely, their natural desire to ensure the stability and progress of the work for which they spend their entire lives. The Church, in some respects, is also a family, whose honor, advancement, and continuity are keenly desired by its Pastors, as fathers. Having inherited it from their predecessors, in the concrete and limited implementations of dioceses or parishes, those who have loved and served it with the dedication and sacrifice of themselves, would not bear the thought of a possible extinction, either through a lack of vocations or through the inadequacy of successors. As in every great family, those who preside are concerned with the continuity of the lineage and the maintenance of ancestral splendor. And you, clerics, are for Us, for your Bishops, and for the older clergy, the future heirs of the most noble family to which you have given your name, and of the immense patrimony of spiritual goods and glories accumulated.

2 Cfr. Matth. 5, 13-14. Luc. 10, 16.

[*Latin ed. p. 963*]

Acta PU Pp. XII 963, with so many sacrifices and labors from countless generations. This is why you are the object of loving and constant care, and why the Seminary is esteemed by the Bishop and the Clergy as the apple of their eye. Therefore, you are particularly welcome, beloved students of the Pugliese Regional Seminary, to whom Our heart, following the example of the Divine Redeemer, would truly like to confide everything, "omnia," but must content itself with recalling only a few fundamental principles of priestly formation, confident, however, in the wise guidance of your Superiors, who are not unaware of the copious sources of rules and experiences with which the Church has been enriched over the centuries in this essential and delicate field. But we will do so only after having participated in the joy of your fiftieth anniversary and recalling together something of its past. Jubilary celebrations of institutions, associations, and institutes, which are not infrequently desired to be concluded in Our presence and with Our Blessing, although marked by particular characteristics, all express a common meaning: to affirm the vitality of the organism through the test of years, and to confirm the commitment to continue with greater zeal towards the proposed goals. Certainly, this is also your first thought at the end of the fiftieth year of activity of your Seminary. This is accompanied by other reflections and sentiments, such as the quiet satisfaction of belonging to an excellent undertaking; gratitude towards those who traced its first paths and ensured its fruitfulness; the desire to rekindle sympathy in those who in some way belonged to it, and who, if eminent, are almost called to bear witness to the work itself; and finally, the desire to draw useful lessons from the past, and from the memory of its origins, a renewal of spirit. Therefore, celebrations are not vain, but fruitful, which are often desired to be concluded in Our presence, since for the majority of the works

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that flourish in the Church of Christ, returning to the sources is equivalent to a revitalizing cleansing in the original spirit, moved by the Lord. The Church, moreover, when, along its long journey, it has wished to shake off from its holy and immaculate vestment the inevitable dust of the age, which sometimes hindered its free progress, has found no remedy more fitting than to return to the spirit and practice of its sources, not in order to confine itself within narrow limits and rudimentary means imposed by the law that governs every human development, but in order to refresh men and means in that pure and intense atmosphere of the divine, which surrounded its beginnings. In a similar way, and in due proportions, you intend to return with

[*Latin ed. p. 964*]

Acts of the Apostolic See - Official Commentary 964, with affectionate remembrance of the early years of the founding of your Seminary, years dominated by the illustrious spirit of St. Pius X, rightly esteemed as the founder of the Regional Seminaries, especially of yours, the first in order of time among those he established. Wishing also to contribute to animate and increase your fervor in the formation of clerics for the priestly mission, we will present to you some thoughts, inspired by the memory of the Holy Pontiff. Who better, indeed, could assist us with his light in this matter than He himself, Pius X, a holy priest, constantly dedicated, in the years preceding his election, to forming in the seminaries numerous ranks of priests according to the heart of God; and then, a holy Pontiff, whose pontificate seems to occupy the very heart of that which might be called the "golden age" of seminaries? Although at all times the Church has been diligent in the careful formation of the clergy; and although the Council of Trent rightly attributes to it the great merit of the institution of seminaries, of which a good number drew their origins from those decrees and still preserves exemplary renown, especially in Rome; nevertheless, their splendid flourishing in number, organization, and fruitfulness, their wise adaptation to the new conditions of the times, began approximately one hundred years ago. A grand collection of documents and acts concerning the formation of the clergy are due to our immediate Predecessors, each of whom distinguished himself for particular merits. One might, for example, see in Pius IX he who strengthened in the Vatican Council new links of legal stability to those already established by the Council of Trent; in Leo XIII, the incomparable reorganizer of sacred studies; in St. Pius X, the ardent animator of holiness and priestly zeal; in Benedict XV, he who provided for the definitive arrangement of the renewed institution, both with the promulgation of the Code of Canon Law, and by creating its own Dicastery, the Holy Congregation for Seminaries and Universities; in Pius XI, he who perfected the work of his Predecessors, especially by endowing the Regional Seminaries of Italy with imposing buildings, including yours in

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Molfetta. This, however, remains always linked to the exalted figure of St. Pius X, as a firstborn among the others founded by him. The coincidence of the year of the founding of this Seminary, in Lecce, with the date of the Apostolic Exhortation *Haerent animo* (August 4, 1908), in which the Holy Pontiff outlined, as it were, painting himself, the ideal of the Priest, eloquently expresses the inner genesis of the Regional Seminaries and the purposes assigned to them. Some years later, encouraged by the felicitous...

[*Latin ed. p. 965*]

Acta Pii PP. XII 965 recounts the experience of the first [seminary], intended for the clergy of Apulia and Lucania; in establishing the second in Catanzaro for Calabria, he issued the Apostolic Constitution *Susceptum inde*, commonly known as the *magna charta* of the Regional Seminaries. But, on this jubilee occasion, you remember with tenderness the letter addressed to the Fathers of the Society of Jesus of the Neapolitan Province, to whose care he entrusted the new seminary, and in which the Holy Pontiff declared himself "present in spirit at the feast" of its inauguration. Well, esteemed Superiors and Students, just as there is good reason to believe that the holy "Founder" has not forgotten his "first Interdiocesan Seminary" in the glory of the heavens, so you strive, following his teachings and examples, to ensure that the presence of his blessed spirit endures among you. This will happen if you fulfill the vow of his magnanimous heart, expressed likewise on that occasion: that your seminary be "a model seminary."

In what way can a seminary merit the title of "model"? Here is what We intend to indicate to you with brief remarks, almost as a lasting fruit of your jubilee celebration. The word "model," in the hope of the Founder of the Regional Seminaries, signifies exemplary perfection in achieving the essential goals assigned to them. In institutions of collegiate education, such as seminaries, where everything is meticulously planned and ordered – from the distribution of time to individual acts of piety and study – the purely external and almost mechanical observance of the established rules, especially if passively accepted rather than embraced with sincere consent, may indeed create the impression of an organization remarkable for order and discipline; but it is not proof or guarantee of the attainment of the essential goal, which consists in the solid formation of the priestly conscience and in directing all personal faculties towards the life of a perfect minister of God.

Therefore, the principle and foundation of priestly formation is the enlightened, intimate, and firm conviction of the exalted dignity of the priesthood; a conviction that springs forth in the soul under the impulse of divine grace. Only thus does this truth impose itself upon the will as a supremely valuable and desirable good; it is the "treasure hidden in the field," the "pearl of great price," the acquisition of which is worth every sacrifice. It

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changes the direction of life, enhances every smallest act in the seminarian's day, leads him to accept every precept, to bless every sacrifice.

[*Latin ed. p. 966*]

The *Acta Apostolicae Sedis* – Official Commentary 966 speaks of the hardship of study and the weight of discipline. The testimonies concerning the exalted dignity of the Priesthood, from the Apostolic times until our days, are so numerous and concordant that the educator and the student can draw from them without difficulty. Following this venerable tradition, We ourselves have not neglected the opportunity to draw the attention of the clergy and the seminarians, especially with the Apostolic Exhortation *Menti Nostrae* (n. 7). Now, wishing not to add, but rather to develop somewhat some of those concepts, particularly those of the third part, We have deemed it appropriate to present these thoughts to you:

1. To prepare oneself for the Priesthood means to form a priestly soul. The sacramental character of the Order seals, by God, an eternal covenant of His preferential love, which demands from the chosen creature the reciprocal offering of sanctification. But also, as a dignity and a mission, the Priesthood requires the personal adaptation of the creature, under penalty of being judged as if they were guests lacking the wedding garment and as servants squandering the divine talents. Therefore, the dignity conferred must correspond to an acquired dignity, so that a single act of will and desire, however intense, is not sufficient. In concreto, one becomes a priest by forming a priestly soul, constantly engaging all one's faculties and spiritual energies to conform one's soul to the model of the eternal and supreme Priest, Christ. This spiritual transformation, of which the difficulties are not concealed, but neither are the intimate delights, must be the object of the educational work of the seminaries. The limits of this interior transformation must concern the person of the candidate, the world, and the future activity. With humility and truth, the seminarian must become accustomed to having a concept of himself that is very different and higher than that of the ordinary Christian, even the most distinguished: he will be a chosen one among the people, a favored one of divine graces, a depositary of divine power, in a word, an *alter Christus*, who will replace the man with all his natural needs and conditions. His life will no longer be his own, but of Christ: indeed, it is Christ who lives in him. He does not "belong" to anyone, just as he does not belong to relatives, friends, or even a particular homeland: universal charity will be his breath. The same thoughts, will, and sentiments are...

[*Latin ed. p. 967*]

Acts of Pope Pius XII, 967; but of Christ, his life. Such concepts may seem too bold in these days, in which the motto "to live his life" is spread almost as an undeniable axiom, even when it signifies autonomy and unre-

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strained freedom; but is not the priest "the salt of the earth" and "the light of the world"? Equally different and higher is the vision of the world in the priestly soul. His eyes see only a world populated with souls: their virtues, their struggles, their wounds, their needs. External senses encounter bodies, but inasmuch as they are tabernacles of God, or destined to be so, all material things, inasmuch as they are means for divine glory. This spiritual vision, while attenuating the seductions of the physical world, intensifies the sense of charity towards those to whom life is prodigal with tears: these are the favorites of the priestly soul. Although he lives in the world, the priest does not feel himself its prisoner, nor is he subject to the sometimes violent impulses of passions, nor to the burden of miseries; but, free as every spirit that moves in its natural center, he governs events, contradictions, the vanity of time and matter. He is the leader of all those who intend to rebel against the servitude of sin, declaring war against the concupiscence of the flesh and the eyes, and against the pride of life.

He is a declared adversary of the "world," and he neither fears its reprisals, nor succumbs to its demands, nor hopes for its rewards. Nor does he expect earthly rewards from the Church for his labors, being content with the honor of being "a cooperator of God" and with the ineffable consolations that God grants to his servants. Even of his future activity, the cleric will acquire higher concepts, derived from the state of "minister of Christ" and "steward of the mysteries of God," and "collaborator of God." The sacred ministry must condition every act and work of his. He will be a man of upright and holy intentions, similar to those that move God to act. Any mixture of personal intentions, suggested by nature alone, will be considered unworthy of the sacred character and deviations from his own sphere. If certain activities are granted to him with human satisfactions, he will be grateful to God, accepting them as an aid, not a substitute, for holy intentions. But his principal action will be strictly priestly, that is, to be a mediator between men by offering to God.

Matthew 5:13 and 14. Cf. 1 John 2:16. Cf. Ibid. 15. 1 Corinthians 4:1. Ibid. 3:5.

[*Latin ed. p. 968*]

Acta Apostolicae Sedis - Official Commentary 968: The Sacrifice of the New Testament, with the dispensation of the Sacraments and the divine Word, through the recitation of the Divine Office, for the benefit and in representation of the human race. Apart from rare cases of evident divine inspiration, the priest who does not ascend to Paitare devoutly and frequently, as the sacred canons prescribe, 15, and who does not administer, when necessary, the Sacraments, would be like a tree, planted by the Lord in His vineyard, perhaps admirable for many qualities, but sadly sterile and useless. Even more negative should be the judgment towards the priest who, in his estimation, places external activities, even the most noble, such

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as science, and the most useful, such as social and charitable works, above the exercise of the sacramental power, although, if he is assigned by his Bishop to scientific studies or charitable activities, he can certainly find in both a precious and, today, necessary apostolate. Not only God and the Church, but also the lay faithful, sometimes even the most lukewarm, love to see in the priest the Minister of God above all, surrounded at every moment by the same aura that radiates from the sacred ostensorium. Indeed, not only his work is sacred, but also his person. Faced with such a profound transformation and sublimation, which the Church demands of your souls, may humility make you repeat "Quomodo fiet istud?" 16; but may trust in the omnipotence of grace reassure you.

2. To prepare oneself for the priesthood means to become instruments ready in the hands of Christ. Immense is the dignity of God towards those whom He chooses as instruments of His salvific will! As a depositary and dispenser of the means of salvation, the priest, as he cannot dispose of them at his own arbitrary will, since he is a "minister," so he maintains the unaltered autonomy of his person, the freedom, and the responsibility of his actions. He is therefore, a conscious instrument of Christ, who, like a brilliant sculptor, uses him as a chisel, to mold in souls the image of God. Woe, if the instrument refuses to follow the hand of the divine artist; woe, if it deforms, at its own whim, the design! A mediocre work would result, if the instrument were, through its own fault, inept! The purpose of seminaries is precisely this: to guide young clerics to form themselves into perfect, effective, and docile instruments of Christ.

14 Cfr. Cod. Iuris Can., can. 805-806. Luc. 1, 34.

[*Latin ed. p. 969*]

Acta Pii Pp. XII 969. In primis, perficiantur, id est, praediti donis necessariis ad exercitium sacri ministerii. Scitis vos certamente quae ea sint; volumus, autem, ut notaretis quomodo perfectio sacerdotis non est res separata; sed sequitur et superponitur perfectioni naturali et humanae personae. Non fit sacerdos perfectus, nisi sit, aliquatenus, homo perfectus. Huic conceptui videntur inspirari sacri canonii, qui in ordinando exigunt exemptionem ab aliquibus defectibus et irregularitatum. 17 Haec exigens, ita dicendum, a populo Christiano est communis, qui desiderat in proprio pastore agnoscere hominem a caeteris distinctum per dona et virtutes etiam naturales, "personam superiorem" per qualitates intellectuales et morales, ideo, cultum, intelligentem, aequilibratum in iudiciis, certum et quietum in agendo, imparcialem et ordinatum, generosum et promptum ad ignoscendum, amicum concordiae et inimicum otii, una cum verbo, "That the man of God may be perfect, furnished to every good work." 18 Pro sacerdote etiam virtutes naturales, quae ita appellantur, sunt exigendae apostolatus, quia sine eis venerit offendere aut respellere alios. Huius perfectioni, iam acquisita quam optime possibile, addenda est

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perfectio propria status sacerdotis, nempe sanctitas. In Nostra Exhortatione dictata, illustravimus copiosam aequationem, et quasi synonymiam, inter Sacerdotium et Sanctitatem. Haec est elementum primum quod facit sacerdotem perfectum instrumentum Christi, quia instrumentum tanto est perfectius et efficacius, quanto magis est coniunctum ad causam principalem, quae est Christus. Efficacia eius, praeterea, datur ab scientia sua, praesertim theologica. Sed de formatione scientifica clerii saepissime in aliis circumstantiis locuti sumus, et etiam in documentis sollemnibus. 19 Tenete pro fermo quod non potest esse instrumenta efficacia Ecclesiae, si non fuerint praedita cultura proportionali temporibus. In multis casibus non sufficiunt nec fervor propriarum persuasionum, nec zelus caritatis ad adpetendas et conservandas animas ad Christum. Et hic populus bonus recte facit, cum optat sacerdotes "santos et doctos"! Sit ergo studium ascensio vestra, tanto magis quod habet ut obiectum res divinas. Sed, si perfectio et efficacia instrumenti a Deo supplentur, docilitas pendet ab humana voluntate. Instrumentum indocile, riottosum ad manum artifex, inutile et nocivum est: est potius structura.

Cf. Cod. Iur. Can., can. 984, 987. "2 Tim, 3, 17. 17 19 Cf. Discorsi e Radiomessaggi, vol. 1, pag. 211-228 - Acta Ap. Sedis, a. 31, 1939, pag. 245-251 ; Litt. Encycl. « Humani Generis », 12 Aug. 1950, passim.

[*Latin ed. p. 970*]

Acta Apostolicae Sedis - Official Commentary 970, speaks of the mindset of perdition. God can accomplish all things through an instrument that is well-disposed, even if imperfect; but nothing through a rebel. Docility means obedience; but even more, "availability in the hands of God" for any work, need, or change. Perfect "availability" is achieved through detachment from personal ambitions, one's own interests, and even the most holy endeavors. Detachment, in turn, is founded on the humble truth taught by Christ: "When you have done all things which are commanded you, say: We are unprofitable servants." (Luke 17:10). Furthermore, as we have already mentioned, it does not imply a lessening of effort in entrusted duties, nor a renunciation of legitimate satisfaction for good results obtained. The discipline that the seminary imposes upon you, always with a paternal spirit, has no other purpose than to educate you to docility towards Christ and the Church.

3. Preparing for Perseverance. Everything seems rosy around you, beloved clerics, during these years of preparation, to which you will return with memories filled with sweet nostalgia. Your present youthful enthusiasm, the upright intentions that animate you, and the dedication with which you strive for sanctification, may lead you to foresee a fruitful and peaceful priestly ministry, whose serenity will not be disturbed even by struggles against the enemies of God. We sincerely wish this for you; but the reality must not be concealed. It is necessary that you prepare

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yourselves, from now on, for every eventuality, to endure adversity, by practicing vigilance and perseverance. As the years pass, as labors and struggles multiply, and as physical and mental strength naturally diminishes, it is not unusual for profound crises to arise in your spirit, which seem to obscure every ideal, to upset every beautiful plan, and to extinguish every fervent zeal. Such crises, sometimes accompanied by the unexpected unleashing of passions, are often caused by neglecting the most elementary precautions, or even by a deliberate failure to fulfill specific duties; but, not infrequently, they occur equally, without any apparent cause, almost like sudden hurricanes in calm seas. The feverish pace of modern dynamism, which prevents the soul from reflecting and listening to itself, the countless snares that lie in wait on the common path, and the widespread disorientation of minds, all contribute to creating these inner dramas. The priest, until then...

[*Latin ed. p. 971*]

"Acta Pii PP. XII 971 mo superiore," may find themselves among those men effectively described by the common expression "men of shattered nerves," that is, those incapable of regaining control and mastery over themselves. If this were to happen, no one could foresee the outcome of a vocation that had previously been clear and fruitful. Therefore, we implore you, beloved clerics, to prepare yourselves from this very moment for such possible events, anticipating and providing. First, measure your strengths, but calculate, however, all that God will give you into a single sum; but do everything to preserve them intact, to increase them, by adopting those precautions and resources that the Church generously offers you. In the exercise of perseverance, you must expect much from the wise guidance of spiritual directors, and, furthermore, from the unremitting moderation of your habits, from the order of your schedules, from moderation in undertaking and carrying out external activities. Sublime is the dignity to which God calls you; numerous and ready are the aids for your salutary use, but all could resolve into a painful disappointment, if you are not diligent, like prudent virgins, to watch and persevere.

To the elder clergy, we would like to recommend: do not disappoint the young priest. Without a doubt, disappointments are inevitable, whether they arise from general human conditions or from particular local reasons; but they must not come from the fact that senior priests, perhaps discouraged by the disappointments of real life, dull the lively energies of the young clergy. Where mature experience does not require a firm "no," let him make plans, let him try, and if everything does not succeed, comfort him and encourage him in new endeavors. Here, beloved clerics, are the thoughts that we wished to confide to you and offer you in this present auspicious circumstance. To you, Superiors, we entrust this chosen band of young souls, pure and fervent, from whom you can obtain everything,

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with the help of divine grace, if, in turn, you allow yourselves to be guided by the teachings of the Church. Strive with all your energies so that they truly become priestly souls according to the heart of God, effective apostles for the salvation and sanctification of the beloved populations of Apulia, continuers of the glorious traditions of your Dioceses. May the Holy Pope Pius X intercede before the throne of God and of His Most Holy Mother, so that this His and Our wish may be fulfilled.

[*Latin ed. p. 972*]

Acts of the Apostolic See - Official Commentary 972

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

GORAKHPUR (INDIA - GORAKHPUR)

DECREE CONCERNING THE CHANGE OF NAME

Whereas, the Most Reverend Father Jerome Malenfant, O. F. M. Cap., Apostolic Prefect of Gorakhpur, had proposed that the current denomination of the Apostolic Prefecture of Gorakhpur be supplemented with the name of the city of Benares – which is a city more easily accessible and a more suitable seat for the Ordinary – so that henceforth the Apostolic Prefecture would be called the Apostolic Prefecture of Benares-Gorakhpur; the Holy Sacred Congregation for the Propagation of the Faith, having maturely considered the matter, deemed it advisable to follow the opinion of the aforementioned Ordinary. Wherefore, the same Holy Sacred Congregation, by virtue of the special faculties granted to it by the Most Holy Pope Pius XII, Divine Providence, approved the aforementioned proposal and ordered the drafting of the present Decree concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 17th day of the month of September, in the year of Our Lord 1958.

G. P. Card. AGAGIANIAN, Pro-Prefect

h. B. s. f.

Petrus Sigismondi, Archbishop of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 973*]

Sacred Penitentiary Apostolic 973. ACTS OF THE TRIBUNALS. SACRED PENITENTIARY APOTOLIC (OFFICE OF INDULGENCES).

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DOUBTS CONCERNING THE RECITATION BY RADIO OF THE HOLY ROSARY OF THE BLESSED VIRGIN MARY. The following doubts, presented to the Sacred Penitentiary Apostolic, have been given the following answers:

1. Whether the faithful can gain the Indulgences attached to the Rosary of the Blessed Virgin Mary, if they recite it with a companion who is present only by means of the radio; and to this, the answer is affirmative.

2. Whether the faithful can also gain the aforementioned Indulgences, if they recite the Rosary of the Blessed Virgin Mary alternately, while part of the prayers are transmitted by radio, which are not recited here and now by any person, but are recorded on a disc or tape, or some other instrument, beforehand. And the Sacred Penitentiary Apostolic, on May 9, 1952, considered that the following answers should be given to the proposed doubts: to the first: Affirmative; to the second: Negative.

Given in Rome, from the Sacred Penitentiary Apostolic, on October 8, 1958.

N. Card. CANALI, Major Penitentiary.

L. © S. I. Rossi, from Secret Archives 03 - ACTS, vol. XXV, n. 19. — 13-12-1958.

[*Latin ed. p. 974*]

Acta Apostolicae Sedis - Official Commentary 974

SACRA ROMANA ROTA

Citations edictal

I. AQUEN. OR TURNOUS.

Nullity of Marriage (PIANA - PICENA)

Since the actual place of residence of the Lord Peter Picena is unknown in this cause, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 4, 1959, at the eleventh hour, to discuss the doubt presented, or to subscribe to the following, and to designate the day for the determination of the cause before the Rota.

Does the marriage in question involve a nullity?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Peter Picena, ought, insofar as possible, to ensure that he is informed of this edictal citation.

* Henry Ewers, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, December

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4, 1958.

C. Pezzicara, Notary.

* It is unknown where Mr. Pierre Picena, the defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 4, 1959, at 11 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota.

Does the marriage in question involve a nullity?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Pierre Picena, should, insofar as possible, ensure that he is informed of this citation.

[*Latin ed. p. 975*]

The Sacred Roman Rota, 975 II, concerning the Nullity of Marriage and Dispensation (VALENZINI - PHILIPPAKU). Since the actual place of residence of Lady Helen Philippaku, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 18, 1959, at half-past eleven o'clock, to discuss the matter and reach an agreement, or to subscribe to the following question, and to set a date for the hearing to determine the case before the Rota. Is there a question of the nullity of the marriage in this case? And, if not: Should the Holy Father be consulted regarding the granting of a dispensation concerning a marriage validly contracted but not consummated, in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Helen Philippaku, must, as far as possible, ensure that she is informed of this edictal summons.

Peter Mattioli, President. From the Chancery of the Tribunal of the Sacred Roman Rota, November 22, 1958. C. Pezzicara, Notary.

*And because the place of current residence of Madame Hélène Philippaku, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 18, 1959, at 11:30 AM, to agree or subscribe to the doubt mentioned below, and to set the date for the decision of the case before the Rota. Does the question of the nullity of the marriage arise in this case? And, in the negative: Should the Holy Father be consulted regarding the granting of a dispensation concerning a marriage validly contracted but not consummated, in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence

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of the aforementioned Hélène Philippaku must, as far as possible, inform her of this present summons.*

[*Latin ed. p. 976*]

Acta Apostolicae Sedis - Commentarium Officiale 976

TRIBUNAL VICARIATUS URBIS

Citatio edictalis CALARITANA

NULLITATIS MATRIMONII (VALERI - PORRÀ)

Cum ignoretur locus actualis commorationis Dominae Porrà Jolandae, in causa de qua supra conventae, eandem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in Sede Tribunalis Appellationis Vicariatus Urbis (Roma, Via della Pigna, 13a) die 18 Februarii 1959, hora 12, ad concordandum de dubio disputando, vel ad infrascriptum subscribendum et ad diem designandam pro causae definitione.

An constet de matrimonii nullitate, in casu.

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedictae Dominae Porrà Jolandae curare debent, ut de hac edictali citatione ipsa moneatur.

* B. Prévôt, F. Officialis

Ex Cancellaria Tribunalis Vicariatus Urbis, die 18 Novembris 1958.

V. Frazzano, Cancellarius

* Etant inconnu le lieu de la demeure actuelle de M.me Yolande Porrà, défenderesse en cette cause, nous la citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal d'Appel du Vicariat de Rome (Roma, Via della Pigna, 13 a) le 18 février 1959, à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la cause devant le Tribunal.

Conste-t-il de la nullité du mariage dans le cas?

Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence de la dite M.me Yolande Porrà, devront, dans la mesure du possible, l'avertir de la présente citation.

Since the last two lines are in French, I will translate them as well:

* Etant inconnu le lieu de la demeure actuelle de M.me Yolande Porrà, défenderesse en cette cause, nous la citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal d'Appel du Vicariat de Rome (Roma, Via della Pigna, 13 a) le 18 février 1959, à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la cause devant le Tribunal.

* Conste-t-il de la nullité du mariage dans le cas?

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Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence de la dite M.me Yolande Porrà, devront, dans la mesure du possible, l'avertir de la présente citation.

Translation:

Since the current residence of Madame Yolande Porrà, defendant in this case, is unknown, we summon her to appear, either in person or through a duly appointed legal representative, at the seat of the Appeals Tribunal of the Vicariate of Rome (Rome, Via della Pigna, 13a) on February 18, 1959, at 12:00, to discuss the matter in dispute, or to subscribe to the following statement, and to set the date for the hearing before the Tribunal.

Is there evidence of the nullity of the marriage in this case?

The ordinaries of the area, the pastors, the priests, and all the faithful who have knowledge of the residence of the aforementioned Madame Yolande Porrà, should, insofar as possible, inform her of this summons.

* B. Prévôt, F. Officialis

From the Chancery of the Tribunal of the Vicariate of Rome, November 18, 1958.

V. Frazzano, Chancellor

[*Latin ed. p. 977*]

Diarium Romanae Curiae 977

DIARIUM ROMANAE CURIAE

Lunes, 1º de diciembre de 1958, el Sumo Pontífice Juan XXIII recibió en solemne Audiencia a Su Majestad Imperial MOHAMED REZA PARTAVI, Shahinshah de Irán.

SECRETARÍA DE ESTADO

Por Nota de la Secretaría de Estado, fechada el 25 de noviembre de 1958, el Sumo Pontífice Juan XXIII, felizmente reinante, se dignó nombrar a Su Excelencia Mons. Nasalli Rocca di Corneliano Mario, Consultor de la Sagrada Congregación Consistorial.

Asimismo, por Notas de la Secretaría de Estado, el Sumo Pontífice Juan XXIII, felizmente reinante, se dignó nombrar:

Prelado Doméstico de Su Santidad: 12 de diciembre de 1958.

Mons. Capovilla Loris, del patriarcado de Venecia.

Camereros secretos supranumerarios de Su Santidad: 28 de octubre de 1958.

Mons. Calabresi Ubaldo, de la diócesis de Sezze.

Mons. Tagliaferri Mario, de la diócesis de Alatri.

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Mons. Mosconi Paolo, de la diócesis de Tortona.
Mons. Zacchi Cesare, de la diócesis de Arezzo.
Mons. Magnoni Anthony, de la arquidiócesis de Modena.
Mons. Montalvo Gabriele, de la arquidiócesis de Bogotá.
Mons. Rotunno Nicola, de la diócesis de Tricarico.
Mons. Ceirano Giovanni, de la diócesis de Saluzzo.
Mons. Tavanti Granito, de la diócesis de Chiusi.
Mons. Tricarico Albert, de la diócesis de Gallipoli.
Mons. Cheli Giovanni, de la diócesis de Asti.
Mons. Teofili Leopoldo, de la diócesis de Atri.
Mons. Innocent Anthony, de la diócesis de Fiesole.
Mons. Gaspari Mario Pio, de la arquidiócesis de Bolonia.
Mons. Peressin Mario, de la diócesis de Concordia.
Mons. Acerbi Angelo, de la diócesis de Pontremoli.
Mons. Faccani Clemente, de la diócesis de Imola.
Mons. Rovida Edoardo, de la diócesis de Alejandría.
Mons. Uhac Giuseppe, de la diócesis de Fiume.
Mons. Furno Carlo, de la diócesis de Ivrea.
Mons. Poggi Amelio, de la diócesis de Arezzo.
Mons. Graveiii Giovanni, de la diócesis de Penne-Pescara.
Mons. Benelli Giovanni, de la diócesis de Pistoia.

[*Latin ed. p. 978*]

Acta Apostolicae Sedis - Official Commentary 978 3958. Monsignor Bruno Heim, of the diocese of Basle. Monsignor Luciano Storero, of the diocese of Pinerolo. Monsignor Vittorio Locatelli, of the diocese of Vigevano. Monsignor Costante Maltoni, of the diocese of Bertinoro. Monsignor Edoardo Cassidy, of the diocese of Wagga-Wagga. Monsignor Orfeo Melani, of the diocese of Pistoia. Monsignor Emanuele Gerada, of the archdiocese of Malta. Monsignor Gerolamo Prigione, of the diocese of Alexandria. Monsignor Angelo Palmas, of the diocese of Alghero. Monsignor Enrico Lemaitre, of the archdiocese of Malines. Monsignor Antonio Calamoneri, of the diocese of Caltanissetta. Monsignor Giuseppe Mees, of the archdiocese of Malines. Monsignor Ippolito Rotoli (Rome). Monsignor Franco Brambilla, of the diocese of Como. Monsignor Luigi Gentile, of the suburbicarian diocese of Sabina and Poggio Mirteto. Monsignor Luigi Dossena, of the diocese of Crema. Monsignor Mario Carlomagno, of the diocese of Trivento. Monsignor Carlo Curis, of the diocese of Ampurias and Tempio. Monsignor Lorenzo Antonetti, of the diocese of Novara. Monsignor Paolo Marcinkus, of the archdiocese of Chicago. Monsignor Achille Lupi, of the diocese of Cremona. Monsignor

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Pio Laghi, of the diocese of Faenza. Monsignor Alighiero Taddei, of the archdiocese of Florence. Monsignor Pietro Fantò, of the diocese of Gerace-Locri. Monsignor Pierluigi Sartorelli, of the diocese of Fiume. Monsignor Luciano Angeloni, of the diocese of Albenga. Monsignor Luigi Barbarito, of the diocese of Avellino. Monsignor Angelo Sacchi, of the diocese of Cremona. Monsignor Giuseppe Laigueglia, of the diocese of Ventimiglia. November 3rd. Monsignor Sebastiano Másala, of the archdiocese of Sassari. Monsignor Angelo Plenteda, of the archdiocese of Otranto. Monsignor Lino Lanciotti (Rome). Monsignor Umberto Cassani, of the diocese of Pavia. Monsignor Gilberto Agustoni, of the diocese of Lugano. Monsignor Enrico Cosgrove, of the diocese of Brooklyn. Monsignor Alessandro Csertö, of the archdiocese of Strigonia. Monsignor Giacinto Finelli (Rome). Monsignor Giuseppe Orlandi, of the diocese of Todi. Monsignor Marcello Vinci (Rome). Monsignor Antonio Masci (Rome). October 28th. Extraordinary secret chamberlains of the sword and cape of His Holiness: November 1, 1958. The Count von Schönborn-Wiesentheid Cario (Rome). The Noble Bajóla Parisani Filippo (Rome). The Noble Macioti Carlo (Rome).

[*Latin ed. p. 979*]

Diarium Romanae Curiae 979, November 9, 1958. Mr. Bellati Bartolomeo, from the Patriarchate of Venice. 12. The Marquis Castiglioni Guy, from the diocese of Cingoli. 13. The Count Forni Paolo, from the Archdiocese of Modena. 14. Mr. Savini Nicci Mario (Rome). 17. 20. The Count Antamoro Carlo Giovanni (Rome). 21. Mr. Antonucci Lucidi Augusto (Rome). 21. The Count Pagello Ascanio, from the diocese of Vicenza. 22. The Count Ceccopieri Francesco (Rome). Mr. Bizzarri dei Conti Luigi (Rome). 24. The Count Casale de Bustis y Figoroa Guy (Rome). The Baron Nogara Antonio (Rome). Mr. del Balzo Raimondo, Count of Presenzano, from the Archdiocese of Naples. The Noble Jordanow-Osnobichine Alessandro (Rome). Honorary Chamberlains, extraordinary, of Sword and Cape of His Holiness: 28, 1958. Mr. Belardo Giovanni (Vatican City). Mr. Belardo Mario (Vatican City). Mr. Milani-Valerio Oreste (Rome). Mr. Silvagnì Mario (Rome). November 1. Mr. Bernabeo Romolo, from the Archdiocese of Lanciano. Mr. Lopez de Arriba Alberto, from the Archdiocese of Tarragona. Mr. Lopez de Arriba Francesco, from the diocese of Madrid. Mr. Rosati Alfredo (Rome). 3. Mr. Benigni Enrico (Rome). Mr. Matteucci Mario (Rome). 12. Mr. Signorini Corsi Luigi (Rome). 14. Mr. Cortis Tommaso (Rome). 17. Mr. Vicentini Bonaventura (Rome). Mr. Borgioli Giuseppe (Rome). 20. Mr. Pompilj Serafino (Rome). Mr. Belloni Coriolano (Rome). Mr. Diamilla Magnelli Paolo (Rome). 22. Mr. Mcolini Gioacchino (Rome). Mr. Mazzoni Ugo (Rome). Mr. Cinque Aurelio (Rome). Mr. Mancini Livio (Rome). Mr. Leggeri Vincenzo (Rome). Mr. Florio Giovanni (Rome). Mr. Marnili Ugo (Rome). 24. Mr. Ragni Francesco (Rome). Mr.

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Todini Andrea (Rome). Mr. Casalena Ignazio Emanuele (Rome). October.

[*Latin ed. p. 980*]

Acta Apostolicae Sedis - Official Commentary 980. Necrology 1958.

Most Reverend Zanin Mario, titular Archbishop of Traianopolis, Apostolic Nuncio in Strasbourg. September 9.

Most Reverend Landgraf Arturo, titular Bishop of Eudocia.

Most Reverend Lira Infante Raffaele, Bishop of Valparaiso.

September 26.

October 1.

Most Reverend Springovics Anthony, Archbishop of Riga.

October 12.

Most Reverend Peroni Settimio, titular Archbishop of Viminacium.

October 17.

Most Reverend Cardinal Costantini Celso, of the titular church of Saint Lawrence in Damasus, Chancellor of the Holy Roman Church.

October 18.

Most Reverend Della Cioppa Giuseppe, titular Bishop of Caesarea of Numidia.

October 25.

Most Reverend Cardinal Mooney Eduardo, of the titular church of Saint Susanna, Archbishop of Detroit.

Most Reverend Trocellier Giuseppe Maria, titular Bishop of Adra, Apostolic Vicar of Mackenzie.

November 27.

Most Reverend Heintz Giuseppe Giovanni, Bishop of Metz.

Most Reverend Cardinal Caro Rodríguez Giuseppe Maria, of the titular church of Saint Mary of the Scala, Archbishop of Santiago del Cile.

December 4.

Most Reverend Levarne Albert, titular Archbishop of Chersonesus of Zechia, Apostolic Nuncio in Ireland.

August 4.

[*Latin ed. p. 981*]

Ann. and Vol. L, December 29, 1958 (Series II, Vol. XXV), No. 20. ACTA APOSTOLICAE SEDIS. COMMENTARY. OFFICIAL ACTS OF POPE JOHN XXIII. SACRED CONSISTORY. SECRET CONSISTORY. On the second day of the month of December, in the year 1958, in the customary hall of the Apostolic Palace in the Vatican, there was a Secret Consistory, the acts of which are reported in order.

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I. ADDRESS TO THE MOST HOLY FATHER, TO OUR VENERABLE BROTHERS.

From this day forward, yielding with a trembling and humble spirit to the hidden will of God, We have accepted the most weighty burden of the Supreme Pontificate, which has been imposed upon Our shoulders; and therefore, We are filled with a certain sweetness and with supreme joy, because We know that the sons of the entire Christian community are rejoicing and looking to Us, who have been raised to the See of Blessed Peter, although unworthy. Those sacred pastors, and the rest of the clergy, and the people, both in this blessed city and in each diocese, in towns, in villages throughout the entire world, have shown signs of piety and joy towards Us, which, truly, have touched Our paternal heart, and for which We have offered supplications to God on their behalf.

[*Latin ed. p. 982*]

982 Acta Apostolicae Sedis - Our Official Commentary; and We have been no less comforted by those things which the highest rulers of nations and states, the illustrious presidents of assemblies, public orators, and legates, have signified to Us through this auspicious occasion. Even men from the working class, who earn their daily bread through labor and sweat, innocent children, whose supplications are pleasing to the Divine Redeemer in a special way, the infirm, the sick, and also those who are detained in places of public custody, as if forgetting their own sorrows and pains, have turned their eyes to Us, bringing testimonies of devotion, hope, and charity. We do not wish to pass over in silence our brothers and sons who are separated from this Apostolic See, nor a few others who are not even considered to be Christians, and yet who have revealed to Us the depths of their humanity. All these, indeed, rather than to our humble person, to the head of the Catholic Church, that is, to the Roman Pontiff – who, as history teaches, not only safeguards the holy religion, but also, as far as is in his power, the concord and peace of peoples – wished to testify to their esteem. And this, which we affirm with the greatest joy, demonstrates above all: that from the immense family of Catholics, which, united in faith and charity, comprises almost all peoples throughout the world, diverse in their languages, customs, and forms of civil life and government, forms a single body, a sweet light shines forth, and a sweet love is diffused, which almost captivates the hearts of all. Considering these things with a thoughtful mind, we cannot help but adore the supreme power, goodness, and immensity of God, who has established the Church as a marvel before the eyes of the nations: that is, as a flourishing tree, laden with flowers and fruits, and as a city situated on a mountain, to which all nations turn their eyes. But on the other hand, although such causes of hope and comfort greatly refresh Us, when we consider them, Our sons, who are certainly most dear to Us, in many regions, because of their... 1 1 Cf. Matthew 13:32;

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5:14.

[*Latin ed. p. 983*]

The Acts of Pope John XXIII, 983, reveal with the utmost concern the fidelity of these people to the Divine Redeemer, and we are filled with profound sadness. Therefore, we desire to signify to these children, in every way possible, that we share their grave sorrows as our own, and that we daily implore God for them. We also wish, in a special way, to address you, Venerable Brothers, concerning the most extensive and noble nation of Asia, which has long been renowned for its ancient civilization. As you are certainly aware, for a long time, Catholics in the regions of China have been in very difficult circumstances. Missionaries, that is, heralds of the Christian word, including many Archbishops and Bishops, have been falsely accused and imprisoned, and then forced into exile. The very sacred individuals among the Chinese people, those indeed burning with apostolic zeal and with courageous hearts, are held in places of public custody; and not a few local ordinaries have been driven beyond the territory of their sees, or prevented from freely exercising their pastoral ministry. In this very situation, those ecclesiastical men who either legitimately perform their duties or who are legitimately assisting in their ministry are subjected to such pressure, simply because they have refused to obey the commands and decrees that are contrary to their own conscience. What wonder, then, if, with pastors either overthrown or harassed, the flocks entrusted to them are also subjected to every kind of temptation, to threats, and even to bodily and mental torments, so that they may renounce the Christian faith, that they may build outside the principles and foundations of the Catholic religion, and, above all, that they may break the sacred bond of obedience and charity by which they are bound to this Holy See of Blessed Peter? Sadly, there have been those who, fearing human commands more than the sacred judgments of God, have yielded to the demands of the persecutors, going so far as to receive a sacrilegious episcopal consecration, from which, indeed, no jurisdiction can arise, since it was performed without the "Apostolic mandate." By this method of acting, which is in no way legitimate, those who seize control of the Christian flock have filled the sheep with fear, disturbance, and offense.

[*Latin ed. p. 984*]

Acts of the Apostolic See - Official Commentary 984 These most grievous events had already deeply troubled the mind of Our Predecessor, of blessed memory, Pope Pius XII, to such an extent that, just a few months before he was called from this mortal life to eternal reward, he addressed to the Bishops of the nation of Sinensis, to the clergy, and to the Christian faithful, an Encyclical Letter, in which he expressed his most holy warnings, paternal fear, and anxiety. Meanwhile, an obscure silence, day by day

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growing deeper, like a dark cloud, enveloped those dioceses; and we know that all means, all attempts, are being employed with the intention of drawing the clergy and the Christian faithful away from the right path and from the unity of the Catholic Church. It is a truly lamentable and disastrous spectacle! For on the one hand, we see the violence of those who seek to exploit the spirit of Christian citizens, already weakened by the most grievous circumstances; and on the other hand, our eyes are filled with the sorrows, the anguishes, and the pains of confessors of the faith, who, because of the sacrilegious attacks against them, shed tears and lamentations. 2 Oh, that all the upright could hear the lamentable voices that strike our ears! They come from those who, oppressed by the most acute sorrows, but not broken, strive to express their love and their fidelity to the Roman Pontiff; and they ask for our prayers and supplications, not for the sake of their bodies, but for the sake of their souls; and they implore, whatever may happen, that they may always, truly, sincerely, and tenaciously, wish to preserve their fidelity to the Vicar of Jesus Christ, unharmed, until their very last breath! To these children of ours, to all of them who are renewing the glorious examples of former martyrs, we wish to repeat that exalted exhortation of the Apostle: "Watch ye; stand fast in the faith; be valiant; and be strong." You are not alone; Christ Himself is with you; therefore, trust in His strength, in His help, who also prayed for you with these words: "And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me: that they may be one, as we also are." And the Most Holy Virgin Mary, Queen and most powerful Patroness of China, smiling at you with kindness, sends you heavenly consolations from her divine Son.

[*Latin ed. p. 985*]

We implore the aid of the saints of heaven, martyrs and others, whose shed blood and virtues have so greatly fostered the growth of your Christian communities, and they will undoubtedly assist you. We also hope that Our voice and Our admonitions and invitations may also reach those, alas, who have shown themselves weak, wavering, and agitated; and especially those who, for sorrow, have, by an unlawful seizure of the place and seat of the sacred pastors, tragically opened the way to a grievous schism. Indeed, the very word "schism," when uttered from Our lips, seems to burn, and wounds Our soul! While We bear the burden of the Supreme Pontificate upon Our shoulders, while We undertake the immense and charitable work by which We diligently and most lovingly embrace the entire human family, We cannot help but implore Almighty God to mercifully avert such a calamitous situation from the Catholic community of China.

But how can the Shepherd of all Christians, who is inactive and silent, fail to see the flock entrusted to him, uncertain, scattered, and even torn

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apart? How can He not be deeply grieved when He sees those who, having once accepted the priesthood, ought to lead the sheep to pasture and gather them into one fold, instead leading them away from the right path and separating them from the one government, from the authority of the Supreme Pontiff, whom the Divine Redeemer Himself established as the unshaken rock and the foundation of the entire Church. That there might be no schism in the body. Let these unhappy children of Ours remember and consider with all their heart that such is the price of steadfast Christian faith, the reward of eternal glory, which the Divine Redeemer Himself has promised to His followers, saying: "Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also."

Meanwhile, We do not cease to offer prayers and supplications that God may mercifully illuminate with His light those who have strayed.

[*Latin ed. p. 986*]

The Acts of the Apostolic See - Official Commentary 986 confirms the will of all; and we hope that all, as far as they can, will demonstrate this, even by publicly indicating their support for this cause, and by performing acts of holy penance. Obedient to the apostolic mandate, which the Lord Christ gave to Blessed Peter, to confirm the faith of all brothers, and fulfilling that most serious duty by which we are bound, of safeguarding the sacred deposit entrusted to us, we testify to our most beloved brothers, by the voice of our most loving Father, that they may increase their zeal, and that they may always be the most closely united members of the Mystical Body of Jesus Christ, and living branches of that divine vine, to which they were once grafted, and from which alone they can draw forth life.

6 II - THE CREATION AND PUBLICATION OF CARDINALS.

Now, Venerable Brothers, nothing remains except that we proceed to that step, for which reason, in particular, we have convened you to this most august assembly. Our intention, as you know, is to co-opt into our Sacred College, most worthy prelates, who, whether in pontifical legations, or in the dioceses entrusted to them, or even in the Roman Curia, have diligently, prudently, and actively devoted themselves to their duties, and have contributed greatly to the growth of the Christian religion. Many others are present in our minds, whom we consider worthy of this same honor, and whom we are confident will, in the future, adorn this exalted dignity. If, however, it should not be given to us, as we fervently hope, to do so, God Himself will render to them the reward that is due, a reward that arises, even in this mortal life, from good deeds accomplished, and from merits earned. When we have increased the number of our Sacred College, we

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also have in mind that some of you may have certain very important, long-lasting, and sometimes burdensome duties lightened in some way in this blessed city; so that not only may your strength and the benefits of your age not suffer from these same duties, nor may the collaborative work of your colleagues be lacking to you, but also – which is the most important thing – that the Roman Curia, which demands it of itself,

[*Latin ed. p. 987*]

The Acts of Pope John XXIII, 987, may more easily expedite affairs, with greater progress to the benefit of the entire Church. Therefore, derogating—as much as is necessary—from those things which Our Predecessor, Sixtus V, established, and which the Code of Canon Law has sanctioned (canon 231), we now proceed to supplement your Sacred College, by electing twenty-seven most distinguished Bishops to it, whom we deem worthy of this most ample honor and most weighty office, because of the praises of their individual virtues.

These are: JOHN BAPTIST MONTINI, Archbishop of Milan; Patriarch of Venice; PAUL GIOBBE, titular Archbishop of Ptolemais in Thebaide, and Apostolic Nuncio to Holland; JOHN URBAN, JOSEPH FIETTA, titular Archbishop of Sardica, and Apostolic Nuncio to Italy; FERDINAND CENTO, titular Archbishop of Seleucia Pieria, and Apostolic Nuncio to Lusitania; CHARLES CELIARLO, titular Archbishop of Amida, and Apostolic Nuncio; HAMLET JOHN CICOGNANI, titular Archbishop of Laodicea in Phrygia, and Apostolic Delegate to the United States of America; JOSEPH GARIBE E RIVERA, Archbishop of Guadalajara; ANTONY MARY BARBIERI, Archbishop of Montevideo; WILLIAM GODFREY, Archbishop of Westminster; CHARLES CONFALONIERI, titular Archbishop of Nicopolis ad Nestum, and from the acts of the Sacred Congregation, Prefect of Seminaries and Universities; Archbishop of Boston; ALPHONSUS CASTALDO, Archbishop of Naples; PAUL MARY RICHAUD, Archbishop of Bordeaux; JOHN O'HARA, Archbishop of Philadelphia; JOSEPH BUENO ET MONREAL, Archbishop of Seville; FRANCIS KOENIG, Archbishop of Vienna; JULIUS DOEPFNER, Bishop of Berlin; DOMINIC TARDINI, concerning public affairs of the Church; RICHARD JAMES CUSHING, *Cf.* Apostolic Letters "Postquam verus," dated December 3, 1586.

[*Latin ed. p. 988*]

Acts of the Apostolic See - Official Commentary 988. ALBERTUS DI JORIO, General Auditor, from the acts of the Sacred Congregation for the Discipline of the Sacraments; FRANCISCUS ROBERTI, from the acts of the Sacred Congregation of the Council; ANDREAS JULLIEN, Dean of the Tribunal of the Sacred Roman Rota. FRANCISCUS BRACCI, "What do you think?" And therefore, with the authority of Almighty God, of the

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Holy Apostles Peter and Paul, and of Ourselves, We create and publicly proclaim the following Cardinals from the Order of Priests: IOANNEM BAPTISTAM MONTINI, IOANNEM URBANI, PAULUM GIOBBE, IOSEPHUM FIETTA, FERDINANDUM CENTO, CAROLUM CHIARLO, HAMLETUM IOANNEM CICOGNANI, IOSEPHUM GARIBI E T RIVERA, ANTONIUM MARIAM BARBIERI, VILLELMUM GODFREY, CAROLUM CONFALONIERI, RICHARDUM IACOBUM ALFONSUM CASTALDO, PAULUM MARIAM IOANNEM CUSHING, RICHAUD, O'HARA, IOSEPHUM BUENO ET MONREAL, FRANCISCUM KOENIG, IULIUM DOEPFNER. From the Order of Deacons: DOMINICUM TARDINI, ALBERTUM DI JORIO, FRANCISCUM BRACCI.

[*Latin ed. p. 989*]

Acts of Pope John XXIII, 989. FRANCIS, son of ROBERT; ANDREW, son of JULIEN. With the dispensations, derogations, and clauses necessary and opportune. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. It remains that we consult with the Churches, concerning their appointed Pastor. III. APPOINTMENT TO THE OFFICE OF CHAMBERLAIN OF THE HOLY ROMAN CHURCH. Then, having left the hall, the Most Reverend Benedict Cardinal Aloisi Masella was appointed to the office of Chamberlain of the Holy Roman Church; upon this appointment being completed, the same Most Reverend Chamberlain re-entered the hall of the Consistory and kissed the hand of the Pope. IV. APPOINTMENTS TO CHURCHES. Immediately, the Supreme Pontiff proposed the following appointments to Churches: To the titular Archiepiscopal Church of Laodicene in Sursee, he appointed the Most Reverend Father Dominicus, Cardinal Tardini, from the Secretariat of State. To the titular Archiepiscopal Church of the Vicariate Apostolic of Thessaloniki, he appointed His Excellency, Father Carolus Grano, Apostolic Nuncio in Italy. To the titular Archiepiscopal Church of Sardica, he appointed His Excellency, Father Joseph Ferretto, Assistant of the Sacred Congregation of the Consistory. To the titular Archiepiscopal Church of Chalcedon, he appointed His Excellency, Father Angelus dell'Acqua, Substitute of the Secretariat of State. To the Cathedral Church of Verona, he appointed the Most Reverend Father Joseph Carraro, formerly Bishop of Vittorio Veneto. To the Cathedral Church of Vittorio Veneto, he appointed the Reverend Father Albin Luciani, General Vicar of the diocese of Belluno. Furthermore, the Supreme Pontiff publicly announced, through Apostolic Letters sealed with the leaden seal, from his predecessor, the blessed Pope Pius XII, those Sacred Ministers who had already resigned, namely: ARCHBISHOPS: Of Ernakulam, Joseph Parecattil, who is now Bishop of Arethusa of the Syro-Malabar Church. Of

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Marcianopolis, Theophilus Camomot and Bastida, who are now Bishops.

[*Latin ed. p. 990*]

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990. To the Coadjutor, with the right of succession, to the Most Reverend Father James Thomas Gibbons and Hayes, Archbishop of Cagayan.

To Hermann Schaufele, formerly Bishop of Leptis Magna, now Archbishop of Freiburg im Breisgau.

To Ioann Joseph Bernal Ortiz, formerly Bishop of the same diocese, now Bishop of the diocese of Bolivar, which has been raised to an archdiocese.

To Constantinus Bohacevskyi, formerly Archbishop of Beroën, now Archbishop of the newly established archdiocese of Philadelphiensem Ruthenorum.

To Albertus Gregorius Meyer, formerly Archbishop of Milwaukien, now Archbishop of Chicago.

To Ioann Dietz, formerly Bishop of Euld, now Bishop of Cotrada.

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To Marianus Oblak, Auxiliary to the Most Reverend Father Matthaeus Garkovic, Apostolic Administrator of Jadrensis, formerly of Flavias.

To Henricus Strakowski, Auxiliary to the Most Reverend Father Petrus Kalwa, Bishop of Lublin, formerly of Girbitanum.

To Iosephus Drzazga, Auxiliary to the Most Reverend Father Stephanus S. R. E. Cardinalis Wyszynski, Archbishop of Gnesen and Warsaw, formerly of Siniandenum.

To Ioann Prasko, Apostolic Exarch for the faithful of the Itcrainian and Ruthenian rites in Australia, formerly of Zygritanum.

To Iosephus Martenetz, Auxiliary to the Most Reverend Father Iacobus S. R. E. Cardinalis de Barros Cámara, Archbishop of São Sebastião Fluminis Ianuarii and Ordinary for the faithful of the Eastern rite in Brazil, formerly of Soldaia.

To Iosephus Emmanueël Pifia, Auxiliary to the Most Reverend Father Anastasius Hurtado, Bishop of Tepic, formerly of Milevitanum.

To Henricus Pachowiak, Auxiliary to the Most Reverend Father Henricus Mariae Janssen, Bishop of Hildesheim, formerly of Phyteanum.

To Horatius Gómez Davila, Auxiliary to the Most Reverend Father Raimundus Iosephus Castellano, Archbishop of Cordubensis in Argentina, formerly of Theodosiopolitanum in Armenia.

To Holterman, formerly of Qulielmopolitanum, now Bishop of Vagadensem, in the newly established diocese.

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To Ioann Michael.

[*Latin ed. p. 991*]

Acts of Pope John XXIII, 991.

Paramariboënsem, a diocese newly established, to Stephen Kuijpers, already Bishop of Termessus.

Linarensem, to Augustum Osvaldum Salinas Fuenzalida, already Bishop of St. Charles of Ancudia.

Copiapoënsem, a diocese newly established, to Ioannem Franciscum Fresno Larrain.

Paramasenum, to Adulphum Aloisium Bossi, Coadjutor with right of succession to the Most Reverend Father Aemilianus Iosephus Lonati, Bishop of Epiphania in Cilicia, and Prelate *nullius*.

Myndiensem, to Henricum Bartoletti, Auxiliary to the Most Reverend Father Antonius Torrini, Archbishop of Lucensis.

Misnensem, to Ottonem Spülbeck, already Bishop of Christopolitanum.

Maracaibensem, a diocese newly established, to Iosephum Ali Lebrun Moratinos, already Bishop of Aradus.

Maracaibensem, to Iosephum Raphaelem Miarinarivensem, Eduardum Tarvisinum, Antonium Hagulstadensem, and Pulido Méndez.

Ranaivo, to Mistrorigo, already Bishop of Troianum.

A'ovooastrensem, to Iacobum Cunningham, already Bishop of Jotanum.

Limericiensem, to Henricum Murphy.

Richmondiensem, to Ioannem Russel, already Bishop of Carolopolitanum.

Christopolitanum, to Michaelem Gulielmum Hyle, Coadjutor with right of succession to the Most Reverend Father Edmundi Ioannis Fitzmaurice, Bishop of Vilmingtoniensis.

Leptimagnensem, to Gulielmum Pluta.

Ombitanum, to Carolum Woityla, Auxiliary to the Most Reverend Father Eugenius Baziak, Archbishop of Leopoliensis Latinorum, and Apostolic Administrator of Cracoviensis.

Irenopolitanum in Isauria, to Iacobum Vincentium Pardy, the first Apostolic Vicar of Cheongju.

Vagadensem, to Iosephum Lecuona Labandibar, Apostolic Vicar of St. George.

[*Latin ed. p. 992*]

Acts of the Apostolic See - Official Commentary 992. Archis, the metropolitan see, Salvatorem Martínez Aguirre, the first Apostolic Vicar of Tarahumara. Centenaria, Paulum Iosephum Schmitt, Coadjutor with right of succession to the Most Reverend Joseph Ioannis Heintz, Bishop

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of Metz, to whom he has now succeeded. Porto Novo, Natalem Boucheix, already Bishop of Ouahigouya, in the newly established diocese of Bagai. Ludovicum Mariam Iosephum Durrieu, already Bishop of Athribita. Clysmatenum, Ioannem van Dodeward, Coadjutor with right of succession to the Most Reverend Ioannis Petri Huibers, Bishop of Harlem. Jotanum, Michaelem Blecharczyk, Auxiliary to the Most Reverend Ioannis Stepa, Bishop of Tarnów. Stanford, for the Ruthenians, a newly established diocese, Ambrosium Senyshyn, already Bishop of Maina. Sozusene in Palestine, Franciscum Iosephum Me Sorley, the first Apostolic Vicar of the Vicariate Apostolic of Jolo. Tenedus, Petrum Lira, Auxiliary to the Most Reverend Roberti Tavella, Archbishop of Salta. Moglaena, Antonium Corso, Auxiliary to the Most Reverend Antonii Mariae Barbieri, Archbishop of Montevideo. Kigoma, Iacobum Siedle, already Bishop of Karema. Medelanum, Hugonem Poletti, Auxiliary to the Most Reverend Gillae Vincentii Gremigni, Archbishop and Bishop of Novara. Euroe in Phoenicia, Eduardum Piana, Auxiliary to the Most Reverend Gillae Vincentii Gremigni, Archbishop and Bishop of Novara. Miami, a newly established diocese, Coleman Carroll, already Bishop of Pitana. Aveiro, Dominicum da Apresentaçao Fernandes, already Bishop of Acalissus. Puteoli, a diocese united in person with the Metropolitan Church of Naples, Alphonsum Castaldo.

[*Latin ed. p. 993*]

Acts of Pope John XXIII:

Zarna, William Michael, appointed Auxiliary Bishop to the Most Reverend Patrick Ryan, Archbishop of Port of Spain.

Amarillo, John Morkowsky, already Bishop of Hieritan.

Olbiata, Elijah Vandewalle, appointed Auxiliary Bishop to the Most Reverend Alexander Renard, Bishop of Versailles.

Troia, Anthony Pirotto.

Ludovici Potosiensis, Aloysius Cabrera Cruz, already Bishop of Pat pantl.

Ayacucho, Othoniel Alcedo, already Bishop of Forma.

Chachapoyas, Joseph German Benavides Morriberón.

Antipyrgos, William Tuschen, appointed Auxiliary Bishop to the Most Reverend Lawrence Jaeger, Archbishop of Paderborn.

Etenna, Henry Mazerat, appointed Coadjutor Bishop with right of succession to the Most Reverend August Joseph Gandel, Bishop of Foroiuliensis-Toulon.

Carolopolitanum, Paul Halliman.

Leiria, John Pereira Venancio, already Bishop of Euroeen in Epirus.

S. Rosae De Copan, Hector Henry Santos.

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Silvae Portuensis, Emmanuel Anthony Pires, already a Foreign Bishop.

A PRELATE (OF) NULLIUS:

Ayavirensem, newly established prelature, Lucian Metzinger.

Furthermore, the Sacred Prelates publicly announced, through Apostolic Letters sealed with lead, those who had already resigned:

The Patriarch of Venice, John Urban, already Archbishop-Bishop of Verona.

[*Latin ed. p. 994*]

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Saint Catharines in Ontario, a newly erected diocese, Thomas Joseph McCarthy, already Bishop of Nelson.

Nelson, Vilfrid Emmett Doyle.

Ibadan, a newly erected diocese, Fesseitan, Leon Theobald Richard Pinn.

Delaere, Apostolic Vicar of Itbanghien.

Karema, Carolus Phobens, Joseph Msakila.

Pintado, Coadjutor with right of succession to the Most Reverend Dominicus Comin, Apostolic Vicar of Mendez.

Nauplia, Andreas Acalissus, Benignus Katkoff.

Chiriboga, Auxiliary to the Most Reverend Carolus Maria S. R. E. Cardinal de la Torre, Archbishop of Quito.

Erythraeum, Demetrius Mansilla Reoyo, Auxiliary to the Most Reverend Lucianus Pérez Platero, Archbishop of Burgos.

Pudentiana, Marius Casariego, Auxiliary to the Most Reverend Marianus Rosseil et Arellano, Archbishop of Guatimalensis.

Avissa and the Prefecture (nullius) of Christalandia, a newly erected prefecture, Iacobus Schuck.

Dionysias, Daniel Larum Stuyvenberg, Apostolic Vicar of Insula Salomonica Meridionalis.

Tunes, Joseph Floribert Cornelis, Apostolic Vicar of Katanga.

V – PETITIONS FOR PALLIA

Then, through their representatives, petitions for the Pallia were made for the Metropolitan Churches:

Freiburg im Breisgau,

Ciudad Bolivar (by elevation of the see),

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Philadelphia of the Ruthenians (by elevation of the see),
Chicago,
Changanacherry (Syro-Malabar),
Winnipeg,
Troia (by privilege).
For the Ruthenians; also for the Episcopal.

[*Latin ed. p. 995*]

Acts of Pope John XXIII, 995, II PUBLIC CONSISTORY, Friday, the eighteenth day of the month of December, in the year 1958, in the Basilica of the Vatican. A Public Consistory was held, in which the Most Holy Lord Pope John XXIII solemnly conferred the red galero of the pontificate upon the Most Reverend and Most Illustrious Cardinals: JOHN BAPTIST MONTINI, URBAN, PAUL GIOBBE, CHARLES CHIARLO, HAMILTON JOHN CICOGNANI, JOSEPH GARIBI AND RIVERA, ANTHONY MARY BARBIERI, WILLIAM GODFREY, CHARLES GONFALONIERI, RICHARD JAMES CUSHING, ALPHONSO CASTALDO, PAUL MARY RICHAUD, JOHN O'HARA, FRANCIS KOENIG, JULIUS DOPFNER, DOMINIC TARDINI, ALBERT DI JORIO, FRANCIS BRACCI, FRANCIS ROBERT, ANDREAS JULLIEN. Meanwhile, through the Advocates of the Holy Consistory, the causes of the Servants of God Aloysius Palazzolo, Founder of the Institute commonly known as "Serve delle Poverelle," and Leopold of Castelnuovo, of the Order of Friars Minor Capuchin, were presented; as well as the Servant of God Elizabeth Anne Seton, of Culmore, Founder of the Daughters of Charity in the United States.

[*Latin ed. p. 996*]

Acts of the Apostolic See - Official Commentary §96. THIRD SECRET CONSISTORY. A Public Consistory was held in the Basilica of the Vatican, and on the same day, a Secret Consistory was held in the usual hall of the Apostolic Palace of the Vatican. In this Consistory, the Most Blessed Father, after having, as is customary, dismissed the newly created Cardinals, proposed the following appointments for ecclesiastical sees.

I. APPOINTMENTS TO ECCLESIASTICAL SEES.

To the Metropolitan Church of Detroit, the Most Reverend Father John Francis Dearden, formerly Bishop of Pittsburgh, was appointed.

To the Metropolitan Church of Milwaukee, the Most Reverend Father William Cousins, formerly Bishop of Peoria, was appointed.

To the Metropolitan Church of Chihuahua, recently created, the Most Reverend Father Anthony Quijano Valencia, formerly Bishop of the same Church, was appointed.

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To the Cathedral Church of Cali, the Most Reverend Father Francis Gallego Pérez, formerly Bishop of Barranquilla, was appointed.

To the Cathedral Church of Chilapa, the Reverend Father Fidel Cortez Pérez, the parish priest of the place commonly known as "Angangueo," was appointed.

To the Cathedral Church of Acapulco, recently created, the Reverend Father Joseph Pilar Quezada, the parish priest of St. Andrew in the city of Guadalajara, was appointed.

To the Cathedral Church of Mazatlán, recently created, the Reverend Father Michael Garcia Franco, a canon of the Metropolitan Chapter of Durango and a professor of piety at the major seminary of the same archdiocese, was appointed.

To the titular episcopal see of Victorian, the Reverend Father Joseph Gabriel Calderón, whom he appointed as an Auxiliary to the Most Reverend Chrysanthus, Cardinal Luque, Archbishop of Bogota, was appointed.

II. OPENING OF THE MEETING AND ASSIGNMENT OF TITLES.

After these matters, the Most Blessed Father addressed the newly created Cardinals, so that, as in Consistories, Congregations, and other functions of the Cardinalate, they might express their opinions, and he presented them with rings, assigning a title to each:

John Baptist Montini, the title of St. Martin in the Mountains.

John Urban, the title of St. Prisca.

Paul Giubbe, the title of St. Mary in Vallicella.

[*Latin ed. p. 997*]

Acts of Pope John XXIII, 997.

CAROLO CELIARLO, of the title of Saint Mary in the Portico.

HAMLETO IOANNICICOGNANI, of the title of Saint Clement.

IOSEPHO GARIBI ET RIVERA, of the title of Saint Honuphrius in Janiculum.

ANTONIO MARIA BARBIERI, of the title of Saint Chrysogonus.

VILLEMO GODFREY, of the titles of Saints Nereus and Achilles.

CAROLO CONPALONIERI, of the title of Saint Agnes outside the walls.

RICHARDO IAC OBO CUSHING, of the title of Saint Susanna.

ALFONSO CASTALDO, of the title of Saint Callixtus.

PAULOMARIA ERI CHAUD, of the titles of Saints Quiricus and Julitta.

IOANNI O'HARA, of the titles of Saints Andrew and Gregory at the tomb of Saint Scaurus.

FRANCISCO KOENIG, of the title of Saint Eusebius.

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IULIO DOEPFNER, of the title of Saint Mary of the Schools.

DOMINICO TARDINI, of the title of Saint Apollinaris.

ALBERTO DI JORIO, of the diaconate of Saint Pudens (assigned for this occasion from another title).

FRANCISCO BRACCI, of the diaconate of Saint Caesarea in the Palace.

FRANCISCO ROBERTI, of the diaconate of Saint Mary in Cosmedin.

ANDREAE JULLIEN, of the diaconate of Saint George in Velabro.

III - REQUESTS FOR THE SACRED PALLIUM.

Then, personally, they requested the sacred Pallium: for the Patriarchal Church of Venice, His Eminence, Cardinal Urban; for the Metropolitan Church of Detroit, His Excellency, John Francis Dearden. Through their representatives, the requests were made for the Metropolitan Churches of Milwaukee and Chihuahua (recently established).

ALLOCUTIONS

I. To the Most Reverend Cardinals, Archbishops, and Bishops, and also to the Reverend Delegates from the Episcopal Council of Latin America, gathered in Rome for its third session.

* We sincerely thank Divine Providence, which, with a loving design, has allowed us, as one of the first acts of the universal ministry entrusted to our weakness, to receive you in our presence and to address you.

* Held on November 15th of the year 1958.

65 - ACTS, volume XXV, number 20. — December 29, 1958.

[*Latin ed. p. 998*]

Acts of the Apostolic See - Official Commentary 998, conveying Our words to the esteemed representatives of the Hierarchy of Latin America, assembled in the city which is the homeland of all Catholics, for the holding of the III session of the "Latin American Episcopal Council." This undertaking, which Our Predecessor of blessed memory had intended to carry out, who, as He authorized the establishment of your Council, so also decreed that, three years from its approval, almost as a summing up of the first period of its activity, and to renew spirit and strength for those future endeavors, it should convene this year, in which the centenary of the founding of the Pontifical Pio Latin American College is commemorated, in the very heart of Christendom, under the gaze and close to the heart of the "Bishop of Bishops." It is given to Us, however, to do what He would have done; to say to you what He would undoubtedly have wished to say to you: to mark the uninterrupted continuation of the most affectionate concern of the Vicar of Christ for your Nations, of the particular solicitude with which He follows your concerns, your efforts directed towards preserving and increasing in them that which constitutes their greatest source of glory: the

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Christian Faith.

IMPORTANCE OF LATIN AMERICA AND ITS PROBLEMS.

Most affectionate concern, We have said; particular solicitude. And We would wish to emphasize these superlatives, because they correspond to reality. And it could not be otherwise. For the place that Latin America and its problems hold in the Church, cannot but also occupy a place in the heart of him who, by divine mandate, has the weighty, albeit gentle, responsibility for the Church and its fortunes. How can We not recall, in this regard, that in the vast regions of the American continent south of the Rio Grande, there live today over 160 million Catholics – almost the entire population of Latin America – who constitute a little less than a third of the Catholic world, and who, by reason of the geographical continuity of the nations in which they live, the unity or similarity of language, the commonality of blood, traditions, and history, truly seem to constitute a compact bloc upon which shines – a sign and factor of a more intimate and profound unity – the banner of the Cross which the Catholic Apostolic Roman Church has raised above it for centuries.

[*Latin ed. p. 999*]

The acts of Pope John XXIII, 999. Their number, which is constantly increasing, this their unity, combined with the traditional love for religion of their ancestors, makes Latin American Catholicism an element of great importance for the life of the entire Church and its future. It is not necessary to state how important it is, in this respect, that in Latin America, far from wavering, the flame of faith that has illuminated its history from the very beginning shines with ever greater brilliance; that this noble family of Nations, which, with a remarkable demographic, civil, cultural, and economic development, is constantly growing and seems to be on the threshold of the destiny of the world, ready to play a decisive role, is deeply animated by a spirit and by purposes dictated by the Truth, which alone makes men free and nations great.

RESPONSIBILITY OF THE EPISCOPATE.

To you, Venerable Brothers – and by you we mean the entire esteemed Episcopate of Latin America – the responsibility rests to ensure that all of this becomes a happy reality: you, whom the Holy Spirit, through the determination of the Apostolic See, has placed to govern, each in your own diocese, the Holy Church of God. And allow the Father, who feels the joys and the anxieties of each of his children as his own, and who can openly express his hopes and his fears to them, to say a clear word to you, which is both of comfort and of encouragement.

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Truly, it must be a source of comfort to you – as it is to the Head of the Church – to consider the attachment of your populations to the Catholic Faith: an attachment that neither painful national events, nor the insidious influence of doctrines and movements contrary to the teaching or the rights of the Church, nor the violence of struggles or persecutions have been able to weaken. The heart is filled with holy joy by the grand religious manifestations that are constantly repeated in one part or another of the continent: international, national, and diocesan Eucharistic Congresses; Marian Congresses and pilgrimages: a sign of that filial devotion to the Most Holy Virgin, which seems to make America the land of Mary; solemn assemblies of the Catholic Action and other beneficial movements of lay apostolate. And how could Our heart fail to rejoice, admiring the continuous development of the ecclesiastical organization in your countries?

[*Latin ed. p. 1000*]

Acts of the Apostolic See - Official Commentary: 1000 new seminaries and Catholic schools, the fervor of initiatives in the most diverse fields of the apostolate? How far from the truth do those appear, to those who consider all of this, who ask, with trepidation or with unconcealed joy: "Is Latin America still a Catholic continent?" However, we would fail in that duty of objective sincerity that befits our pastoral ministry if we neglected the other aspect of the situation, which certainly does not escape your vigilant gaze as Pastors, and which cannot but fill your hearts with sorrow and anxiety. Indeed, it is observed from many places, and by yourselves, that the tenacity, sincerity, and vivacity of the faith rooted in the peoples of Latin America, which shines forth in so many wonderful ways, is not always, as it should be, reflected in the practice of the faith itself, in private life as well as in family and social life. And with particular concern, the truly remarkable insufficiency of evangelical workers is noted in relation to the ever-increasing needs of your nations. Faced with this state of affairs, it is certainly not the time to succumb to unjustified discouragement; but, on the other hand, it would be no less dangerous to lull ourselves in illusions that paralyze the energy of action. We are certain that the spirit and life of Catholicism in the regions of Latin America possess sufficient forces to allow for the most joyful hopes for the future. However, in order that these may happily come to fruition, it is indispensable – in addition to the help of heavenly grace, fervently and persistently implored – that the sacred Pastors know how to employ the particular means that the particular situation requires. THE MEANS: For this purpose, the following are necessary: 1. A clear vision of the reality of things, in all its aspects, in its progress and in any possible regressions; of the goals to be pursued; of the possibilities, the difficulties, and the most suitable ways to achieve them. If pastoral prudence always demands this, so much more is the need for such study imposed when dealing with complicated and difficult situations, for which

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every obstacle must be taken into account, and of every possibility one must know how to wisely avail oneself. 2. A plan of action that is consistent with reality, thoughtful in its intentions, and rational in the choice of means to be employed.

[*Latin ed. p. 1001*]

It is well known that the Church, informed by the experience of centuries, prefers to leave to its children and to the organizations that flourish within it, always safeguarding the reasons of the hierarchical authority established by God Himself and the principle of ecclesiastical discipline, that reasonable freedom of action which, even in human society, is a source of richness in energies and initiatives. But it is also true that the more urgent the dangers, and the higher and more arduous the goal to which one must strive, the more necessary it is to draw the lines tightly together in order to achieve the common and difficult objective. Therefore, it belongs to those who have the responsibility for the outcome of the undertaking – this Apostolic See, and in union with it, the Pastors of the dioceses – to ensure cohesion and coordination of forces, so that every waste may be avoided and it may be possible to obtain, with united efforts, those results that the zealous but scattered generosity of individuals would never be able to achieve.

3. The courageous execution of the plan, carefully drawn up after much study: without being disarmed by difficulties; without losing heart because of the slowness of success or partial disappointments; ready to re-examine the programs in order to adapt them to changing circumstances or to correct any defects; strong in command, paternal in encouraging the courage of their own ranks; confident in God, Who will, by giving His servants the necessary strength and wisdom, win their battles.

4. A broad and cordial collaboration: not only among those who, sharing common concerns and problems, can delve more deeply into them together, and strengthen, at least in part, their mutual possibilities of solution; but also with those who are able and willing to provide fraternal assistance, which is so indispensable today for Latin America.

THE GENERAL CONFERENCE OF RIO DE JANEIRO.

Moved by such considerations, the unforgettable Our Predecessor, Pope Pius XII of blessed memory, of whom echoes resound in these Our words, with his anxieties and hopes, desired a few years ago that the entire Latin American episcopate gather its experiences and energies to thoroughly examine, in the General Conference of Rio de Janeiro, the religious situation of their respective nations, and in a special way, the question of the clergy and those who collaborate with and assist the priest in the apostolate, carefully studying what means should be adopted to remedy their present

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inadequacy.

[*Latin ed. p. 1002*]

1002 Acta Apostolicae Sedis - Commentarium Officiale. IL O.E.L.AM. Ad perpetuandum ergo operam Congregationis Rii de Ianuario — quae magnificum exemplum amicae collaborationis inter Episcopos totius continentes praebuit, et cui non desit participatio representantium Episcopatus aliorum etiam nationum ad eam fraterne coniunctarum, praesertim duarum Nationum Ibericarum — et ad traducenda in actum conclusiones in ea approbatas, constitutum est « Consilium Episcopale Latino-Americanum », cui propositum est esse « organum contactus et collaborationis inter Congregationes Episcopales Americae Latinae »; id est, ad perseverandum in studio quaestionum quae omnibus sunt communes, et ideo ad facilitandam examinationem eorum, singulis Congregationibus, plus accuratam; ad augendam et efficaciam activitatum catholicarum in continente, per opportunam eorum coordinationem; ad promovendam et sustentandam initiativas et opera quae, si non directe, saltem indirecte, ad commune bonum populis Americae Latinae revertantur. Superfluum esset notare quod Consilium — sicut etiam Congregationes Episcopales — nihil detrahit ad auctoritatem et responsabilitatem quae, per divinam Constitutionem Ecclesiae, in singulis diocesibus, legitimo Pastori debentur. Hoc tamen, sine dubio, est medium intellectus et mutuandi auxilium, quod circumstantiae propriae in America Latina hodie prae sicut utiles reddunt. Devotio filialis Episcopatus Latino-Americani erga Cathedram Petri, caput orbis catholici, Nos reddit certiores quod omnia Nostra desideria, omnes Nostrae indicationes, in eo semper reperient amabilem et fidem responsionem.

SUGGESTIONES PATERNAE. Ad Vostrum Consilium, ad Congregationes Episcopales in eo repraesentatas, ad Excellentissimos Ordinarios omnes Americae Latinae, nunc volumus dare quaedam suggerenda quae possint uti duce et directione, quantum ad singulos pertinet: 1. Et, praesertim, cum vobis quaestiones vestras tractatis, semper scitote distinguere quod maxime est essentiale ab eo quod minus est; in primo, specialissimè, intentionem et labores vestros conferte, ut opus a vobis peractum vere sit solidum et efficiente.

[*Latin ed. p. 1003*]

Acts of Pope John XXIII, 1003, 2. Be far-sighted. In a time that is still one of construction and conquest, know how to lay firm foundations for a more splendid religious future for your peoples; remembering that, even though it may also happen to you that "one is who sows, and another who gathers" (John 4:37), the sower will not be denied his share of joy and reward; rather, he may already anticipate it, contemplating with his mind the golden harvests that he irrigates with his sweat and tears.

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3. Have that breadth of vision that, in the pursuit of the common good, allows you to see not only a duty to be performed, but also a means, among the most effective, to ensure the spiritual interests of your individual dioceses. Turning then to the concrete, it seems to Us that the Bishops of Latin America should clearly and decisively propose a twofold program: one that we might call a long-term program, the other of more immediate realization.

LONG-TERM PROGRAM. It is true, however, that what we have said about a "long-term program" does not exclude immediate achievements. But these are directed and viewed, as it were, in function of a future that cannot be so close; of the grand goal which, even from afar, gives meaning and unitary value to the different actions that must lead to it. What this goal is, it is hardly necessary to say: a fundamental strengthening—that is—of the basic structures of ecclesiastical life in your Nations, so that it may expand in all its beneficial richness to the advantage of your peoples, in all the fields to which the Church has the right and the duty to extend its work: from the most strictly spiritual to the sector of charity, of education, to the proper ordering of social life in conformity with Divine Law and the true interests of human society. This means—first and foremost—achieving sufficiency, even numerically, of apostolic forces, in particular of Priests. Thus, the question that constituted the center of the concerns and studies of the Conference of Rio de Janeiro, and which continues...

[*Latin ed. p. 1004*]

The Acts of the Apostolic See – Official Commentary, 004, frequently brings to mind the religious problem of Latin America. Many generous efforts – it is dear to us to acknowledge this, both for your sake and for the sake of your predecessors in the episcopate – have been made to hasten its solution. But much, much more remains to be done, and, with God's help, it can be accomplished. However, it is necessary to proceed with zeal, with wisdom, and with patience: to discern, in order to remedy them, what are the underlying causes of the scarcity of vocations among your people, or of their loss; to care for your Seminaries with the utmost solicitude; to protect your Priests from every danger, especially the younger ones, and to inspire in them a love for priestly holiness, which is the true secret of fruitfulness in apostolic action, the most precious fruit of which will be the emergence of new vocations and the formation of solid Christian consciences, ready to collaborate willingly in the coming of the Kingdom of God. Allow the Vicar of Christ to avail himself of a circumstance so dear to his heart to solemnly engage each of you, all those who are here represented, and all those who propose to be of fraternal help in your pastoral endeavors, to this most noble and fundamental undertaking.

IMMEDIATE PROGRAMS

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While, however, you are thus providing for a better future, it will naturally be indispensable that you also take care, as completely as possible, of the present spiritual needs of your dioceses and your nations. It will therefore also be necessary to establish programs of more immediate interest, which may sometimes present an almost emergency character. Prepare these also with great care, giving preference to the most urgent initiatives, to works of the most vital importance. Study how the action of your Priests, that so precious action of Religious men and women, the apostolic contribution of well-prepared lay helpers, can be utilized in the most effective manner, without neglecting the valuable aid offered by the press and other modern forms of disseminating thought: let us think, for example, of how much it could serve for the dissemination of catechetical instruction and evangelical preaching among the faithful scattered far from parish centers, for their very limited participation in services and ce-

[*Latin ed. p. 1005*]

The Acts of Pope John XXIII, 1005, concerning religious ceremonies, the appropriate use of radio services, which have already been successfully tested in some areas. Where the parish organization remains inadequate, it is particularly desirable to resort to extraordinary initiatives aimed at awakening consciences and periodically re-establishing contact with the sources of Grace, such as the great Missions, which have already produced magnificent revivals of faith and Christian life in some of your countries. For the implementation of all these programs, we are confident that you will be able to find ample and generous assistance from religious Orders and Congregations, as well as from nations more favored in terms of clergy, or who may be able to provide you with useful collaboration. We repeat to them, with all the warmth of Our paternal heart, the urgent appeal already made by Our immediate Predecessor of blessed memory, in favor of the Church in Latin America. Let them know that whatever they do in this regard will be of particular pleasure to Us, and that the Vicar of Christ already blesses their efforts and asks God to reward them abundantly. The path you must travel, Venerable Brothers, is long, and not always easy. Face it "And give you all a heart to worship him, and to do his will with a great heart, and a willing mind," according to 2Macc 1:3! Your fraternal union, in pastoral concerns, in study and action, will be an encouragement and support to you. Beside you, in addition to the help of God, Who in His providential designs seems to have reserved such high destinies and such noble responsibilities for your regions, you will feel—constant and maternal—the presence of this Apostolic See, which counts in particular on the valuable contribution that Latin America is able to give to the beneficial cause of the Church. So that the hopes We place in it may be realized as soon as possible, We impart to you all, to the most worthy Bishops represented by you, to your Priests, to the Religious men and women who dedicate

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their work to the continent of Latin America, to your faithful, especially those who serve in the ranks of the apostolate of the laity, Our particular Apostolic Blessing.

[*Latin ed. p. 1006*]

Acta Apostolicae Sedis - Official Commentary 1008 II. Held on the twenty-seventh day of November in the year 1958, with the presence of Eminent Cardinals, Most Reverend Prelates, Professors, and students, in the Lateran Palace, where the Supreme Pontiff had gathered to inaugurate the beginning of the academic year. To Our Venerable Brother and Sons: The purpose of a first encounter with the ancient seat of Our ecclesiastical studies in Rome, at the beginning of the new and unexpected service that Providence has entrusted to Our humble strength, is now fulfilled. And we are happy about it. The incomparable spectacle of Our sons from Rome, who gathered last Sunday along the streets of the city during Our return from the Lateran to the Vatican, remains in Our sight, and still moves Our heart, in such impressive and touching proportions of respect and joy that we must forever remember it in Our life. We had met amidst the splendor of Our Archbasilica, around the altar, in veneration of the Book, in adoration of the Chalice, and under the ineffable caress of the great blessing imparted from the immense balcony of the monumental facade, over the countless bowed heads and the rejoicing hearts. At such a short distance, and as a prolonged continuation of the same rite, here We are again gathered under the sacred shadows of the Lateran, still reverent before the Divine Book, awaiting the mysterious murmur of the same Chalice of health and blessing. What is this resumption of the studies of the Pontifical Lateran University for the new academic year, if not a higher call to the Book, to the great Divine Book, divided into two Testaments, exalted by the voices of the prayers of the Christian centuries, and offered to the attention, to the profound study of the new generations sprouting under the impetus of the holy vocation, and of the divine grace that prepares the future priests and apostles of the Kingdom of Jesus on earth and of His Holy Church? With great humility, We love to tell you, but with lively satisfaction: the opportunity to be immediately presented to Our sons of Rome under the guise of the Good Shepherd, so simply, at the very beginning of Our following in the footsteps of Our most venerated Predecessor, Pius XII, of holy memory, instills in Our heart a great feeling of security and courage, as of one who...

[*Latin ed. p. 1007*]

The acts of Pope John XXIII, in the year 1007, already indicate that he had advanced beyond the luminous gate which opens the path to the highest summit, upon which shine the supreme responsibilities of the Roman Pontificate, in the title reserved to the Prince of the Apostles: "Pastor pastorum"

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[Shepherd of shepherds]. From the nearby altar of our Major Basilica, a similar stream of light and heavenly grace flows into these sacred halls of our Pontifical University. Indeed, the primary purpose of university study within the Ecclesiastical Schools consists in the pursuit and elucidation of divine knowledge, which that Book contains and summarizes, not merely for the contemplation of religious truth, or that which pertains to theological or philosophical doctrine, but also for the deduction of practical guidelines for the apostolate of souls, which remains the supreme ideal of the life of every ecclesiastic who respects himself, and who intends to be in the holy Church of the Lord a solid stone of construction, and not a shapeless and useless pebble of unfortunate dispersion. The agreement, quickly found and faithfully maintained, between the exercise of fervent pastoral energies and the perpetual cultivation of good studies, was and remains one of the purest consolations of the priestly life. The great Doctor of the Church, St. Jerome, having reached a venerable age, was pleased to confide to his beloved Nepotian the comforts of his old age with words that are always pleasing to hear, in every age: "How many have enriched and adorned their youth with honest arts [i.e., with good disciplines], and accustomed themselves for a time to spend their days and nights in the meditation of the law of the Lord, so that with old age they become more learned: in the analysis of thought and verbal expression, more clear and concise; with the passage of time, more wise, and they taste with sweetness the fruits of their ancient and beloved studies." Forgive us this reference to the experience of others. We do not wish to linger too long with the venerable man of Bethlehem, almost as if by way of consolation, for those who approach him in the reckoning of the years lived. It is to you, young students of heavenly wisdom, that our soul turns with preference. The proud Dalmatian passed through the glare of a decaying and corrupt world in order to hide himself and seek the true delights of the Palestinian solitude. Less than a century later, a true son of Rome, learned on the shores of the Bosphorus and in service to the Holy See, knew how to take advantage of a solitude that he created for himself with a few friends.

[*Latin ed. p. 1008*]

1008 Acta Apostolicae Sedis - Official Commentary, and all others, who, from Rome, from the Lateran Palace, and from the outposts of Catholicism of that time, sought to kindle the preserving flames of truth and the Gospel for the darkest of times. I speak of St. Gregory the Great, the most illustrious Pope of antiquity, the most distinguished citizen of the Lateran, and one of the purest glories of the Catholic Church in every age. Beloved sons: if you wish to cultivate wisdom, if you wish to experience something that will elevate and enrich your spirit in perpetuity, become familiar with the reading of the thirty-five books of the Morals of St. Gregory the Great. We have mentioned him before you on this solemn occasion, so that the

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memory, the admonition, and the encouragement to study may remain more vivid in your minds. And we wish to say to you that ecclesiastical studies, undertaken in preparation for the pastoral life, which should be the highest honor of your priesthood, are of utmost importance. By invoking this glorious name, we know that we are pleasing to the heavenly favor of Our two immediate predecessors in the Roman Pontificate, Pius XI and Pius XII. The former bequeathed as a sacred inheritance to those who would come after him, the entire immense collection of Latin and Greek works by Migne, with an "ex-libris" printed on each volume, simple and eloquent: "acquired for the use of himself and his successors." The other, Pius XII, even more of a bibliophile than the great librarian of Milan and the Vatican, left a well-preserved collection of numerous volumes of various literature, all placed at the service of the great papal endeavor: more than for the adornment of a scholar in various sciences and disciplines, for the spiritual nourishment of a great shepherd. To you, young men drawn to the allure of the doctoral degree as the crown of your studies, let the example of St. Gregory suffice; it contains both praise and encouragement: "The sky is studded with stars, some harmful, others beneficial: Orion or the Hyades. Thus are the doctors of the Holy Church distinguished. After the age of persecutions and martyrs, they, the doctors, appeared, so that faith might shine more brightly, and after the winter of infidelity and violence, the sun of truth might shine more warmly and vividly upon the hearts of the faithful. And the doctors are rightly compared to the Hyades, because—listen to these felicitous expressions—they are, as it were, drawn down from the face of heaven to the state of the universal Church, and always, the doctors, they pour down the rains of holy preaching upon the earth of human hearts... With the appearance of the science of the doctors, our minds are infused with the rain of preaching, the warmth of faith increases. The earth, watered by the rain of heavenly doctrine, bears more fruit, while above, the sun blazes." The fruits of good works are more abundant.

[*Latin ed. p. 1009*]

Acts of Pope John XXIII, 1009: "May the flame of sacred learning burn more vividly in your hearts. Therefore, through the work of scholars, heavenly knowledge becomes ever more apparent each day; through the inner light of the spirit, spring is renewed; a new sun shines before our eyes, and, revealed through the explanations that scholars provide daily, its beauty captivates and elevates us ever more."

Beloved children: Before this quotation from Saint Gregory, we pause, feeling within Our heart a desire to continue this conversation with your youth, as in the good old days. As in that year of 1925, which was the year of the completion of Our priesthood, when We were sent, in obedience, as the Pontifical representative to the Near East, and then to the West, placed in a position to gain valuable experiences through contact with many people

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of various character and history. Often, when recalling the Fathers of the Church, already familiar to Our spirit and Our teaching, We remembered these other words of Saint Gregory in His Homily XXV on the Gospel: "Wandering here and there, I encountered the night watchmen who guard the city, because the Holy Fathers who care for the state of the Church – *Sancti Patres qui Ecclesiae statum custodiunt* – come to meet our good studies, and with their words and writings, they provide us with valuable information and teachings." May the love of these good studies, the valuable information, and the teachings that the Fathers and Doctors have given and continue to give us, remain the most powerful encouragement, and may they be transformed into a noble affirmation of good intentions, so that this academic year, which officially begins today, may be a source of true consolation for each one, and for all of us together.

Now, allow us to conclude with a personal memory. What was particularly pleasing in life is sometimes confided in discreet pages, which, when reread after years and events, fill the heart with tenderness and joy. He who now speaks to you was once invited by His Eminence, Cardinal Vicar of His Holiness, Basilio Pompili – who does not remember him with respectful and smiling sympathy? – to take the place of the professor of patrology, who had recently passed away, here at the Lateran. Those Our lectures numbered fifteen, since We were almost immediately obliged to leave the Missionary Cooperation Movement and depart from Rome for the Near East.

Moralia, Augustine, Book VIII, Chapter VI. Gregory, Book IX, Chapter VI.

[*Latin ed. p. 1010*]

1010 Acta Apostolicae Sedis - Official Commentary. Fifteen lessons, from the Apostolic Fathers to Saint Cyprian, interested us so deeply that, after thirty-three years, they remain a source of humble but sincere rejoicing. We do not know to what our success was due; but we remember well the celebration and the applause with which our dear students of that time accompanied and emphasized each lesson, and the surprise at the unexpected conclusion of that teaching, which was then so spontaneous, orderly, and easy for us. Let us express, with all familiarity, the hope that during the entire academic year, all the lessons, we humbly say, may be equally filled with satisfaction and joy: in the teaching of the Professors and in the application of the students. Finally, we offer our affectionate thoughts, expressing the most sincere wishes, to the numerous ecclesiastical institutions of the City, in a single auspicious and blessing greeting. They shine with their light in this beautiful sky of Rome, beginning with the Pontifical Gregorian University, with the inscription "religioni et bonis artibus" on the ancient facade, to the entire constellation that follows it, equally dedicated to the illumination of the Sacred Book, to the formation

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of future apostles of the good doctrine, to the eternal glory of the holy and blessed Church.

III. To the faithful of Poland, residing in Rome.

* 1. It is with profound and intimate emotion that we welcome you into our home: children and representatives of a portion of the Church suffering around their most beloved Father, the Vicar of Christ! Here among you is our beloved son and your beloved Cardinal Archbishop of Gnesen and Warsaw. For more than three years, torn from his flock, he has suffered imprisonment and exile. The sufferings he endured with generous fortitude are for him a title of honor and glory before his people and the entire Church of God. With his guidance and that of the Most Reverend Pastors, firmly bound to the rock of the infallible Chair of Truth, which is the See of Peter, the Catholics of Poland will not waver. And together with the Cardinal Archbishop of Gnesen and Warsaw, we meet in spirit and offer our greeting to the other venerable...

* *Die 29 Novembris mensis a. 1958.*

[*Latin ed. p. 1011*]

From the Acts of Pope John XXIII, 1012: To the bishops, to the zealous secular and religious priests, to the devout religious women, and to all the faithful who have so greatly suffered for the name of Christ. We also extend our heartfelt greetings to all of you present, and first of all to our venerable brother, the zealous Archbishop Monsignor Gawlina, to the Prelate Auditor of the Holy Roman Rota, and to the other prelates, to all of you who, in various roles and each in your own place, provide your constant collaboration in the spread of the Kingdom of Christ. May the Lord bless your endeavors and make them fruitful with abundant good works. Before you, we also wish to remember a beloved priest who, with generosity and intelligence, assisted us during several years of the mission we carried out in France. He is now no longer among the living, tragically deceased while traveling to perform works of charity. We invoke for him from the mercy of God the reward of the just.

2. When, a few weeks ago, still trembling and confused by the burden that God had placed upon our shoulders, we requested the aid of prayer, which incessantly rises from your national Marian sanctuary, our beloved son, the Cardinal Archbishop of Gnesen and Warsaw, with a spontaneous and generous gesture, assured us that every day, throughout the duration of our pontificate, the Divine Sacrifice would be celebrated at the altar of the Virgin of the Clear Mountain, according to our intentions, which are for the salvation, peace, and prosperity of all peoples. For this act of devotion, we renew before you our heartfelt thanks. We had the good fortune to make a pilgrimage to the great sanctuary of Czestochowa. That encounter with the Heavenly Mother left an indelible mark on our spirit. We gladly recall that from that time on, we received a welcome testimony of

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your immense love for the Virgin Mary, your principal Patroness. Continue; rather, intensify and deepen your affection towards the Most Holy Mary; her powerful patronage will never fail. We also intend to renew our homage to the Madonna of Jasna Góra; may she accept it as a testament to our profound veneration. The ostensorium, which we lovingly donate to her, will be like a symbol of the continued spiritual presence of the Pope among you. Be certain of this; we are with you all in the sad and joyful hours of your lives, and we will not cease to implore from Divine Clemency, through the intercession of your Queen and your Saints, abundant abundance of graces.

[*Latin ed. p. 1012*]

1012 Acta Apostolicae Sedis - Commentarium Officiale 3. In the year 966, when your King and your ancestors entered into the Catholic Church, gladdening and illuminating it with brilliant virtues, the Supreme Pastor was Pope John XIII. You have now already begun a novena of years to prepare yourselves for the fruitful and holy celebration of the millennium of the Baptism of your Nation. Prepare yourselves with eagerness for such an important date. Be faithful to the promises that, in a dark moment of your recent history, you have renewed; may youthful vigor be adorned with the fragrance of virtue, may noble actions shine forth in fathers and mothers, actions that have made the name of Poland great through the centuries. Let no one be led astray by fallacious materialistic theories; let no one be seduced by those movements that, indeed, appeal to the name Catholic, but are not its genuine expression. May your apostolate of good radiate ever more widely, and may it obtain the return to God of those of your countrymen who have, unfortunately, abandoned Him. We earnestly invoke upon all – even upon those who are far from God, and particularly upon the young, the sick, and the poor – the abundant Blessing of God.

IV. As happened on the thirtieth day of November in the year 1938, in the Pontifical Urban College of the Congregation for the Propagation of the Faith, on the Janiculum Hill in Rome, where the Divine Sacrifice was celebrated, with the Prefect and students present.

To the Venerable Brothers: beloved sons, the affectionate expressions of our beloved son, the Most Reverend Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, deeply touch us: they move us, and they are a cause of gratitude towards his person, and towards the person of the most venerable Cardinal Prefect, whom he represents with such skill and nobility.

In this beautiful morning, here on the Janiculum, three words: three thoughts: three hymns. The words say: heartfelt pleasure; paternal admo-

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nition; joyful encouragement.

[*Latin ed. p. 1013*]

Acta Ioannis PP. XXIII 1013 I. PRUDENCE. Un mese è trascorso dall'inizio del Pontificato, il quale, nella successione pastorale da San Pietro, dopo aver appena toccato la Nostra persona, prolungherà il suo corso fino alla fine dei secoli. Esso ebbe inizio il 28 ottobre, nel vespro della festa dei santi Apostoli Simone e Giuda. I voti dei Signori Cardinali furono raccolti sul Nostro umile nome, e Noi non avemmo altro da fare che chinare la testa al formidabile peso. Nel giorno della incoronazione solenne, nel tempio di San Pietro, presso le antiche memorie dei due Principi degli Apostoli, Ci fu imposta la tiara sacra, simbolo della triplice autorità, che fa del Papa il Padre dei principi, il rettore del mondo, il Vicario di Cristo. Pochi giorni dopo seguì il possesso della Nostra Cattedrale, la Sacrosanta Arcibasilica dedicata ai due Giovanni, il Battista e l'Evangelista, che ebbe, a breve distanza, l'inaugurazione dell'Anno Accademico dell'Ateneo Lateranense, tutta esultante di giovinezza generosa e serena. Stamane, nel dies natalis di Sant'Andrea, il fratello di Pietro, ecco Noi qui sul Gianicolo con voi, in casa vostra e Nostra, cari alunni di Propaganda, che offrite un alto spettacolo di rappresentanza felice di tutti i figli del Signore e della Santa Chiesa, sparsi nell'orbe universo. Per dare infatti il tocco definitivo al programma della Nostra nuova vita, nulla poteva esserci più gradevole e significativo, a titolo di completo disegno e programma di azione pastorale, che questa Nostra apparizione mattutina quassù nel giorno festivo di S. Andrea, il caro fratello dell'apostolico Pescatore. Dal centro romano ai paesi più lontani, ecco che l'orizzonte si allarga, si adegua ai confini del mondo intero. Su questo punto del restare in patria, o del partire per lontane nazioni, il Vangelo di San Marco – quell'Evangelista che fino a ieri, da Venezia, chiamavamo in modo particolare Nostro – è specialmente preciso e colorito. « And he said to them. » – 1. Un illustratore di quei brevi ma espliciti tratti della storia di Cristo, 1 Marc. 16, 15. 66 - ACTA, vol. XXV, n. 20. – 29-12-1958.

[*Latin ed. p. 1014*]

1014 Acta Apostolicae Sedis - Commentarium Officiale, extending from its central point to the farthest reaches of the earth, arranges the work of evangelization in two aspects, thus stating: "The Priesthood of the Savior of the world: The Kingdom of the Savior of the world." 2 These words truly contain and adorn the purpose of your presence here in Rome, O sons of various lands, coming from all the seas, all called by the same sign of divine vocation, which will lead you to the education of souls, and to establish the mysterious dominion of divine grace throughout the world and in every time.

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II. THE FATHERLY ADMONITION

Following the commendation comes the admonition, in relation to what God expects from each of you, whether from the country from which you come, or from that to which He Himself will ordain that you dedicate your lives. A priestly action can never serve to spiritually dominate the world, unless under a threefold condition of moral elevation, upon which the glory of every missionary is woven, and the triumph, renewed through the ages, of truth and grace in the Catholic Church.

Dear young men! You read in Our heart more than Our lips can tell you. What constitutes the unblemished glory of the Catholic priesthood, in every part of the earth, and in all good works of apostolate, especially now, and undoubtedly in the future, is this: the immaculate life, that is to say, the purity of mind and heart; the spirit of meekness and humility; the perpetual and pure flame of action and sacrifice.

a) Do not allow yourselves to be informed, nor seduced, by every wind of doctrine, nor by any breeze that takes away anything from the integrity of this teaching, which stands at the beginning of all others. Every concession on this point, or even a concession promised in a small measure, is always deceit and disappointment. Ah! dear sons: how sad is the fate of withered flowers! It was expected of them fragrance, general edification, and almost veneration by the people. And instead, a gust of wind and a storm have destroyed everything. Woe to the youth when this flower is ruined: and how painfully and with sorrow, even for many years, does the one who did not honor the great promise of his total consecration to God drag himself along!

3 Biblia Sacra secundum Vulgatam Clementinam, edited by P. Michaele Hetzenauer, O.M. Cap.

[*Latin ed. p. 1015*]

Acta Ioannis PP. XXIII 1015. Una vita immacolata est semper poesis et frescor; semper laetitia et entheusmus; semper fascino, qui animas vincit. 6) Alius ornamentum pretiosum vitae sacerdotales consistit in mititate et humilitate. Filius Dei, qui in terram venit ut homines doceret, in facto alium praeconem immediate, distinctius et accuratiussime non praebuit: humilitatem spiritus, mentis, verborum, gestus. Saepissime haec humilitas est silentium; haec mititas potest videri debilitas. Verum est robur characteris et magna dignitas vitae; est indicium valoris certissimi, etiam sensus pacifici, facilem relationem inter homines. Successus semper est securus et datur humilibus cordis. Qui non est humilis: qui cedit temptationi superbiae arrogantis, destinatur vivere dies amaros, mox se inanis invenire, et annos magnae tristitiae peragere. c) Etiam studium, quod, inspiratum a caelesti sapientia, praeparat consolationes scientiae verae et profundae, debet in altissima consideratione haberi, cum innest propositis decisissimis

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contributionis seriae ad discendum, ad diffundendum et ad defendendum veritatem. Hoc merito habet attentionem iuvenis vocati ad apostolatum universale: ad transmissionem gratiae, quae transit ex corde suo ad corda fratrum suorum, et ad servitium cognitionis doctrinae revelatae et gloriae Christi. Hoc est tempus ad applicandum monitum Apostoli: "Beati vos qui lamentatis, quia consolabimini." Haec fortitudo suas manifestationes gloriosissimas invenit in spiritu sacrificii, quod est mortificatio et annullatio proprii ego, offerturque quasi holocaustum voluntati Domini et verae aedificationis animarum. Ad hunc punctum, verba Nostra inspirationem sacram accipiunt, quae viva et loquente in hoc die 30 Novembris. Omnis fidelis scit, omnis sacerdos praesertim scit, quod Sanctus Andreas est Apostolus Crucis. Huic discipulo dilecto, a Domino tanto amato – *dilexit Dominus Andream in odorem suavitatis* – Iesus hanc exaltationem amoris crucis dedit, cum videretur potius Petro soliditatem fidei, et Ioanni teneritatem amoris. Fides, amor et crux ergo sacerdotem praesertim dignum faciunt.

[*Latin ed. p. 1016*]

1016 Acta Apostolicae Sedis - Commentarium Officiale. La Sancta Ecclesia Romana, Mater et Magistra omnium Ecclesiarum, nihil habet quod ad laudem Apostoli Crucis aptius sit, quam ut in eius honorem resonent fragmenta pulcherrima ex Actis scriptis a presbyteris Patrassi, quae cum carminibus quae haec excelsa persona inspirat, inter se nectuntur. Quae verba! Interdum, eaedem occupationes ordinariae et innocentes vitae, gustus variarum formarum cogitationis, ipsi adaptationes caritatis, in diversis circumstantiis, a fide ad praecipua officia apostolatus distrahere possunt. Vox Iesu ad coetum fidissimorum eius pervenit, et dicit: "Venite post me. Volo vos facere piscatores hominum!" Et advenit tempus in quo gratia vivacior et potentior est. Tunc Beatus Andreas etiam suas retia relinquit, ex quibus usu et lucro vivebat, ut sequatur Christum qui ei sacrificia maiora postulat. O, Sancte Andrea! Doctor bonus et amicus Dei, qui tandem, sicut felix et desideratus culmen vitae suae, ad crucem ducitur, et, eam appropinquare videns, salutat eam cum magna affectu: "Salve, crux pretiosa: suscipe discipulum Eius qui pependit in te Magister meus Christus!" Inter meminias carissimas vitae Nostrae, et peregrinationum apostolicarum Nostrarum, numeramus duas visitationes Sancto Andrea factas in loco martyrii eius, et ubi corpus eius per multa saecula custodiebatur. Patrassus est quasi nexus inter ripas mundi Graeci et mundi Latini. Andreas est nomen mansuetudinis, laetitiae et pacis. Lectiones vitae eius respondunt sollicitudinibus semper magis ardentibus Successorum Petri, quia spiritus reconciliationis et fraternae amicitiae inter eos redinteat — et sunt, per gratiam Dei, centena millia — qui praesertim excellerunt in cultu et amore Crucis.

III. GAUDIOSUS INCITAMENTUM. Carissimi filii Propagationis! Prima Missa Sancta celebrata a novo Summo Pontefice extra Vaticanum —

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ut benigne notabat Dominus Cardinal Agagianian — sub auspiciis Sancti Andreae, vult esse, pro Nobis qui hunc fratrem Sancti Petri amore speciali circumdant, et pro vobis qui omnem efficaciam zelo ad apostolatum tribuitis, ex mensura spiritus dulcetudinis, comprehensionis et mutualis aedificationis.

[*Latin ed. p. 1017*]

Acts of Pope John XXIII, 1017: Sanctification, a daily encouragement to prepare, through present life, in the battles for purity, for the Christian spirit of meekness and humility, and for the love of the Cross, for the victories of redemption and the unity of our brothers. How much we would enjoy, our dear children, prolonging our conversation with you on this great subject of the sanctification of the young clergy, and especially of the missionary clergy. But in all earthly matters, there are certain final limits. Small details suffice to provide us with cause for delight. The satisfaction that We felt this morning in granting you the privilege of Our presence, which is of little consequence for Our person, but which is everything for the divine investiture of which Christ has conferred the responsibility and the honor upon Us, is adorned with particular sweetness by a happy circumstance that We wish to point out. Behold: Our two residences, the Vatican and the Janiculum, face each other; one from the Apostolic Palace, the other from the Urban College: We say they face each other, they speak to each other, they understand each other. The same inspiration, the same prayer, intertwine Our sentiments, just as the murmur of the two great fountains in St. Peter's Square, which day and night continue in the same song, in the same elevation. So it happens with Us. With the Pope, your father and father of all Christendom; with your youthful souls, who learn here to continue in the daily effort of their sanctification, for the health, for the redemption in Christ of the whole world. Amidst the harmony of the two fountains, which recall us to the perennial waters of heavenly grace, shining forth to the glory of Christ, stands the obelisk bearing on its apex the most remarkable relic of the Cross of Jesus: while below continues the hymn of the peoples and the centuries, the hymn of the apostles, the martyrs, the confessors. *Christus vincit; Christus regnat; Christus imperat.* Fear not the enemies of God: *Fugite partes adversae:* *Vicit Leo de tribu Juda.* Amen. To the Most Excellent Man, Mohamed Reza Pahlavi, Emperor of the Iranian people. *The visit, marked by so much courtesy, that Your Imperial Majesty pays Us inspires sentiments of gratitude that We wish to express to him in a few words.* December 1st, 1958.

[*Latin ed. p. 1018*]

1018 Acta, Apostolicae Sedis - Commentarium Officiale. We are not unaware that the deference shown towards the Holy See, as evidenced by your presence, is further enhanced today by the graciousness with which

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Your Majesty has seen fit to postpone, for a few weeks, the journey she had planned to the Eternal City. Was not this city, in fact, particularly affected by the great mourning that has recently moved Christendom and has echoed painfully throughout the world? We are deeply touched by this attention from Your Majesty, as well as by the tribute she pays, on this occasion, to the memory of the illustrious deceased Pontiff. It was Our venerated Predecessor who welcomed you ten years ago during your previous visit, and We know the faithful memory that Your Majesty retains of that audience; it was he also who, more recently, approved the re-establishment of official relations between the Holy See and Iran, which, for Our part, We shall be happy to foster with all Our power. In the person of Your Majesty, We wish to greet, with a paternal heart, the entire Iranian nation, whose destiny you govern with distinction. Although We ourselves have not had the privilege of personally knowing your country and its capital, dominated by the imposing massif of the Elbourz, We were, however, once able to approach its borders. Contained between two seas, guarded by high mountain ranges, this land has, over the centuries, been a crossroads of many peoples and the crucible of the most ancient civilizations. Today, it remains fertile in resources, both of the soil and of the subsoil, as well as those, even more precious, of the mind. It is to these latter that the Church, present in these lands since its origins, is happy to contribute with the richness of its spiritual life, the culture of which it is the heir, and the ideal of humanity that it has always served. With loyal and generous devotion, of which We gladly renew the assurance to Your Majesty, Our Catholic sons in Iran are eager to dedicate themselves to the service of the noblest causes, especially the education and instruction of the young, the care of the sick, and various works of assistance. We are pleased to know that Your Majesty, always benevolent towards Christian institutions, has recently shown interest in new hospital and scientific foundations, which, We have no doubt, will develop for the greatest good of all. May God grant that such a spirit of peaceful collaboration, so in accordance with the traditions of the Church and the innate qualities of your populations, continue to bear the best fruits in the land of Iran.

[*Latin ed. p. 1019*]

Acts of Pope John XXIII, 1019. It is with this confidence that We invoke upon Your Majesty, upon the distinguished individuals who accompany you, and upon your Empire, the most abundant favors of the Almighty God.

MESSAGE BROADCAST TO THE FAITHFUL OF VENICE AND THE VENETO REGION, CELEBRATING THE FEAST OF THE BLESSED VIRGIN MARY, CALLED "OUR LADY OF HEALTH."

*Beloved children of Venice and the Veneto, for five consecutive years, We have had the singular grace of participating with you, and of presiding,

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over the annual celebrations of Our Lady of Health, which are linked to the vow made by your fathers in 1630, during the painful time of a devastating plague, which claimed countless victims not only in the territory of the Most Serene Republic, but throughout Upper Italy. For over three centuries, you have remained faithful to this vow, until today, without diminishing your fervor, inspiring moved admiration in all those who have joined and continue to join you in expressing your religious piety. This memorable day, November 21st, always brings abundant spiritual benefits to souls, and is a source of mutual edification for the clergy, the civic authorities, and the people.

From the dawn of this morning, We have been spiritually contemplating your festive and eager pilgrimage to the great temple of Health, from here, this sacred Vatican Hill, to which the merciful goodness of the Lord brought Us at the end of the month dedicated to the devotion of the Rosary. And We are pleased to respond to your filial desire, which coincides with Our own, to address you with a word of greeting, encouragement, and blessing; and We are grateful to Our beloved son, Cardinal Giacomo Lercaro, who graciously accepted the invitation to represent Us among you, and to the venerable Bishop of Tarbes and Lourdes, Monsignor Pietro Maria Théas, who came to Venice to reciprocate the visit We made to him last March.

The year 1958 was, I say: for all of us, particularly marked by a daily familiarity with Our Divine Mother, remembered in the mystery of Her Apparitions at Lourdes. On February 11th, at the beginning of...*

[*Latin ed. p. 1020*]

1020 Acta Apostolicae Sedis - Commentarium Officiale celebrationis centenariae, ibi congregati sumus, circum Noiam, Sanctum Marcum, Basilican Nostram Cathedralem, ad congressum, cui memoria adhuc nos commovet; et vos hortamur, cum viva sollicitudine, ut progressi sitis cum ardoris fervore in viis renovationis spiritualis, ac generose invitationem accipientes, quae ex spelunca Massabielle venit. Non ausarimus sperare ut celebratio a Matre Domini – et saepius – responsum tam consolatorium haberet, quod animam Nostram dulci confusione et confidente fiducia implevit, durante cursu anni. In Epistula pastoralis pro Quadragesima, vos iterum hortamur ut penetretis sensum verum et profundum celebrationis: "Avere Mariam cum nobis, familiari ad pietatem nostram – scripsimus tunc – significat exercere devotionem ad finem perfectionis personalis vitae nostrae spiritualis, in gratia et imitatione Matris Nostrae caelestis. Haec perfectio, ad quam omnes tendere debemus, esse vult triumphum puritatis, constantiam in quaerendo optimum, et verum progressum conductae nostrae: iter clarum et decisivum ad terminum lucem aspirationum nostrarum, cum certitudine participationis finalis Nostrae cum Maria in gaudio Christi Iesu, fonte aeternae delitiae." Filii carissimi Venetiae!

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Admirati sumus fervore vestro in respondendo invitationi Nostrae, quae vos incitabant ad diversas manifestationes parochiales, foraniales et diocesanes ad honorem Immaculatae. Acciderunt, mense Martio, momenta inobliviabilia dedicationis novae basilicae subterraneae Lourdensis, in rapido succedendo rituum liturgicorum et congressuum fraternorum in terra Galliae, quae numquam obliviscemur. Memoriae Sancti Pii X, illic portatae, voluerunt etiam sensibiliter praesentiam Nostram apud speluncam prodigiosam significare, quasi omnis cogitatio, omnis gradus, omnis gestus et omnis vox Pastoris vestri, intima unione sentimen tum omnium filiorum Venetiae exprimere vellent. Media parte mensis Septembris, consolatio habuimus praesidiendi centenario primae Missae Sancti Pii X in Castelfranco Veneto. Quanta delicia, quanta gaudia, quanta tenerezza, illo die, meminisse incipii, juste centum annos ante, iuvenem filium Riese ad illud sacerdotium, quod gloria esset usque ad fastigium supremae activitatis pontificalis!

[*Latin ed. p. 1021*]

From the Apostolic Letter of Pope John XXIII, 1021: That cordial harmony among the Bishops of the Triveneto region, and that numerous and virtuous clergy – both elderly and young, shining forth in honor of Jesus and Mary – was pleasing to all. What shall we say of the celebrations in Pavia, Tortona, Faenza, Verona, Lodi, and Padua, to which we were invited to preside? We could not have imagined that all these circumstances were a preparation for what was to mature in the designs of Providence during this last month. And now, on November 21st, We find Ourselves separated from you, in the sense that Our eyes do not meet yours, as We had become accustomed; but We feel deeply united in spirit with the serene peace of the six years of Our pastoral life in Venice, and We rejoice to find Ourselves so close to the Celestial Mother in a function of universal fatherhood, just as Her mission was of spiritual motherhood for all men. My children! Do not believe that the usual serenity of Our spirit diminishes the tenderness of Our memories and Our emotions as Priest and Father. Reflecting upon Ourselves, even as We are called Father, We unexpectedly re-experience the joy of feeling, with you and as you, a child of the Mother of Jesus, given to each of us as a most tender Mother. The celebrations of worship this year in the Basilica of the Salute, which, after Saint Mark's, is the most wondrous and beloved basilica by the faithful of Venice, receive an increase of joy through the permanent presence of the Minor Seminary, which was a singular grace of the centenary of Saint Lawrence Giustiniani and the Marian year of Lourdes. Its providential establishment marks with rays of the new dawn the hopes of the Venetian Church, and is an invitation to all, both elderly and very young, to cooperate in the movement of ascent and development of the Holy Catholic Church along the paths of truth and fraternal concord, which ensure the prosperity of the earth and heavenly

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blessings. In the message We sent to you on November 1st, We asked you once again to remain faithful to the good purpose, so often formulated together; to dedicate yourselves to the perfect education of youth; to cultivate mutual love in the spirit of the material and spiritual provisions extended to all without exception; and to honor the greatest temple and golden basilica of Saint Mark's, which is a symbol of the unity of the faith, of the perfect conformity of thought and heart with this Apostolic See.

[*Latin ed. p. 1022*]

The Acts of the Apostolic See – Official Commentary, number 1022, is at the same time an encouragement to all for good apostolate and the spreading of the Holy Gospel. We do not doubt, therefore, that, heeding our words, you will faithfully maintain these intentions, with generosity, with constancy, with joy. These are the memories that We wish to leave with you, memories from father to most beloved sons: and We are certain that, keeping them willingly in your hearts, you will thus respond to the love that We bear for you, and maintain alive the holy bonds with which We have been united during the years of Our presence among you. Beloved sons of the clergy and the laity, thus We greet you, renewing for each one the sentiments of Our great paternal affection: while to Our beloved Son, Cardinal Giacomo Lercaro, to the newly appointed Patriarch Giovanni Urbani, Our successor, to the most worthy Bishops present, to the civic authorities, to the priests, to the seminarians, to the religious families, to the children, to the sick, to the poor and suffering, to all and each of the families of the city and diocese, as well as to the Venetians, and to all others who are listening, We impart from the heart Our comforting Apostolic Benediction.

[*Latin ed. p. 1023*]

ACTS OF POPE PIUS XII, 1023. APOSTOLIC LETTER CONCERNING THE CHURCH OF BLESSED MARY, SACRED IN THE TOWN OF "RE," DIOCESE OF NOVARA, WHICH, BEING DECORATED WITH THE TITLE OF A BASILICA MINOR, IS TO BE ENHANCED.

PIUS XII. For the perpetual memory of this matter.

On the twenty-sixth day of the month of April, in the year 1494, in a small building, the sacred church of Saint Mauritius in the town of "Re," a blood-red stain appeared in the image of the Mother of God on the wall; and this prodigy was renewed for twenty days. The Metropolitan of the Church of Novara, within whose jurisdiction the place was situated, and the civil authorities, having learned of these marvelous events, publicly declared that they exceeded the bounds of nature. A special cult was instituted for this blood and for the relics with which it was mingled, a cult which, with the passage of time, continues to remain deeply ingrained in the hearts of the Christian people. Therefore, a larger church was erected in that place,

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encompassing the wall that contained the image.

More recently, a prudent plan was conceived to build a new church, larger and more magnificent than the previous one; this work, which was delayed for some time by wartime calamities, is now happily completed, largely through the efforts of the Venerable Brother Gilles Vincent Gremigni, Bishop of Novara.

The church, which was consecrated on the eleventh day of the month of August of this year, in which the wonders of the cave of Lourdes are remembered, is remarkable in its structure, with a dome and adorned with rich furnishings. In particular, the reliquary, in which the linen cloths soaked in the blood of Mary are kept, is highly ornamented with precious metals.

It is especially fitting for Us to mention this church, which has been entrusted to the Oblates of Saints Gaudence and Charles, as a most important center of Marian devotion, to which the faithful come each year to participate in the sacred rites and to implore the help of "Saint Mary of the Blood." It is also pleasing to remember that this church has always been a bulwark of the Faith against the attacks of error.

Therefore, desiring to honor this excellent seat of religion with a papal distinction, which would also serve as an invitation to increased piety, the Venerable Brother Gilles Vincent Gremigni, as mentioned above, requested Us to grant to this church the title and the rights of a Basilica.

[*Latin ed. p. 1024*]

1024 Acta Apostolicae Sedis - Official Commentary. To these petitions, which We receive with a willing spirit, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, elevate the church dedicated to the Blessed Virgin Mary, located in the village commonly called "Re," within the boundaries of the Novara diocese, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever firm, valid, and efficacious; shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be null and void from this time forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of the month of June, in the year 1958, the twentieth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, the Apostolic Brief grants the parish church of the Blessed Virgin Mary "de la Encina" in the town commonly called "Ponferrada," within the Asturicensis diocese, the honor of the privileges

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of a Minor Basilica. PIUS PP. XII For the perpetual memory of this event. — "And there shall be still a tithing therein, and she shall turn, and shall be made a show as a turpentine tree, and as an oak that spreadeth its branches." (Isa. 6:13), so the patronage of the most heavenly Blessed Virgin Mary "de la Encina" is extended to all the faithful of the town of "Ponferrada" and of the entire Bergida region, within the boundaries of the Asturicensis diocese. The faithful devotion to this maternal protection truly corresponds, "Yet I cast out the Amorrhite before their face." (Amos 2:9). Indeed, since the tenth century, three sacred buildings have been established, within which is contained what is now seen: the temple, built in the year 1573, which has been greatly expanded and embellished with many artistic works. From all over the Bergida region, both public and private individuals, in times of public and private calamities, come to pray before the ancient image of the Mother of God "de la Encina." Also, the Kings of Spain, with no less devotion, come here, imploring for the needs of their kingdoms and bringing gifts.

[*Latin ed. p. 1025*]

The acts of the Most Holy Fathers, Pope XII, number 1025, state that, besides its splendor, this sanctuary, raised to the status of a parish church and endowed with dignity, has been the most noble seat of a priestly fraternity, dedicated to promoting the splendor of liturgical worship, since the sixteenth century; now, however, six priests are assigned to it. Finally, twelve pious associations, as well as the "Catholica" organization, provide assistance with the sacred ministers at this sanctuary, especially concerning liturgical worship and charity for the poor. Having considered all of this, the Venerable Father Joseph Castelltort Subeyre, Bishop of Astorga, in the name of the Curia and of other priests, as well as of all the faithful, earnestly requested that the aforementioned parish church, located in the town of "Ponferrada," be elevated to the dignity of a Minor Basilica by our authority. We, who, through similar Apostolic Letters, sealed with the Fisherman's ring on the fifth day of March of this same year, declared the Most Blessed Virgin Mary "de la Encina," venerated in that same church, as the heavenly Patroness of the town of "Ponferrada" and of the entire region of Bergida, desiring to give new and clearer testimony of our favorable intention, have freely decided to grant this request. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the force of these Letters and perpetually, we hereby elevate the parish church, dedicated to God in honor of the Blessed Virgin Mary, called in the Spanish language "Nuestra Señora de la Encina," which has existed for a long time in the town of "Ponferrada" in the diocese of Astorga, to the title and dignity of a Minor Basilica, with all the liturgical rights and privileges that are properly due to churches bearing this title. Notwithstanding any contrary provisions. We

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decree, establish, and declare that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully enjoy them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these things should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twelfth day of July, in the year 1958, the twentieth year of our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Sacred Rites, for Apostolic Briefs.

[*Latin ed. p. 1026*]

1026 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, November 25, 1958, in the Apostolic Palace at the Vatican, the new Preparatory Session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Venerable Servant of God, Francis de Montmorency-Laval, the first Bishop of Quebec.

SECRETARY OF STATE, APPOINTMENTS. By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to appoint:

November 18, 1958.

The Eminent and Reverend Lord Cardinal Aloisi Masella Benedetto, Protector of the Religious Missionary Sisters of the Immaculate Conception (Madrid).

The Eminent and Reverend Lord Cardinal Clemente Micara, Protector of the Franciscan Religious Sisters of the Good Counsel (Madrid).

His Excellency, Reverend Monsignor Carlo Grano, Titular Archbishop of Tessalonica, Apostolic Nuncio in Italia.

His Excellency, Reverend Monsignor Cesare Zerba, Secretary of the Sacred Congregation of the Discipline of the Sacraments.

His Excellency, Reverend Monsignor Pietro Palazzini, Secretary of the Sacred Congregation of the Council.

His Excellency, Reverend Monsignor Dino Staffa, Secretary of the Sacred Congregation of Seminaries and Universities.

By Letters from the Secretary of State, the Holy Father John XXIII, reigning happily, deigned to appoint:

December 9, 1958.

The Eminent Lords Cardinals Giuseppe Frings and Stefan Wyszyński,

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Members of the Sacred Congregation of the Council.

[*Latin ed. p. 1027*]

From the Diary of the Roman Curia, December 10, 1958. The Reverend Monsignor Giuseppe Monticone, Consultor of the Sacred Congregation for the Propagation of the Faith.

December 23. His Excellency, Reverend Monsignor Dino Staffa, Legal Consultant of the Secretariat of State of His Holiness. Furthermore, along with appointments from the Secretariat of State, the same Holiness has deigned to assign the following Sacred Congregations to the undersigned Eminences:

December 15, 1958. To the Most Reverend and Illustrious Cardinal Giovanni Battista Montini: Consistorial Congregation, Extraordinary Ecclesiastical Affairs, Seminaries.

To the Most Reverend and Illustrious Cardinal Giovanni Urbani: Consistorial Congregation, Religious Orders, Rites.

To the Most Reverend and Illustrious Cardinal Paolo Giobbe: Consistorial Congregation, Propaganda, Rites, Extraordinary Ecclesiastical Affairs.

To the Most Reverend and Illustrious Cardinal Giuseppe Fietta: Consistorial Congregation, Propaganda, Rites, Extraordinary Ecclesiastical Affairs.

To the Most Reverend and Illustrious Cardinal Fernando Cento: Oriental Congregation, Council, Religious Orders, Extraordinary Ecclesiastical Affairs.

To the Most Reverend and Illustrious Cardinal Carlo Chiarlo: Oriental Congregation, Sacraments, Extraordinary Ecclesiastical Affairs, Apostolic Signature.

To the Most Reverend and Illustrious Cardinal Amleto Giovanni Cicognani: Consistorial Congregation, Oriental Congregation, Propaganda, Extraordinary Ecclesiastical Affairs.

To the Most Reverend and Illustrious Cardinal Giuseppe Garibaldi y Rivera: Council, Religious Orders, Reverend Fabric of St. Peter's.

To the Most Reverend and Illustrious Cardinal Antonio Maria Barbieri: Council, Rites, Seminaries.

To the Most Reverend and Illustrious Cardinal William Godfrey: Consistorial Congregation, Council, Ceremonial.

To the Most Reverend and Illustrious Cardinal Carlo Confalonieri: Consistorial Congregation, Propaganda, Ceremonial, Seminaries.

To the Most Reverend and Illustrious Cardinal Richard James Cushing: Council, Propaganda, Reverend Fabric of St. Peter's.

To the Most Reverend and Illustrious Cardinal Alfonso Castaldo: Council, Rites, Seminaries.

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To the Most Reverend and Illustrious Cardinal Paolo Maria Richaud: Religious Orders, Propaganda, Rites.

To the Most Reverend and Illustrious Cardinal Giovanni O'Hara: Council, Religious Orders, Seminaries.

To the Most Reverend and Illustrious Cardinal Giuseppe Bueno y Monreal: Religious Orders, Rites, Ceremonial.

[*Latin ed. p. 1028*]

Acts of the Apostolic See - Commentary, Official, 1028, December 15, 1958. To the Most Reverend and Venerable Lord Cardinal Koenig, Francesco: Consistorial Affairs, Seminaries, and the Reverend Fabric of St. Peter's.

To the Most Reverend and Venerable Lord Cardinal Doepfner, Giulio: Eastern Affairs, Council, Seminaries.

To the Most Reverend and Venerable Lord Cardinal Tardini, Domenico: Holy Office, Consistorial Affairs, Council, Propaganda.

To the Most Reverend and Venerable Lord Cardinal di Jorio, Alberto: Sacraments, Council, Propaganda, Seminaries.

To the Most Reverend and Venerable Lord Cardinal Bracci, Francesco: Sacraments, Council, Rites, Apostolic Signature.

To the Most Reverend and Venerable Lord Cardinal Roberti, Francesco: Sacraments, Council, Propaganda, Apostolic Signature.

To the Most Reverend and Venerable Lord Cardinal Jullien, Andrea: Sacraments, Religious Orders, Rites, Apostolic Signature.

With the notes of the Secretariat of State, the Supreme Pontiff, Pius XII, of venerable memory, deigned to appoint:

Assistants to the Papal Throne: August 20, 1958.

His Excellency, the Reverend Monsignor Baziak, Eugenio, Archbishop of Lviv of the Latins and Apostolic Administrator of Cracow.

September 8.

His Excellency, the Reverend Monsignor Antezana y Rojas, Abele Isidoro, Archbishop of La Paz.

September 21.

His Excellency, the Reverend Monsignor Prendiville, Raimondo, Archbishop of Perth.

Apostolic Protonotaries, as if participating:

1956.

Monsignor Rossi, Ugo (Rome).

1958.

Monsignor Thomas, Algernon Reuben, of the Archdiocese of Sydney.

Monsignor Owens, Giacomo J., of the Archdiocese of Newark.

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July 15.
Monsignor Hewetson, Giuseppe H., of the Diocese of Paterson.
September 29.
Monsignor Hill, Walter H., of the same diocese.
Monsignor Kowalczyk, Francesco P., of the same diocese.
Monsignor O'Sullivan, Giuseppe M., of the same diocese.
Monsignor Romanak, Andrea J., of the same diocese.
Monsignor Shanley, Giovanni J., of the same diocese.
September 11.
Monsignor Maggi, Salvatore, of the "nullius" Prelature of Altamura.
Monsignor Charles, Maria Emilio Saverio, of the Archdiocese of Rheims.
June 19.
July 3.

[*Latin ed. p. 1029*]

Annus et volumen L, 31 Decembris 1958 (Series II, volumen XXV) - N. 21. ACTA APOSTOLICAE SEDIS. COMMENTARIUM OFFICIALE. INDEX GENERALIS ACTORUM (Annus et volumen L - Series II, volumen XXV). I - ACTA PII PP. XII, 3. III - ACTA CONCLAVIS, ELECTIONIS, ET CORONATIONIS IOANNIS PP. XXIII, 853 et sequentes. LITTERAE ENCYCLICAE, 449. EPISTULA ENCYCLICA, CONSTITUTIONES, 4. ACTA IOANNIS PP. XXIII, 601. APOSTOLICAE, 24, 57, 105, 137, 185, 249, 298, 345, 460, 505, 553, 615, 665, 713, 842, 926. LITTERAE APOSTOLICAE, 29, 63, 112, 146, 195, 251, 302, 354, 443, 464, 510, 555, 621, 668, 719, 847, 930, 1023. EPISTULAE, 30, 66, 201, 253, 310, 445, 150, 205, 265, 477, 561, 722, 941. ALLOCUTIONES, 31, 82, 318, 361, 514, 674, 726, 943. NUNTII RADIOPHONICI, 5, 174. SCRIPTO DATI, SACRA CONCISTORIA, CONVENTIO, 446, 261, 393, 592, 440. CATHEDRALIS SACRA CONSISTORIA, 326, 622, 441. ALLOCUTIONES, II. ACTA IN MORTE PII PP. XII, 767 et sequentes. 67. ACTA, volumen XXV, n. 21. - 31-12-1958. 995, 909. 996. 997, 1006, 1010, 1019. 1012, 1017. NUNTII RADIOPHONICI, 838. NUNTII TELEGRAPHICI, 904. SUPREMA FIDEI: SS. SACRA CONGREGATIONUM. CONGREGATIO S. Officii, 114. Monita, 114, 536. SACRA, 68, 981. POSSESSIO, MOTU PROPRIO, 922. V. ACTA, 562, 586, 701, 741. NUNTII ROMANAE CONGREGATIO CONSISTORIALIS XXIII: Decreta, 44, 115, 177, 223, 331, 384, 480, 536, 627, 706. Provisiones Ecclesiarum, 97, 221, 374, 479, 626, 749.

[*Latin ed. p. 1030*]

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[*Latin ed. p. 1031*]

Secret Chamberlains, beyond the established number: 127, 242, 344, 497, 754, 907, 977.

Secret Chamberlains, beyond the established number, bearing the sword

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and cloak: 129, 244, 498, 755, 978, 979.

Chamberlains, of honor, in their attire: 129, 244, 497, 755.

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Chamberlains of honor, beyond the established number, bearing the sword and cloak: 128.

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From the Order of the Golden Fleece: 129.

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Commander with Plaque, 755.

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Commander, 130, 244.

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From the Order of Saint Gregory the Great: Grand Cross, civil, 130, 755.

Commander with Plaque, civil, 130, 245, 498, 756.

Commander with Plaque, military, 756.

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Commander with Plaque, 133, 246, 501, 758.

Plaque, 758.

Commander, 133, 246, 501, 758.

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[*Latin ed. p. 1032*]

IN THE INDEX OF DOCUMENTS ARRANGED IN CHRONOLOGICAL ORDER

I - PAPAL ACTS

I - ENCYCLICAL LETTERS

1958, July 14. It is pleasing to remember. - To the Venerable Brothers Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries who

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have peace and communion with the Apostolic See: Public notice is given of the supplimations made through novendial prayers before the feast of the Blessed Virgin Mary, Queen of Heaven.

II - LETTER

1958, June 29. ENCYCLICAL *Ad Apostolorum Principis*. - To the Venerable Brothers and beloved sons, Archbishops, Bishops, and other local Ordinaries, and also to the clergy and people of China, who have peace and communion with the Apostolic See: Exhortations and norms are imparted concerning the present difficulties.

III - APOSTOLIC CONSTITUTIONS

1957, April 10. SANTABEMENSIS (Obidendis). Whereas. - Having detached certain municipalities from the "nullius" Prefecture of Santarém, a new Prefecture is founded, to be called "Obidensis."

DE BRITANNIA. Because Christ. - In the regions of England and Wales, an Apostolic Exarchate is established for the Ruthenian Rite of the Byzantine tradition residing there.

CORUMBENSIS - REGISTRENSIS (Campi Grandis - Auratopolitanae). Among the most important. - Having detached certain municipalities from the Diocese of Corumbá and from the "nullius" Prefecture of Registro, two dioceses are formed: "Campi Grandis" and "Auratopolitana."

MONTISCLARI - PARACATUENSIS (Ianuariensis). With joyful hope. - Having divided certain territories from the Diocese of Montisclari and from the "nullius" Prefecture of Paracatu, a new diocese is established, to be called "Ianuariensis."

CHIAPASENSIS (Tapacolensis). Whereas We. - Having detached certain municipalities from the Diocese of Chiapas, a new diocese is formed from them, to be called "Tapacolensis."

SALTILLENSIS (Torreonensis). Who has this. - Having separated certain territories from the Diocese of Saltillo, a new diocese is established which will be called "Torreonensis."

24 345 57 60 185 188

[*Latin ed. p. 1033*]

Index of documents arranged chronologically.

Apostolic Prefecture of Bathurst is elevated to the rank of diocese. » » » BIKOROËNSIS.

Since we know. - The Apostolic Prefecture of Bikoroënsis is elevated to the rank of Apostolic Vicariate, with the same name and boundaries. »

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July 3 BERYTENSIS CHALDAEORUM.

Although most grievous. - In the territory of Lebanon, still under the jurisdiction of the Apostolic Administration of Upper Gazira of the Chaldeans, a new diocese is established, to be and called "Berytensis Chaldaeorum." » » » ALEPPENSIS CHALDAEORUM.

As a shepherd. - The Apostolic Administration of Upper Gazira of the Chaldeans is abolished, and a new diocese is founded in the region of Syria, which will be called "Aleppensis Chaldaeorum." »

5 QUINHONENSIS - SAIGONENSIS (Nhatrangensis).

With great joy. - Certain territories are detached from the Apostolic Vicariates of Quinhonensis and Saigonensis, and a new Apostolic Vicariate is established, to be called "Nhatrangensis." » » » B.ABAULENSIS (Kaviengensis).

With apostolic zeal. - Certain territories are detached from the Apostolic Vicariate of Rabaulensis, and a new Apostolic Vicariate is established, called "Kaviengensis." » » » MUSOMENSIS.

With this promise. - The Apostolic Prefecture of Musomensis is elevated to the rank of diocese. » » » KIKUITENSIS - KISANTUENSIS (Kengen.).

With this hope. - With certain territories detached from the Apostolic Vicariates of Kikuitensis and Kisantuensis, a new Apostolic Prefecture is established, called "Kengensis." »

13 CONFINIORIS CALIFORNIAE (Pacensis in California Inferiore).

Who reveals the mysteries of God. - Certain territories are detached from the Apostolic Vicariate of Confinioris Californiae, and a new Apostolic Prefecture is established, to be called "Pacensis in California Inferiore." »

15 SPINENSIS.

With all his heart. - The patriarchal vicariate of the Syrians, in Upper Gazira, is raised to the rank of eparchy, to be called "Spinensis." »

27 AMARGOSENSIS (Victoriensis de Conquista).

Christ Jesus. - After detaching a few territories from the diocese of Amargosensi, a new Church is founded, which will be called "Victoriensis de Conquista." »

August 3 PUNIENSIS (IuliensJs).

Who ordains. - Certain territories are detached from the diocese of Puniensi, and a new prelate is established, called "Iuliensis." »

October 3 1 COPIAPOËNSIS.

Who is present daily. - The prelate "nullius" of Copiapoënsis is elevated to the rank of diocese. » » » » » » »

November 1 4 ESMERALDENSIS.

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It is customary for the Apostolic. - The Apostolic Prefecture of Esmeraldensis is elevated to the rank of Apostolic Vicariate, with the same boundaries and name. »

18 S. PAULI DE MINNESOTA (Novae Ulmae).

Who is Christ's. - Certain regions are detached from the archdiocese of S. Pauli de Minnesota, and a new Church is established, to be called "Novae Ulmae." »

21 AREQUIPENSIS - AYACUQUENSIS (Caraveliens).

As a mother. - From the dismembered archdiocese of Arequipensi and the diocese of Ayacuquensi, a new prelate "nullius" is established, called "Caraveliensis." »

25 LUANDENSIS - SILVAE PORTUENSIS (Malaniensis).

Among the concerns. - Certain territories are detached from the Churches of Luandensi and Silvae Portuensis, and a new diocese is established, to be called "Malanien^sis." »

December 16 URAWAËNSIS.

Who is above all of God. - Apostolic prefecture Urawaën- 1957 June 2 4 1033 BATHURSTENSIS IN GAMBIA. 105 107 27 249 109 111 137 190 139 141 193 144 341 349 351 297 300

[*Latin ed. p. 1034*]

1034 Index of documents arranged in chronological order. December 16, 1957, in Japan, a diocese is established, with its name and boundaries unchanged.

29 RIOBAMBA (Guaranda). Concerning this. - A certain region is separated from the diocese of Riobamba, and a new Church is established, to be called "Guaranda."

January 14, 1958, PALMA (Lages) (Palmensis and Chapecó). Because of this. - The "nullius" pre-latitial see of Palma is suppressed, and certain regions are separated from the diocese of Lages, from which two new dioceses are formed, to be called "Palmensis" and "Chapecó."

SAINT JOSEPH OF GRAJAÚ (Carolina in Brazil). Likewise. - Certain territories are separated from the "nullius" pre-latitial see of Saint Joseph of Graacia, with which a new pre-latitial see is established, to be called "Carolina in Brazil."

February 16, SPIRITUS SANCTI (Vitória) (Cachoeiro de Itapemirim - Saint Matthew). With its territory. - Certain territories are separated from the diocese of Spiritus Sancti, with which two new dioceses are established; furthermore, the diocese of Spiritus Sancti is raised to the dignity of a metropolitan archdiocese, to be called "Vitória."

CITY OF VICTORY (Matamoros). Not in vain. - With certain territories separated from the diocese of the City of Victory, a new diocese is founded,

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called "Matamoros."

24 THAKHEK. Concerning the Church. - The Apostolic Prefecture of Thakhek, in the Kingdom of Laos, is raised to the rank of Apostolic Vicariate, with its name and boundaries unchanged.

NIANGARAËNSIS (Dorumaënsis). Daily. - With certain territories separated from the Apostolic Vicariate of Niangaraënsis, a new Apostolic Prefecture is established, to be called "Dorumaënsis."

TANGAËNSIS. For this reason. - The Apostolic Prefecture of Tangaënsis is raised to the rank and dignity of a diocese, with its name and boundaries preserved.

March 18, CHILAPA (Acapulco). For a more suitable arrangement. - Certain territories are separated from the diocese of Chilapa, which are reduced to the form of a new diocese, called "Acapulco."

25 LEONENSIS. With the venerable. - The parish church of Our Lady of Guanajuato, in the province of Leonensis, is raised to the rank and dignity of a collegiate church.

May 15, HUANUCO-HUANCAYO (Tarma). The ship of the Church. - With certain territories separated from the dioceses of Huanuco and Huancayo, a new "nullius" pre-latitial see is founded, called "Tarma."

HUANUCO-HUARAZ (Huarí). Who seeks the Kingdom of God. - Certain territories are separated from the dioceses of Huanuco and Huaraz, with which a new "nullius" pre-latitial see is established, called "Huarí."

June 3, For the betterment of life. - The Pontifical Pastoral Institute in the City is established.

505 553 507 615 665 713 617 619 926 716 928 842 844 460 IV - APOSTOLIC LETTERS. May 30, 1955. Indeed, it is beautiful. - The title and privileges of a Minor Basilica are conferred upon the parish church of the Blessed Virgin Mary in the city of Constance, in the archdiocese of Freiburg.

[*Latin ed. p. 1035*]

Index of documents arranged in chronological order: March 3, 1957.

1035. For the benefit of souls. – The most Blessed Virgin Mary, commonly called "Our Lady of the Holy Water of Baños," is chosen as the principal Patroness of the Sacred Missions to the indigenous populations of the eastern region of the Republic of Ecuador, and her image is adorned with a crown.

464. Concerning the Most Blessed. – The most Blessed Virgin Mary of the Most Holy Rosary of Fatima is established as the principal heavenly Patroness for the entire Zacapa y Santo Cristo de Esquipulas diocese, in Guatemala.

April 24. Of flourishing forests. – Saint John Gualbert, abbot, is chosen as the heavenly Patron of the custodians of the public forests of the State of

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San JosÃ© de Mayo in Brazil.

252. Of new heavens. – The title and privileges of a Minor Basilica are conferred upon the Cathedral Church of Saint Joseph, Spouse of the Virgin Mary, in the city and diocese of San JosÃ© de Mayo.

466. Of the city of Brivates. – The parish church of Saint Julian the Martyr, in the city of Brivates, commonly called "Brioude," within the boundaries of the Le Puy diocese, is elevated to the status of a Minor Basilica.

112. Temples of God. – The church of the most Blessed Virgin Mary, dedicated to "Remedios," in the Arborensis archdiocese, is adorned with the honors and privileges of a Minor Basilica.

147. In honor of God. – The title and privileges of a Minor Basilica are conferred upon the Church of Our Lady of Good Hope, near "Hainaut," in the Tournay diocese.

847. Among the most illustrious of Christ's followers. – Saint Sebastian, Martyr, is established as the heavenly Patron of all the members of the Urban Order, commonly called "Urban Vigils," from Italy.

148. Of the most renowned piety. – The temple of the most Blessed Virgin Mary of Graces, located in Benevento, is adorned with the title of a Minor Basilica.

64. Subjugating peoples with love. – The most Blessed Virgin Mary, called "Nossa Senhora Conquistadora," is chosen as the principal Patroness, together with Saint Michael the Archangel, for the Uruguaiana diocese in Brazil.

195. Who are in the Church. – The most Blessed Virgin Mary of Mount Carmel is established as the principal Patroness for the entire Iaboticabal diocese in Brazil.

197. Of ancient craftsmanship. – The temple of the Casamarensis Abbey is honored with the title and dignity of a Minor Basilica.

198. Concerning customs. – The parish church of Saint Anthony in the city and archdiocese of Managua is adorned with the honors and privileges of a Minor Basilica.

199. For a particular purpose. – The most Blessed Virgin Mary Immaculate, under the title of "de San Juan de los Lagos," is established as the principal heavenly Patroness of the entire Guadalajara archdiocese, in the Mexican nation.

302. Seats of religion. – The temple of Saints Viron, Plechelmus, and Otger, on Mount Saint Odilia, commonly called "Sint-Odiliënberg," in the Roermond diocese, is adorned with the title and dignity of a Minor Basilica.

510. Of the newest dioceses. – The most Blessed Virgin Mary, called "Domina Nostra a Caritate," is established as the principal Patroness, and Saint Patrick, Bishop, as the secondary Patron, for the entire Arcis Gulielmi diocese, in the Canadian jurisdiction.

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467. Sacred places. – The church of the Dormition of the most Blessed Virgin Mary on the Holy Mount Sion in Jerusalem is elevated to the title and dignity of a Minor Basilica.

469. Land of the Saints. – The church of the Most Holy Trinity in the city and archdiocese of Cracow is adorned with the title of a Minor Basilica.

850. Of piety and art. – The church is enriched with the title and privileges of a Minor Basilica.

[*Latin ed. p. 1036*]

1036 Index of documents arranged in chronological order concerning the church commonly called "Do Senhor Bom Jesus," located in the town of "Congonhas do Campo," within the territory of the archdiocese of Mariana. . . 030 1957 August 2. The children of the Church. – The Blessed Virgin Mary, under the title of the Most Holy Rosary, is established as the principal patroness, and Saint Serapion, the Martyr, as the secondary patron, of the city and diocese of Azul. 852 » » 6 Glory of Oenipont. – The parish church of Viltinensis, dedicated to the Immaculate Conception of the Blessed Virgin Mary, located within the territory of the Apostolic Administration of Oenipont, is enriched with the title and privileges of a Minor Basilica. 304 » » 9 From the Apostolic See. – Saint Mary Magdalene is declared the principal patroness before God of the diocese of Afogados da Ingazeira. 470 » » 10 Still existing. – The collegiate and parish church of the Blessed Virgin Mary, "De Beaune," located within the territory of the diocese of Division, is enriched with the title and privileges of a Minor Basilica. . . . 555 » » 30 Not rarely. – The parish church of the Blessed Virgin Mary, assumed into Heaven, in the town of "Santa Maria in Vico," in the diocese of Acerra, is endowed with the honors and privileges of a Minor Basilica. 354 » September 3. Ancient to us. – Saint Michael the Archangel is proclaimed the heavenly patron of all goldsmiths addicted to gambling in Italy. 355 » » 7 Many have flourished. – Saint Vincent Maria Strambi, Bishop and Confessor, is established as the principal heavenly patron of both the dioceses of Macerata and Tolentino. 357 » » 8 From which. – Saint Joseph, Spouse of the Virgin Mary, is chosen as the principal heavenly patron for the entire diocese of Tamatava. 557 » » Regarding the Venerable Brother. – The Blessed Virgin Mary of Mount Carmel is chosen as the principal heavenly patron for the entire "nullius" Prelature of San Fernando de Apure, in Venezuela. . . 932 » » 20 Parent of the Author. – The church of the Blessed Virgin Mary, assumed into Heaven, located in the town of "Randazzo," in the diocese of Acireale, is enhanced with the title and honors of a Minor Basilica. . . 358 » » 23 From the Church. – Saint Crispin, the Martyr, is chosen as the principal heavenly patron of the town of "Portus Sancti Elpidii," commonly known as "Porto S. Elpidio," in the archdiocese of Fermo. 359 » November 10. Of technical arts. – Saint Benedict, the Abbot, is chosen as the heavenly patron of all Italian machinists and architects. 443 » » 22 For the faithful. – The collegiate

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church of "Nostrae Dominae de Ocotlan," located near the city of Tlaxcala, within the territory of the archdiocese of Puebla, in Mexico, is adorned with the title of a Minor Basilica. . 558 » » 27 A most serious matter. – The Malacca Peninsula is separated from the Achival Vicariate in India and added to the Apostolic Delegation in Thailand. 251 » » Volterrae, a city of Etruria. – The Cathedral Church of Volterra, dedicated to the Blessed Virgin Mary, assumed into Heaven, is enriched with the honors and privileges of a Minor Basilica. 444 » » Regarding the Temple of Lugo. – The temple of Saint Frigidian, the Bishop, located in the archdiocese and city of Lugo, is distinguished with the honors of a Minor Basilica. 471 » » Regarding this recent event. – The Blessed Virgin Mary, under the title of the Most Holy Rosary, and Saint Joseph, her Spouse, are established as the principal heavenly patrons of the diocese of Gualeguaychú. 560 » December 5. Refuge in times of trouble. – The Blessed Virgin Mary, invoked under the name of "Auxilium Christianorum" (Help of Christians), is established as the principal patroness, and Pope Leo I as the secondary patron.

[*Latin ed. p. 1037*]

Index of documents arranged in chronological order, including the most important: Abbey of the "nullius" Beata Maria Auxiliatrix de Belmont, December 25, 1957: "Most Reverend Sir, - A new grade, or golden torque, is instituted in the Order of Piano..."

Insubria city. - The parish church, dedicated to God in honor of the Blessed Virgin Mary of Lapurda, located in the city of Milan, is granted the privileges of a Minor Basilica.

Recently founded. - Saint Peter the Apostle is declared the principal celestial patron of the diocese of Marília, January 9, 1958. As a friend. - The Blessed Virgin Mary, under the title of the Most Holy Rosary, together with Saint Barbara, Virgin and Martyr, is proclaimed the principal celestial patron of the entire archdiocese of Manizales.

To be treated in April. - Saint John Bosco, Confessor, is declared the celestial patron of all Italian young apprentices, commonly known as "Giovani Lavoratori Apprendisti Italiani."

Like a city. - The curial church of Saints Peter the Apostle and Alexander, Pope, in Asciburgi, diocese of Herbipolis, is adorned with the honors of a Minor Basilica.

Flourishing in the city. - The cathedral church of Melphi, consecrated to the Blessed Virgin Mary, assumed into Heaven, is elevated in title and adorned with the honors of a Minor Basilica, February 14.

Clearly illuminated. - Saint Clare, Virgin, is chosen as the celestial patron of the invention of television.

August Virgin. - The Blessed Virgin Mary, commonly known as "Nuestra Señora del Henar," is established as the primacy celestial patron of

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the college commonly called "Union Nacional Española de Los Resineros," March 5.

Otherwise. - The Blessed Virgin Mary, commonly known as "De la Encina," is declared the principal celestial patron of the town of "Ponferrada" and the entire region of "El Bierzo," in the diocese of Astorga.

How beautiful. - The cathedral church of the city of A, in the diocese of Pontiscurvi, is adorned with the title and the honors of a Minor Basilica.

"With sublime, high columns." - The cathedral church of Tudertin is adorned with the honors of a Minor Basilica.

Marian piety. - The Blessed Virgin Mary, venerated under the title of "Auxilium Christianorum" on the island of Saint George, in the Patriarchate of Venice, is proclaimed the celestial patron of the same island.

How much closer. - The cathedral church of the Blessed Virgin Mary, assumed into Heaven, located in the city and diocese of Troia, is elevated to the title and dignity of a Minor Basilica.

Lucense city. - The parish church of Saint Paul, the Apostle, located in the place called "Viareggio," in the archdiocese of Lucensis, is adorned with the title of a Minor Basilica.

Seat of Marian religion. - The church of the Holy Mary of the Cross, in the diocese of Cremensis, is elevated to the dignity and honor of a Minor Basilica.

Of all holiness. - The Venerable Servant of God, Theresa of Jesus Jornet Ibars, Virgin, Foundress and General Superior of the Congregation of the Little Sisters of the Elderly, is declared Blessed, May 7.

While studying. - The church of Saint Pius X, located in Lapurdi, is elevated to the dignity and honor of a Minor Basilica.

Among many. - The parish church of the Blessed Virgin Mary, conceived without sin, and Saint [illegible], is adorned with the title and dignity of a Minor Basilica.

[*Latin ed. p. 1038*]

Index of documents arranged in chronological order:

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1958 June 20

» » July 11

» » 12

The sacred church of Saint Iphigenia, located in the city and archdiocese of Saint Paul in Brazil, exists.

Sanguine Matris.

The church of the Blessed Virgin Mary, with the title of Minor Basilica, is located in the town commonly called "R e," in the diocese of Novara, and is dedicated to pastoral life.

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The Blessed Virgin Mary, chosen as the heavenly patron of the Pious Union of Italian Pastors, is called from Lapurdo.

Sicut quercus.

The parish church of the Blessed Virgin Mary "de la Encina" in the town commonly called "Ponferrada," in the diocese of Astorga, is honored with the privileges of a Minor Basilica.

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V - LETTERS

1957 December 8

Peculiares quidem.

To the Reverend Father Augustine Gemelli, Magnificent Rector of the University of Studies of Milan, of the Sacred Heart.

» » 12

Singularia Dei.

To the Reverend Father Valerius, titular of Saint Sylvester in Capite, Prefect of the Sacred Congregation of Religious Orders, Cardinal Valeri, celebrating the fiftieth anniversary of his priesthood.

1958 February 22

Iucundus cognitu.

To the Most Reverend Richard James Cushing, Archbishop of Boston, whose Archdiocese was founded one hundred and fifty years ago.

» » 28

Quamvis fidelis.

To the Most Reverend Father Francis, titular of Saints John and Paul, Cardinal Spellman, Archbishop of New York: on the occasion of the one hundred and fiftieth anniversary of the founding of the same Archdiocese.

March 4

Suavi animi.

To the Most Reverend Father Peter, titular of the Holy Cross in Jerusalem, Cardinal Fumasoni Biondi, celebrating the fifth and twentieth anniversary since being invested with the dignity of the Roman purple and the office of Prefect of the Sacred Congregation for the Propagation of the Faith.

» » »

Peragenti tibi.

To the Most Reverend Father Elijah, titular of Saint Mark, Cardinal Dalla Costa, Archbishop of Florence, completing five lustra since his co-option to

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the Supreme Church Senate.

» » »

Quinque proxime.

To the Most Reverend Father Mauritius, titular of Saint Marcellus, Cardinal Fossati, Archbishop of Turin, having been elected to the College of Cardinals twenty-five years ago.

10

Quoniam in rebus.

To the Most Reverend Father John Alexander Floersh, Archbishop of Ludwigsville: on the occasion of the one hundred and fiftieth anniversary of the founding of the same Archdiocese.

» » 12

Grata semper.

To the Most Reverend Father Frederick, titular of Tusculum, Cardinal Tedeschini, Archpriest of the Patriarchal Basilica of the Vatican, Prefect of the Sacred Council of the Fabric of Saint Peter, and Datary of the Supreme Pontiff, having been elevated to the Order of Cardinals twenty-five years ago.

» » »

Praedulci Christianae.

To the Most Reverend Father John O'Hara, Archbishop of Philadelphia: on the occasion of the one hundred and fiftieth anniversary of the founding of the same Archdiocese.

April 1

Le Congrès.

To the Most Reverend Father Henry Alexander Chappoulie, Bishop of Angers, on the occasion of the 69th Pastoral Convention.

[*Latin ed. p. 1039*]

Index of documents arranged chronologically, from France, under the title "L'Union des Œuvres Catholiques de France."

April 3, 1958: "To those who have been pleasing to Us." - To the Religious from Lusitania who attended the Congress held in Olysipone, concerning the states of religious perfection.

Three years ago. - To the Most Reverend Father John Cicognacy, titular Archbishop of Laodicea in Phrygia, in the United States of America, appointed Apostolic Delegate, celebrating the quinquennial anniversary of his episcopate.

May 15: "May the sacred things be very pleasing." - To the Most Reverend Father George, titular of Saint Bernard at the Baths, Roman Presbyter Cardinal Grente, Archbishop-Bishop of Cenomanense, completing the for-

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tieth year of his episcopate.

June 24: "When glory..." - To the Most Reverend Father Paul, titular of Santa Maria de los Angeles, Roman Presbyter Cardinal Léger, Archbishop of Marianum, to whom he sends a legate to celebrate the sacred ceremonies on the third centenary of the Sanctuary dedicated to Santa Ana, in the town of "Beaupré."

July 24: "It does not escape Us." - To the Most Reverend Father Joseph, titular of Santa Maria de Victoria, Roman Presbyter Cardinal Siri, Archbishop of Genuense, to whom he sends a legate to celebrate the sacred ceremonies at the Universal Exhibition in Bruxellensi.

August 2: "In the past year." - To the Most Reverend Father Eugene, Roman Cardinal Tisserant, Bishop of Ostiensem, Portuense, and of Saint Rufinae, Dean of the Sacred College, and also Secretary of the Sacred Congregation for the Oriental Church and Prefect of the Sacred Congregation of Ceremonies, as well as the Sacred Library and Archive of the Holy See, to whom he sends a legate to celebrate two Marian and Marianological gatherings.

26: "As in other cases." - To the Reverend Father Richard Lombardi, S.J.

28: "Certainly willingly." - To the Most Reverend Father Charles Mary, titular of Santa Maria in Aquiro, Roman Presbyter Cardinal de la Torre, Archbishop of Quitensem, whom he designates as legate to the Eucharistic Congress convened from the entire Ecuadorian nation of Guayaquil.

September 29: "A worthy message." - To the Most Reverend Father Aloysius Augustine Marmottin, Archbishop of Rhemensem, concerning the Basilica of Saint Remigius, restored from the threats of war.

VI - ADDRESSES

December 3, 1957: To those who attended the third meeting of the Italian Sodality for the Council of European Municipalities.

9: To those who attended the second universal meeting of states of $\text{religious perfection, held in Rome.}$

January 3, 1958: To those who attended the meeting held in Rome, from the Sacred Virgins dedicated to girls' Sodalities of the Italian Catholic Action.

11: To the General Superiors of Religious Orders and Sodalities residing in the City.

14: To the Directors, Professors, and students of the Pontifical Athenaeum, now called "Angelicum."

18: To the Parish Priests of the City and the preachers of the sacred Lenten season.

19: To the female servants and domestic workers in the City.

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20: To the Directors of the Italian national federation of Sodalities of families with many children.

[*Latin ed. p. 1040*]

Index of documents arranged in chronological order:

February 22, 1958: Those addicted to railways from all of Italy, gathered in Rome for the purpose of pilgrimage.

March 9: Workers from the city of Naples and the Chalastra Province, gathered in Rome for the purpose of pilgrimage.

March 19: Young members of the Italian Sodality of the Catholic Action, gathered in Rome in St. Peter's Square, on the ninetieth anniversary of its founding by that same Sodality.

March 23: Those originating from the Picena Province, residing in Rome.

March 30: Families of soldiers who perished in battle, and those who have not yet returned to their homeland, gathered in Rome.

April 10: Those who attended the XIII International Congress "of Applied Psychology," held in Rome.

Those who attended the conference on the Monasticism of Oriental Men, held in Rome.

April 13: Distinguished men from Mahdia, delegates and others associated with the institution called "Centre de Documentation et de Diffusion des Industries Minérales et Energétiques d'Outre Mer."

April 16: Farmers from Italy, who attended the XII national conference, held in Rome.

April 26: Those who attended the IV national conference of the Italian Federation of "Marian Congregations" for girls, held in Rome.

April 28: Those who attended the Beatification of the Venerable Servant of God, Teresa Jornet Ibars, foundress of the Congregation of the Little Sisters of the Abandoned Elderly.

April 29: Leaders and students of the Italian national committee for orphans born to workers.

May 1: Members of the Italian Christian Workers' Society (A.C.L.I.) from the City and Roman Province, gathered in the Vatican Basilica on the feast of St. Joseph, the Worker.

May 16: Leaders of the Council, called "N.A.T.O. Defence College."

May 21: Those who provide spiritual assistance to Italian military forces.

June 22: Those who attended the second conference of the Italian Federation of business conciliators and administrators, held in Rome.

June 29: Those who attended the XII conference of the "Latin Oto-Rhino-Laryngological Society," held in Rome.

July 2: Women of the Italian Union of the Catholic Action, gathered in

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Rome to celebrate the fiftieth anniversary of the founding of that Union.

July 13: Girls of the Italian Sodality of the Catholic Action, who had come to Rome, on the fortieth anniversary of the founding of that Sodality.

August 20: Those who attended the international conference of the Third Order of St. Dominic, held in Rome.

September 29: Those who attended the VII conference, held in Rome, convened by the "International Society for Blood Transfusion."

September 7: Those who attended the VII international conference on Archaeology, called "classique," held in Rome.

September 8: Those who attended the international congress of judicial officials, held in Rome.

September 9: Those who attended the international conference, held in Rome, convened by the "International College of Neuro-Psycho-Pharmacology."

September 12: Those who attended the VII international conference of the "International Society of Hematology," to whom the Supreme Pontiff responded regarding their requests.

[*Latin ed. p. 1041*]

Index of documents arranged in chronological order:

1041: To those who attended the third general assembly, held in Romae by the "Office International de l'Enseignement Catholique" (O.I.E.C.).

21: To those who attended the 12th international congress of philosophy, held in Venetiis.

23: Rectors of the major seminaries of America Latina, assembled in Romae.

October 4: To those who attended the 10th national congress organized by the Italica Society of Plastic Surgery in Roma.

19: To the students of the regional seminary of Apulia, whom the Most Holy Pope Pius XII had authorized to hold [an event].

VII:

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- RADIO BROADCASTS

1957: December 22: Given by the Most Blessed Father to the City and the World, on the Fourth Sunday of Advent, in the presence of Eminent Cardinals, Reverend Bishops, and officials of the Roman Curia.

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1958: February 19: To the students of Catholic schools in the United States of America, to encourage charity towards poor children of other nations.

April 6: To the faithful on the feast of the Resurrection of the Lord, to the inhabitants of the City, blessings proclaimed by the Supreme Pontiff and the Most Reverend Father in the Forum of Saint Peter.

24: To the faithful of Sardinia, celebrating the tenth anniversary since Pope Pius X declared the Blessed Virgin Mary of "Bonaria" the heavenly patroness of the entire island.

July 19: Given to all cloistered nuns: I. July 19; II. July 25; III. August 2.

27: To those who attended the Universal Congress of the Catholic Federation "De Sanitate" held in the city of "Bruxelles."

August 17: To the faithful of Gallia, gathered in the city of Berolinensi for the "Katholikentag."

September: To those who attended the International Marian Congress, held in Lapurdi, to commemorate the centenary of the Apparition of the Blessed Virgin Mary Immaculate.

28: Given to the faithful, gathered for the 3rd Eucharistic Congress from the entire nation of Aequatoriana in Guayaquil.

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VIII:

- WRITTEN NOTICES

1958: June 10: To the faithful who attended the Universal Congress on "Family," held in Lutetiae Parisiorum.

July 21: Given to the workers of the Catholic Action, gathered at the sanctuary in Lapurdi from Gallia and other nations.

August 15: To those who attended the sacred celebrations for the Universal Exposition held in the city of Bruxellensi.

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IX:

- SACRED CONSISTORY

1958: June 9:
I. Secret Consistory
I. Chamberlain of the Sacred College
II. Designation of Churches
III. Provision of Churches
IV. Performance of the oath of office.
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[*Latin ed. p. 1042*]

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68, X - CONVENTION

1957 December 4

I - ACTA OF POPE PII XII

Recognition of the body
Prayer for the deceased Pope
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Testament
Testimonies of mourning

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"Prayer for the election of a Pope"
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I. Address of His Holiness
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III. Provision for the Office of the Camerlengo of the Holy Roman Church
IV. Provision for Churches
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II. Public Consistory

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III. Petition for pallia
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[*Latin ed. p. 1043*]

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1043 III - MOTU PROPRIO, November 12, 1958: "Divini Pastoris gratia" – Concerning the privileges granted to ecclesiastical conclavists.

922 IV - ADDRESSES:

1958, November 15: To the Most Reverend Fathers Cardinals, the Most Reverend Archbishops and Bishops, and also to the Reverend Delegates from the Episcopal Conference of Latin America, gathered in Rome for the third of their assemblies.

27: In the presence of the Most Reverend Cardinals, Most Reverend Prelates, professors, and students, in the Lateran Palace, where the Supreme Pontiff had convened to inaugurate the academic year.

29: To the faithful of Poland, residing in Rome.

30: At the Pontifical Urban College of the Propagation of the Faith, on the Janiculum Hill in Rome, where the Divine Sacrifice was celebrated in the presence of the directors and students.

December 1: To His Most Excellent Highness, Mohammad Reza Pahlavi, Emperor of the Iranian people.

V - RADIO BROADCASTS:

1958, October 29:

1958, November 21: The Holy Father John, by Divine Providence, Pope XXIII, from the Sistine Chapel, to the entire Catholic world...

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To the faithful of Venice and the Venetian region, celebrating the feast of the Blessed Virgin Mary, called "Salus infirmorum" (Health of the Sick).

838 1019 VI - TELEGRAPHIC MESSAGES:

1958, October 29: To His Eminence, Cardinal József Mindszenty, Archbishop of Gran, concerning his admission to the Sacred Conclave.

To His Eminence, Cardinal Aloysius Stepinac, Archbishop of Agram, concerning his admission to the Sacred Conclave.

904 904 V - ACTS OF THE HOLY CONGREGATIONS:

I - SUPREME SACRED CONGREGATION OF THE HOLY OFFICE:

1958, February 14:

1958, July 2: Commonitory, Warning, Warning...

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II - SACRED CONSISTORY CONGREGATION:

1956, February 2: Marília - Gorumbé. Decree concerning boundaries.

1957, July 10: Almería - Granada and others. Decree concerning the alteration of diocesan boundaries.

25: Terracina, Priverno, and Setia. Decree concerning the union of diocesan curias.

331 44 223

[*Latin ed. p. 1044*]

1044 Index of documents arranged in chronological order. 1957. August 1. Cincinnati. - Decree regarding the translation of the Metropolitan Cathedral. September 1. Duluth. - Decree regarding the translation of the Episcopal Cathedral. October 9. Altuna. - Decree concerning the erection of a concatedral and the change of the diocese's name. November 23. Apostolic Exarchate of Colombia. - Decree regarding the approval of the norms of the Episcopal Conference. November 21. Laws. - Concerning the Apostolic Work of the Sea, founded by the authority of Pope Pius XII. December 25. San Carlos de Pinhal. - Decree regarding the change of the diocese's name. December 29. Cuenca in Ecuador - Riobamba. - Decree regarding the change of the boundaries of the dioceses. 1958. January 14. Ascoli Piceno in Apulia and Cerignola. - Decree. Dominican Republic. - Decree regarding the erection of a military vicariate. February 11. Dominican Republic. - Decree regarding the appointment of a military vicar. February 14. São Paulo in Brazil - Sorocaba - Campinas - Santos - Taubaté - Piracicaba

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- Jaboticabal - Rio Preto - Ribeirão Preto. - Decree regarding the change of boundaries. February 22. Le Havre. - Decree regarding the change of the diocese's name. February 24. São Luís in Maranhão - Pinheiro. - Decree regarding the change of boundaries. Ghent. - Decree regarding the change of the boundaries of the dioceses. February 25. Tampico. - Decree regarding the change of the name. March 3. Campanha in Brazil - Guaxupé. - Decree regarding the change of the boundaries of the dioceses. March 17. Trieste and Iugoslavia, Gorizia and Gradisca. - Decree regarding the change of the boundaries of the dioceses. April 26. São Pedro de Latium in the upper air and Puros. - Decree regarding the change of name and seat. Belo Horizonte - Oliveira. - Decree regarding the change of boundaries. April 30. Seville - Cordoba and others. - Decree regarding the change of the boundaries of the dioceses. May 19. Registro - Chapadense. - Decree regarding the change of boundaries.

III. 1958. February 15.

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SACRED CONGREGATION FOR THE HOLY OFFICE. Declaration of excommunication.

IV. SACRED CONGREGATION FOR RELIGIOUS. 1957. July 30. Declaration. December 8. Instruction. Concerning the mixed education of both sexes.

V. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. 1957. June 20. Cuttack - Visakhapatnam. - Decree regarding the change of the boundaries of the dioceses. September 19. Akyab. - Apostolic Prefecture of Akyab, with a changed seat, shall be called "Prumensis." November 8. Diakarta - Sukabumen. - Decree regarding the change of boundaries. 1958. February 14. Thanh-Hoa - Vientiane. - Decree regarding the separation and union.

[*Latin ed. p. 1045*]

Index of documents arranged chronologically:

June 20, 1958, Likuniensis. - Decree concerning the change of name of the Apostolic Vicariate.

September 17, Gorakhpur. - Decree concerning the change of name.

June 21, 1957, Barcinonen. - Decree regarding the introduction of the cause for beatification of the Venerable Dorothy of Chopitea Villota, of Serra, a laywoman, member of the Salesian Union of Cooperators, number 46.

Lyon. - Decree regarding the resumption of the cause for canonization of Blessed Marcellinus Joseph Benedict Champagnat, priest, confessor, and founder of the Institute of the Little Brothers of Mary.

November 19, Romana. - Decree regarding the introduction of the cause

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for beatification of the Venerable Mary Theresa Zonfrilli, professed Sister of the Congregation of the Daughters of the Most Holy Virgin of Mount Calvary.

December 13. - Decree concerning the use of beeswax or oil in candles for liturgical purposes.

Instruction. Concerning the celebration of the Mass for a priest who is infirm or blind, regarding the apostolic indult granted to him.

January 7, 1958, Romana or Setina. - Decree concerning the miracles for the canonization of Blessed Charles of Setia, a lay professed member of the Order of Friars Minor.

Vicenza or Barcinonen. - Decree concerning the miracles for the canonization of Blessed Joachima of Vedruna, widow, known as De Mas, foundress of the Institute of the Sisters of Charity of the Carmelites.

Valentina. - Decree concerning the miracles for the beatification of the Venerable Theresa of Jesus Jornet Ibars, foundress of the Congregation of the Sisters dedicated to the care of the elderly.

February 5, Urbis et Orbis. - Faculty to repeat the blessing of ashes in the Vespers Mass.

March 28, Valentina. - Decree concerning the introduction of the cause for beatification of the Venerable Theresa of Jesus Jornet Ibars, foundress of the Congregation of the Little Sisters dedicated to the care of the elderly.

Romana or Setina. - Decree concerning the introduction of the cause for canonization of Blessed Charles of Setia, confessor, a lay professed member of the Order of Friars Minor.

Vicenza or Barcinonen. - Decree concerning the introduction of the cause for canonization of Blessed Joachima of Vedruna, widow, known as De Mas, foundress of the Institute of the Sisters of Charity of the Carmelites.

May 24, Romana. - Decree regarding the resumption of the cause for canonization of Blessed Joseph Mary Thomas, confessor, of the Order of Regular Clerics of the Theatines, and Cardinal of the Holy Roman Church.

May 29, Romana or Victorien or Conchen. - Decree regarding the introduction of the cause of the Venerable Dominic of the Most Holy Sacrament, professed priest of the Order of the Most Holy Trinity.

Nemausen. - Decree regarding the introduction of the cause of the Venerable Emmanuel D'Alzon, priest, founder of the pious Society of Priests of the Assumption and the Congregation of the Oblate Sisters of the Assumption.

September 3. - Instruction concerning sacred music and the sacred liturgy, in accordance with the Encyclical Letters of Pope Pius XII, "Musicae Sacrae Disciplina" and "Mediator Dei."

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS (Holy Congregation for Seminaries and Universities).

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October 27, 1957. - Letter to the Most Reverend Local Ordinaries concerning the proper cultivation of the Latin language.

November 21. - Decree. The University of Studies of Catholica is established in the Canadian territory of Sherbrooke.

ACTA, vol. XXV, n. 21. - December 31, 1958.

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1046 Index of documents arranged in chronological order VI - ACTS OF THE TRIBUNALS I - THE HOLY PENITENTIARY APOSTOLIC

1057 August 2. Prayer to the Blessed Virgin Mary, Queen, composed by the Supreme Pontiff Pius XII and to be recited by Christian women, granted Indulgences.

December 28. Prayer to be recited by teachers, composed by the Supreme Pontiff Pius XII and granted Indulgences.

December 30. Prayer to be recited by members of the Christian family, composed by the Supreme Pontiff Pius XII and granted Indulgences.

1958 January 17. Prayer to be recited by Catholic legislators and those devoted to politics, composed by the Supreme Pontiff Pius XII and granted Indulgences.

January 27. Prayer composed by the Supreme Pontiff Pius XII, to be recited by the military forces of the Republic of Strasbourg, granted Indulgences.

March 7. Prayer to be recited by young women, composed by the Supreme Pontiff Pius XII and granted Indulgences.

March 11. Prayer to Saint Joseph, the Worker, composed by the Supreme Pontiff Pius XII and granted Indulgences.

April 10. Prayer to be recited by the faithful detained in prisons, composed by the Supreme Pontiff Pius XII and granted Indulgences.

May 21. Prayer for the Sacred Missions to the people, composed by the Supreme Pontiff Pius XII and granted Indulgences.

June 24. Prayer composed by the Supreme Pontiff Pius XII, on the occasion of the National Eucharistic Congress held in the city of Catania, and granted Indulgences.

August 2. Prayer to the Blessed Virgin Mary, Queen, composed by the Supreme Pontiff Pius XII and to be recited by Christian women, granted Indulgences.

October 8. Doubts. - Concerning the radio broadcast of the Holy Rosary of the Blessed Virgin Mary.

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II - THE SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURE

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1958 June 25. Regarding the nullity of marriage (Zannino-Miehelli).
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III - THE SACRED ROMAN ROTA

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1957 December 16. Apostolic Vicariate of Egypt. - Regarding the nullity of marriage (Dentrice - Montano).

December 18. Succursale and Giles. - Regarding the nullity of marriage and dispensation (Uribe - Rodríguez).

1958 March 7. Chicago. - Regarding the nullity of marriage (Aicher - Scwarzkopf).

March 15. Montrëal. - Regarding the nullity of marriage (Sherry - Barnes).

April 29. Toronto. - Regarding the nullity of marriage (Bertelo - Davey).

Portland, in Oregon. - Regarding the nullity of marriage (Schaefer-Oust).

November 22. Florence. - Regarding the nullity of marriage and dispensation (Valenzini Philippaku).

December 4. Aquila or Turin. - Regarding the nullity of marriage (Piana - Picena).

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[*Latin ed. p. 1097*]

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[*Latin ed. p. 1098*]

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[*Latin ed. p. 1099*]

Corrections to the Commentary on the Acta Apostolicae Sedis, Volume XXXIX [year 1957]: Page 1025, line 19, instead of "Vensignement," read: "l'enseignement." Page 1025, line 22, delete and instead read: "la position de principe des gouvernements à l'égard de l'enseignement." Volume L [year 1958]: Page 542, line 11, instead of "P. Eugenium Arthurs, e Societate de Marpknoll," read: "P. Eugenium Arthurs, ex Instituto a Charitate." Page 560, line 2 and following, instead of "Gualeguaychunensis," read: "Oualeguaychensis." Page 640, line 1, instead of "modum XV," read: "num. XV."

[*Latin ed. p. 1100*]

The fiftieth volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirty-first day of December, in the year 1958, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 1101*]

Acta Apostolicae Sedis, Supplementum, Anno XIX, No. 1, Romae, die Veneris, Februarii anno millesimo nono centesimo octogesimo octavo.

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Concerning the Laws and Regulations of the Vatican City State.

Pontificate of His Holiness Pope Pius XII.

Ordinance of the Pontifical Commission for the Vatican City State, by which the issuance of a series of commemorative postage stamps for the centenary of the Apparitions of Lourdes is authorized.

February 21, 1958.

THE PONTIFICAL COMMISSION FOR THE VATICAN CITY STATE.

By virtue of the powers conferred upon the Pontifical Commission by the Most Holy Pope Pius XII through the decree of March 20, 1939;

Having considered the Decree of the Audience granted on May 2, 1952, to the Cardinal President of the Pontifical Commission, and attested by the aforementioned Cardinal;

Having considered articles 2 and 20, letter c, number 5, of the law of June 7, 1929, number 11, concerning the sources of law;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of a series of six commemorative postage stamps for the centenary of the Apparitions of Lourdes is authorized, to be used for the payment of taxes relating to correspondence originating from the Vatican City State.

[*Latin ed. p. 1102*]

Acta Apostolicae Sedis - Supplemento 2, Article 2. – The postage stamps mentioned in the preceding article, printed in intaglio on paper bearing the watermark depicting the crossed Keys, have the following characteristics: dimensions: 30 x 40 mm, including the perforation, in a vertical format; values: L. 5, L. 10, L. 15, L. 25, L. 35, L. 100; colors: for the value of L. 5, steel blue; for the value of L. 10, green; for the value of L. 15, brown; for the value of L. 25, carmine red; for the value of L. 35, beige gray; for the value of L. 100, violet; subject: the values of L. 5 and L. 25 depict, in the landscape of Lourdes, the apparition of the Immaculate Virgin; the values of L. 10 and L. 35 depict in the foreground a sick person reclining on a chair, with the Sanctuary in the background; the values of L. 15 and L. 100 represent Saint Bernadette kneeling in an attitude of prayer; beneath her figure is written the French name: "S. BERNADETTE"; in the background, on the left, a *castello*; – all the values bear, at the top left, the inscription "LOURDES" ((1858-1958)"; at the bottom, the inscription: "POSTE VATICANE" with the indication of the respective value in Arabic numerals. Article 3. – The postage stamps mentioned in the preceding articles have postal value from the date of entry into force of the present ordinance until December 31, 1958. Article 4. – The present ordinance shall be published, in addition

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to the usual methods, by posting in the Courtyard of St. Damasus, at the entrance to the offices of the Governorate, and in the postal offices of the State, and shall enter into force on the same day of its publication. Vatican City, February 21, 1958. NICOLA Card. CANALI, President. GIUSEPPE Card. PIZZARDO, First Secretary.

[*Latin ed. p. 1103*]

In the twenty-ninth year, in the City of Vatican, on Thursday, May 29, 1958, Number 2.

ACTA APOSTOLICAE SEDIS, SUPPLEMENTUM PER LEGGES ET DISPOSITIONES STATI CIVITATIS VATICANAE.

Pontificate of His Holiness Pope Pius XII - Year XX, No. CXVI.

Decree of the Pontifical Commission for the City State of Vatican, whereby the regulations concerning the provisions for old age and retirement are modified, as per Decree of September 1, 1956, No. CV.

May 29, 1958.

THE PONTIFICAL COMMISSION FOR THE CITY STATE OF VATICAN,

Having considered the deliberation of the Governor of the City State of Vatican, dated March 3, 1936, No. 2012;

Having considered Article 137 of the General Regulations for personnel employed by the City State of Vatican, June 20, 1951, No. LXVI;

Having considered Articles 6 and 7 of the Decree of the Pontifical Commission for the City State of Vatican, September 1, 1956, No. CV;

Considering the expediency of modifying the provisions for old age and retirement in favor of personnel with special status, as provided for in letters a) and b) of Article 6 of the aforementioned Decree;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. - Employees with special status, who, at the time of termination of their employment, have reached a period of service with special status of not less than twenty years, effective from January 1, 1958,

[*Latin ed. p. 1104*]

The Acts of the Apostolic See - Supplement 6 permit those eligible to receive pension benefits in the measure and according to the regulations, as applicable, provided in Chapters I, II, and IV of the Regulations promulgated by the Motu Proprio of December 31, 1937, concerning the establishment of pensions, by Pope Pius XI, in lieu of the indemnity constituted by the financial capitalization provided for in letters a) and b) of Article 6 of Ordinance No. CV, of September 1, 1956. To employees who, at the time

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of termination of service, have not reached twenty years of service in the special role, an indemnity will be paid in the amount provided for in letters a) and b) of the aforementioned Article 6 of the aforementioned Ordinance. The provisions of Article 6, letter c) of Ordinance No. CV, of September 1, 1956, remain in force.

Article 2. These regulations shall not apply to those who, within sixty days from the date of entry into force of this Ordinance, declare in writing that they choose the benefits consisting of the indemnity of capitalization provided for in Article 6 of the aforementioned Ordinance No. CV, of September 1, 1956.

Article 3. Employees enrolled in the special role during the year 1953, who are in the conditions provided for in Article 7, paragraph 3 of Ordinance No. CV, of September 1, 1956, in the case that they choose the benefits provided for in the preceding Article 2, shall transfer to the Governatorate the life insurance policy taken out with the National Institute of Insurance and the related rights arising from its possible redemption.

Article 4. This Ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate and in the courtyard of St. Damasus, and shall enter into force on the same day of its publication.

Vatican City, May 29, 1958.

NICOLA Cardinal CANALI, President

GIUSEPPE Cardinal PIZZARDO, First Principles, Secretary.

[*Latin ed. p. 1105*]

In the twenty-ninth year, in the City of Vatican, on Saturday, the fourteenth of June, in the year 1958.

ACTA APOSTOLICAE SEDIS, Supplement, No. 3, concerning the laws and regulations of the State of the City of Vatican.

Pontificate of His Holiness Pope Pius XII – Year XX, No. CXVII – Ordinance of the Pontifical Commission for the State of the City of Vatican, by which the issuance of illustrated postcards with prepaid reply is authorized, bearing the printed imprint of the postal value of postage.

June 14, 1958.

THE PONTIFICAL COMMISSION FOR THE STATE OF THE CITY OF VATICAN.

By virtue of the powers conferred by the Supreme Pontiff, Pope Pius XII, upon the Pontifical Commission, by decree of March 20, 1939;

Having considered the Decree of the Audience granted on May 2, 1952, to the Cardinal President of the Pontifical Commission, and attested by the aforementioned Cardinal;

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Having considered articles 2 and 20, letter c, paragraph 5, of the law of June 7, 1929, No. 11, concerning the sources of law;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of illustrated postcards with prepaid reply is authorized, bearing on each specimen the printed imprint of the postal value of postage.

[*Latin ed. p. 1106*]

Acta Apostolicae Sedis - Supplemento 10, Article 2. - The characteristics of the stamps are as follows: dimensions: 24 mm x 30 mm, including the perforation; the design features, in the center, in white, the crossed keys surmounted by the triregnum; at the top, the inscription: "POSTE VATICANE"; at the bottom, the indication of the value; values: L. 20 and L. 35; colors of the background: cobalt for the value of L. 20 and red for the value of L. 35.

Article 3. - Each postcard with prepaid reply consists of two specimens: the first bears, in the upper left corner, the inscription "Stato della Città del Vaticano" "Cartolina postale con risposta pagata" "(Carte postale avec réponse payée)"; and the second, "Stato della Città del Vaticano" "Carte postale - réponse" "(Cartolina postale - risposta)". The postcard with a value of L. 20 is illustrated with the image of the Piazza and the Basilica of St. Peter on the specimen intended for mailing from the Vatican City, and with the image of the apse of the same Basilica on the specimen intended for the reply. The postcard with a value of L. 35 is illustrated with the image of the dome of the Basilica on the specimen intended for mailing from the Vatican City, and with the image of one of the fountains of Piazza St. Peter on the specimen intended for the reply.

Article 4. - The issuance and sale of the postcards referred to in this ordinance are reserved exclusively to the State.

Article 5. - This ordinance shall be published, in addition to the usual methods, by posting it on the doors of the offices of the Governatorato, in the Cortile di S. Damaso, and in the postal offices, and shall take effect on the same day of its publication.

Vatican City, fourteenth of June, nineteen hundred and fifty-eight.

NICOLA Card. CANALI, President

GIUSEPPE Card. PIZZARDO, First Secretary.

[*Latin ed. p. 1109*]

In the twenty-ninth year, in the City of the Vatican, on Thursday, the nineteenth of June, 1958, Number 4. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness Pope Pius XII – Year XX, No. CXVIII. – Decree

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of the Pontifical Commission for the City State of the Vatican, by which the issuance of a series of postage stamps is authorized, intended to commemorate the Holy See's participation in the Universal Exposition of Brussels. June 19, 1958. THE PONTIFICAL COMMISSION FOR THE CITY STATE OF THE VATICAN. In virtue of the powers conferred by the reigning Supreme Pontiff, Pius XII, upon the Pontifical Commission, by decree of March 20, 1939; Having considered the Decree of the Audience granted on May 2, 1952, to the Cardinal President of the Pontifical Commission, and attested by the aforementioned Cardinal; Having considered articles 2 and 20, letter c, number 5, of the law of June 7, 1929, number I, concerning the sources of law; Having heard the opinion of the General Counselor of the State; DECREES: Article 1. – The issuance of a series of four postage stamps is authorized, intended to commemorate the Holy See's participation in the Universal Exposition of Brussels, to be used for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 1110*]

Acta Apostolicae Sedis - Supplemento 14, Article 2. — The postage stamps referred to in the preceding article, printed by engraving on paper bearing the watermark of the crossed keys, have the following characteristics: dimensions: 30 x 40 mm, including the perforation, in a vertical format; values: L. 35, L. 60, L. 100, L. 300; colors: for the value of L. 35, purplish-red; for the value of L. 60, orange; for the value of L. 100, violet; for the value of L. 300, blue; subject: the values of L. 35 and L. 300 depict the SUPREME PONTIFF PIUS XII, in the act of advancing against the backdrop of a landscape; at the top, on the left, is the inscription "PIUS PP. XII"; — the values of L. 60 and L. 100 represent the apse and one side of the church built in the pavilion of the Holy See at the Exposition; at the top, on the right, is the inscription "CIVITAS DEI"; — all the values bear at the top the inscription "POSTE VATICANE" with the indication of the respective value in Arabic numerals; at the bottom, the inscription: "APOSTOLICA SEDES UNIV. EXPOSITIONEM BRUXELLENSEM PARTICIPAT A. MCMLVIII." Article 3. — The postage stamps referred to in the preceding articles have postal value from the date of entry into force of the present ordinance until December 31, 1958. Article 4. — The present ordinance shall be published, in addition to the ordinary methods, by posting in the Courtyard of St. Damasus, at the door of the offices of the Governorate, and in the post offices of the State, and shall enter into force on the same day of its publication. Vatican City, June nineteenth, nineteen hundred and fifty-eight. NICOLA Cardinal CANALI,

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President. GIUSEPPE Cardinal PIZZARDO, First Secretary.

[*Latin ed. p. 1111*]

In the twenty-ninth year of the City of Vatican, on Wednesday, July 2, 1958, Number 5. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State. The Pontificate of His Holiness Pope Pius XII of the Vatican, Year XX, No. CXIX. – Ordinance of the Pontifical Commission for the City State, by which the issuance of a series of commemorative postage stamps for the bicentennial of the birth of Antonio Canova is authorized. July 2, 1958. THE PONTIFICAL COMMISSION FOR THE CITY STATE. In virtue of the powers conferred by the reigning Supreme Pontiff, Pius XII, upon the Pontifical Commission, by decree of March 20, 1939; Having considered the Decree of the Audience granted on May 2, 1952, to the Cardinal President of the Pontifical Commission, and attested by the aforementioned Cardinal; Having considered articles 2 and 20, letter c, number 5, of the law of June 7, 1929, number I I, concerning the sources of law; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. – The issuance of a series of four commemorative postage stamps for the bicentennial of the birth of Antonio Canova is authorized, to be valid for the payment of taxes on correspondence originating from the City of Vatican. Article 2. – The postage stamps referred to in the preceding article, printed by rotary...

[*Latin ed. p. 1112*]

The Acts of the Apostolic See - Supplement, printed on paper with a watermark depicting the crossed keys, possesses the following characteristics: dimensions: 24 x 40 mm, including the serration, vertical format; values: L. 5, L. 10, L. 35, L. 100; colors: for the value of L. 5, brown; for the value of L. 10, carmine red; for the value of L. 35, gray; for the value of L. 100, steel blue; depictions: four works of sculpture by Canova: a) for the value of L. 5, the upper part of the statue depicting the Most Holy Pope Clement XIII, which overlooks his tomb in the Vatican Basilica; b) for the value of L. 10, the upper part of the statue depicting the Most Holy Pope Clement XIV, blessing, which overlooks his funerary monument in the Basilica of the Saints Apostles in Rome; c) for the value of L. 35, the upper part of the statue of the Most Holy Pope Pius VI, praying, located in the Confession of Saint Peter; d) for the value of L. 100, the bust of the Most Holy Pope Pius VII, located in the Vatican Museums; inscriptions: for all values, at the top, on the left is marked "A. CANOVA" and on the right, in Roman numerals, on two lines, "MDCCLVII MCMLVII"; at the bottom: "POSTE VATICANE" with the indication of the respective value in Arabic numerals; at the bottom, on the left, on two lines, is indicated: for the value of L. 5, "CLEMENS XIII PONT. M. A. X."; for the value of L. 10, "CLEMENS XIV PONT. M. A. X."; for the value of L. 35, "PIUS VI PONT.

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M. A. X."; for the value of L. 100, "PIUS VII PONT. M. A. X.". Article 3. - The postage stamps referred to in the preceding articles have postal value from the date of entry into force of this ordinance until December 31, 1958. Article 4. - This ordinance shall be published, in addition to the ordinary methods, by affixing it in the Courtyard of St. Damasus, at the door of the offices of the Governorate and in the post offices of the State, and shall enter into force on the same day of its publication. Vatican City, July two, nineteen hundred and fifty-eight. NICOLA Cardinal CANALI, President. GIUSEPPE Cardinal PIZZARDO, First Principles, Secretary.

[*Latin ed. p. 1113*]

In the twenty-ninth year, in the City of the Vatican, on Saturday, the fourth of October, 1958, Number 6. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the Vatican City State. Pontificate of His Holiness Pope Pius XII – Year XX, Number X. Decree of the Pontifical Commission for the Vatican City State, by which the issuance of coinage for the year 1957 is authorized. October, 1958. THE PONTIFICAL COMMISSION FOR THE VATICAN CITY STATE. By virtue of the powers conferred by the Supreme Pontiff, Pope Pius XII, upon the Pontifical Commission, by decree of March 20, 1939; Having considered the Rescript of the Audience of May 12, 1953, granted to the Cardinal President of the Pontifical Commission, and attested by the aforementioned Cardinal, by which the Pontifical Commission for the Vatican City State is delegated legislative power in matters of currency; Having considered the Monetary Law of December 31, 1930, Number XX; and the regulations for its execution, approved by Decree of the Governor of the State, July 15, 1931, Number XXII; Having considered the Law of November 16, 1937, Number LX, by which modifications are made to the Monetary Law of December 31, 1930, Number XX; Having considered the Monetary Convention between the Vatican City State and Italy, signed in Rome on April 21, 1951, and subsequent agreements.

[*Latin ed. p. 1114*]

22 Acta Apostolicae Sedis - Supplement. Having seen the Decree of the Pontifical Commission for the State of the City of the Vatican, December 5, 1953, No. LXXXI; Having seen the Decree of the Pontifical Commission for the State of the City of the Vatican, May 8, 1956, No. CU; Having heard the opinion of the General Counselor of the State; DECREES: Article 1. The minting and issuance of metal coins with a nominal value of L. 1, L. 2, L. 5, L. 10, L. 20, L. 50, L. 100, having the technical and artistic characteristics specified in the following articles, are authorized. Article 2. The technical and artistic characteristics of the L. 20 coins are determined as follows: metal, bronzital; diameter, in millimeters, 21.4; legal weight: 3.60 grams; maximum: 3.672 grams; minimum: 3.528 grams; milled edge; - on the ob-

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verse: Portrait of the Supreme Pontiff and around the inscription: Pius XII - Pont. Max.; at the bottom: "A." XIX; - on the reverse: figure of a woman with a child on her left arm and in the act of protecting with a mantle, raised by her right hand, another child; around is the inscription: City of the Vatican; below the figure: Caritas, and to the left, at the bottom: L. 20; to the right, higher up, the year is indicated: 1957. Article 3. The L. 1, L. 2, L. 5, and L. 10 coins have the technical characteristics specified in Article 2 of the Decree of December 5, 1953, No. LXXXI. The L. 50 and L. 100 coins have the technical characteristics specified in Article 1 of the Decree of May 8, 1956, No. CU. All of the aforementioned coins, for which the minting and issuance are authorized by this Decree, will have the artistic characteristics specified in Article 3 of the aforementioned Decree of December 5, 1953, No. LXXXI; they will bear, with regard to the year of issue, the indication 1957, and with regard to the years of the Supreme Pontiff's pontificate, the indication XIX. Article 4. The 1957 coins of which the preceding articles speak shall be issued in the following quantities: L. 1 coins, 30,000 pieces, totaling L. 30,000; L. 2 coins, 30,000 pieces, totaling L. 60,000; L. 5 coins, 30,000 pieces, totaling L. 150,000; L. 10 coins, 36,000 pieces, totaling L. 360,000; L. 20 coins, 20,000 pieces, totaling L. 400,000; L. 50 coins, 180,000 pieces, totaling L. 9,000,000; L. 100 coins, 900,000 pieces, totaling L. 90,000,000, for a total of L. 100,000,000. Article 5. The minting and issuance of gold coins with a nominal value of one hundred lire are authorized, with the technical characteristics determined in Law No. X of November 16, 1937; the artistic characteristics.

[*Latin ed. p. 1115*]

The Acts of the Apostolic See, Supplement 23, concerning these coins for the years 1954, 1955, and 1956, are indicated in Article 6 of the aforementioned decree of December 5, 1953, No. LXXXI, modifying, on the obverse, the indication of the corresponding year of the Supreme Pontiff's pontificate, and, on the reverse, the corresponding year of issue. For the year 1957, the artistic characteristics are as follows: on the obverse: those indicated in the aforementioned decree of December 5, 1953, No. LXXXI; on the reverse: the coat of arms of the reigning Supreme Pontiff superimposed on the shield, which is surmounted by the Tiara between the Keys of St. Peter; around: Vatican City; to the left of the coat of arms: Lire; to the right: 100; at the bottom: 1957.

Article 6. The gold coins referred to in the preceding article shall be issued in a quantity not exceeding ten thousand pieces for each of the years 1954, 1955, 1956, and 1957.

Article 7. This Decree shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the entrance to the offices of the Governorate, and shall take effect on the same day of its publication.

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Vatican City, October 4, 1958.

NICOLA Cardinal CANALI, President

GIUSEPPE Cardinal PIZZARDO, First Secretary

[*Latin ed. p. 1117*]

In the twenty-ninth year, in the City of the Vatican, on Monday, the sixth of October...

ACTA APOSTOLICAE SEDIS SUPPLEMENTUM LEGUM ET ORDINATIONUM STATUS CIVITATIS VATICANAE.

Pontificate of His Holiness Pope Pius XII - Year XX. No. CXXI. - Decree of the Pontifical Commission for the City State of the Vatican, by which the issuance of coinage for the year 1958 is authorized.

October 6, 1958.

THE PONTIFICAL COMMISSION FOR THE CITY STATE OF THE VATICAN.

By virtue of the powers conferred by the Supreme Pontiff, Pope Pius XII, upon the Pontifical Commission by the decree of March 20, 1939;

Having considered the Rescript of the Audience of May 12, 1953, granted to the Cardinal President of the Pontifical Commission, and attested by the aforementioned Cardinal, by which the Pontifical Commission for the City State of the Vatican is delegated the legislative power in matters of currency;

Having considered the monetary law of December 31, 1930, No. XXI, and the regulations for its execution, approved by Decree of the Governor of the State, July 15, 1931, No. XXII;

Having considered the law of November 16, 1937, No. LX, by which modifications are made to the monetary law of December 31, 1930, No. XXI;

Having considered the monetary convention between the City State of the Vatican and Italy, signed in Rome on April 21, 1951, and subsequent agreements;

Having considered the Decree of the Pontifical Commission for the City State of the Vatican of December 5, 1953, No. LXXXI;

[*Latin ed. p. 1118*]

26 Acta Apostolicae Sedis - Supplement. Having seen the Decree of the Pontifical Commission for the City of Vatican, May 8, 1956, No. CU; Having seen the Decree of the Pontifical Commission for the City of Vatican, October 4, 1958, No. CXX; Having heard the opinion of the General Counselor of the State; The State DECREES:

Article 1. The minting and issuance of metallic coins of the nominal value of L. 1, L. 2, L. 5, L. 10, L. 20, L. 50, L. 100, L. 500, having the technical and

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artistic characteristics specified in the following articles, are authorized.

Article 2. The technical and artistic characteristics of the L. 500 coins are determined as follows: metal: silver, 835 fineness; diameter: 29.1 millimeters; legal weight: 11 grams; maximum: 11.055 grams; minimum: 10.945 grams; edge: smooth; inscription on the outer circular edge: "Stato della Città del Vaticano"; on the obverse: the bust of the Supreme Pontiff, facing left; around: "Pius XII - Pont. Max. A. XX"; on the reverse: the coat of arms of the reigning Supreme Pontiff superimposed on a shield, which is surmounted by the tiara between the Keys of St. Peter; around: "Città del Vaticano"; to the left of the coat of arms: "Lire"; to the right: "500"; at the bottom: "1958".

Article 3. The L. 1, L. 2, L. 5, and L. 10 coins have the technical characteristics specified in Article 2 of the Decree of December 5, 1953, No. LXXXI. The L. 50 and L. 100 coins have the technical characteristics specified in Article 1 of the Decree of May 8, 1956, No. CU. All of the aforementioned coins, for which the minting and issuance are authorized by this Decree, shall have the characteristics specified in Article 3 of the aforementioned Decree of December 5, 1953, No. LXXXI; they shall bear, with regard to the year of issuance, the indication "1958," and, with regard to the years of the Supreme Pontiff's pontificate, the indication "XX." The L. 20 coins have the technical and artistic characteristics indicated in Article 2 of the Decree of October 4, 1958, No. CXX.

Article 4. The coins of the year 1958, as referred to in the preceding articles, shall be issued in the following quantities:

L. 1 coins: 30,000 pieces, totaling L. 30,000.

L. 2 coins: 30,000 pieces, totaling L. 60,000.

L. 5 coins: 30,000 pieces, totaling L. 150,000.

L. 10 coins: 30,000 pieces, totaling L. 300,000.

L. 20 coins: 60,000 pieces, totaling L. 1,200,000.

L. 50 coins: 60,000 pieces, totaling L. 3,000,000.

L. 100 coins: 852,600 pieces, totaling L. 85,260,000.

L. 500 coins: 20,000 pieces, totaling L. 10,000,000.

Total: L. 100,000,000.

[*Latin ed. p. 1119*]

Acts of the Apostolic See - Supplement 27, Article 5. - The minting and issuance of gold coins with a nominal value of one hundred lire are authorized, with the technical characteristics determined in Law of November 16, 1937, No. LX; the artistic characteristics of said coins for the year 1958 are indicated in Article 5 of Decree No. OXX of October 4, 1958, modifying, on the obverse, the indication of the corresponding year of the Supreme Pontiff's pontificate, and, on the reverse, the corresponding year of issuance. Article

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6. - The gold coins referred to in the preceding article shall be issued in a quantity not exceeding ten thousand pieces. Article 7. - This Decree shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the door of the Unici of the Governorate, and shall take effect on the same day of its publication. Vatican City, October 6, 1958. NICOLA Cardinal CANALI, President. GIUSEPPE Cardinal PIZZARDO, First Principi, Secretary.

[*Latin ed. p. 1121*]

In the twenty-ninth year, in the City of the Vatican, on Sunday, the twelfth of October, in the year 1958, Number 8. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the State of the City of the Vatican, Vacant See 1958, No. 1. - Vacant See 1958 - Law by which the power of legislation in matters of currency is delegated to the Most Reverend Cardinals Giuseppe Pizzardo and Nicola Canali, during the Vacant See of 1958.

October 11, 1958.

THE HOLY COLLEGE OF CARDINALS OF THE HOLY ROMAN CHURCH,

Having considered it opportune to proceed with the manufacture and issuance of coins during the Vacant See of 1958;

Jointly delegates to the Most Reverend Cardinals Giuseppe Pizzardo and Nicola Canali the power to issue, during the Vacant See of 1958, legislative norms concerning this matter.

The present law shall enter into force on the same day of its publication.

The original of the present law, bearing the seal of the State, shall be deposited in the Archive of Laws of the State of the City of the Vatican, and the corresponding text shall be published in the Supplement of the Acta Apostolicae Sedis, and all are commanded to observe it and to ensure its observance.

Given from the Apostolic Palace of the Vatican, on the eleventh day of October, in the year nineteen hundred and fifty-eight.

For the HOLY COLLEGE,

[Signature]

E. Card. TISSERANT

Dean of the Holy College

Alberto Di Jorio

Secretary of the Holy College

[*Latin ed. p. 1123*]

In the twenty-ninth year, in the City of the Vatican, on Sunday, the

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twelfth of October, 1958, Number 9. ACTA APOSTOLICAE SEDIS, SUPPLEMENT to the Laws and Regulations of the State of the City of the Vatican, 1958, No. I. – SEDEVACANTEM 1958. – Law by which the power of legislation concerning the issuance of postage stamps is delegated to the Most Reverend Cardinals Giuseppe Pizzardo and Nicola Canali, during the Sede Vacante of 1958.

October 12, 1958.

THE HOLY COLLEGE OF CARDINALS OF THE HOLY ROMAN CHURCH,

Having considered it opportune to proceed with the issuance of postage stamps during the Sede Vacante of 1958,

Jointly delegate to the Most Reverend Cardinals Giuseppe Pizzardo and Nicola Canali the power to enact, during the Sede Vacante of 1958, legislative norms concerning this matter.

This law shall take effect on the same day of its publication.

The original of this law, bearing the seal of the State, shall be deposited in the Archive of the Laws of the State of the City of the Vatican, and the corresponding text shall be published in the Supplement of the Acta Apostolicae Sedis, and all are commanded to observe it and to ensure its observance.

Given from the Apostolic Palace of the Vatican, on the twelfth day of October, in the year nineteen hundred and fifty-eight.

For the HOLY COLLEGE,

†E. Card. TISSERANT,

Dean of the Holy College.

Alberto Di Jorio,

Secretary of the Holy College.

[*Latin ed. p. 1125*]

In the twenty-ninth year, in the City of the Vatican, on Wednesday, the twenty-first of October, 1958, Number 10. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State. VATICAN SEE VACANT, 1958, No. III. – SEDEVACANTEM 1958. – Delegated Law concerning the issuance of a series of postage stamps during the Vacant See of 1958. October 21, 1958. THE CARDINALS: GIUSEPPE PIZZARDO, NICOLA CANALI. By virtue of the powers jointly delegated to them by the Sacred College of Cardinals of the Holy Roman Church, by Law of October 12, 1958, No. II, Vacant See 1958; Having considered the Convention for the execution of postal services between the City State of the Vatican and Italy, signed in Rome on July 29, 1929, and subsequent Agreements on the same subject; Having considered the ordinance of the Governor of the City

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State concerning the postal service, July 30, 1929, No. VIII; Having heard the opinion of the General Counselor of the State; They have enacted the following LAW CONCERNING THE ISSUANCE OF A SERIES OF POSTAGE STAMPS DURING THE VACANT SEE OF 1958. Article 1. – It is hereby decreed that, during the Vacant See, a series of postage stamps shall be issued, to be used for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 1126*]

Acta Apostolicae Sedis - Supplemento 38, Article 2. - The postage stamps referred to in the preceding article, printed in rotogravure, have the following characteristics: dimensions: 24 x 40 mm, including the perforation, in a horizontal format; values: L. 15, L. 25, L. 60; colors: for the value of L. 15, yellow; for the value of L. 25, white; for the value of L. 60, violet; subject: uniform for all values: within a rectangular frame, divided into two parts, are depicted, on the left side, the crossed keys with the pavilion of the Basilica; at the top is the inscription POSTE VATICANE; at the bottom, in the two corners, is the indication of the respective value in Arabic numerals; on the right side, at the top, on two lines, is the inscription Sede vacante, at the bottom, MCMLVIII. Article 3. - This law shall enter into force on the same day of its publication. The original of this law, bearing the seal of the State, shall be deposited in the Archive of Laws of the State of the City of Vatican, and the corresponding text shall be published in the Supplement of the Acta Apostolicae Sedis, and all are commanded to observe it and to ensure its observance. City of Vatican, twenty-first of October, nineteen hundred and fifty-eight. $3 GIUSEPPE Card. PIZZARDO NICOLA Card. CANALI.

[*Latin ed. p. 1127*]

In the twenty-ninth year, in the City of the Vatican, on Wednesday, the twenty-second of October, 1958, Number 11. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the State of the City of the Vatican.

J. SEDE VACANTE 1958. N. IV - SEDEVACANTEM 1958. - Delegated Law concerning the fabrication and issuance of coins during the Sede Vacante 1958.

October 22, 1958.

The CARDINALS: GIUSEPPE PIZZARDO, NICOLA CANALI.

By virtue of the powers jointly delegated to them by the Sacred College of Cardinals of the Holy Roman Church, by Law No. I, October 11, 1958, Sede Vacante 1958;

Having considered the Monetary Convention between the State of the

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City of the Vatican and Italy, signed on August 2, 1930, and the subsequent Conventions and Agreements on the same subject;

Having considered the Monetary Law of December 31, 1930, No. XXI, and the regulations for its execution, approved by the decree of the Governor of the State of July 15, 1931, No. XXII;

Having heard the opinion of the General Counselor of the State;

They have enacted the following:

LAW CONCERNING THE FABRICATION AND ISSUANCE OF COINS DURING THE SEDE VACANTE 1958.

Article 1. - The fabrication and issuance of silver coins for the period of the Sede Vacante 1958, shall be carried out in the amount of fifty million lire, in silver coins of 500 lire each.

[*Latin ed. p. 1128*]

Acts of the Apostolic See - Supplement 42, Article 2. - The coins referred to in the preceding article shall have the following characteristics: metal, silver with a fineness of 835; diameter, in millimeters, 29.1; legal weight: 11 grams; maximum: 11.055 grams; minimum: 10.945 grams; the edge of the coin, smooth, bears engraved in relief, between two raised edges, the inscription: "State of the City of Vatican." The coins bear on the obverse: The coat of arms of His Most Reverend Eminence, the Most Reverend Cardinal Benedetto Aloisi Masella, Chamberlain of the Holy Roman Church, surmounted by a cross with double arms, a cardinal's hat with tassels, and a pavilion with crossed keys. Legend: "Vacant See, 1958." On the reverse: A radiant dove. - Legend on the rim: "Veni Sancte Spiritus." - Legend at the exergue: "State of the City of Vatican" - L. 500. - At the bottom, below the indication of the value: "Giampaoli" (engraver). Article 3. - The design of the coin is approved, conforming to the description in Article 2. The imprint, executed in accordance with the aforementioned description, shall be reproduced in lead and deposited in the Archive of the Governatorate. Article 4. - This law shall enter into force on the same day of its publication. The original of this law, bearing the seal of the State, shall be deposited in the Archive of Laws of the State of the City of Vatican, and the corresponding text shall be published in the Supplement of the Acts of the Apostolic See, and all are to be commanded to observe it and to ensure its observance. City of Vatican, twenty-second of October, nineteen hundred and fifty-eight. [Signatures] Giuseppe Card. Pizzardo, Nicola Card. Canali.

[*Latin ed. p. 1129*]

In the twenty-ninth year, in the City of the Vatican, on Tuesday, the 30th of December, 1958, Number [illegible]. ACTA APOSTOLICAE SEDIS, SUPPLEMENT to the Laws and Regulations of the City State. VATICAN. Pontificate of His Holiness Pope John XXIII – Year I. Decree of the Pontifical Commission for the City State, by which the validity of the commemora-

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tive postage stamps of the first centenary of the Apparitions of Lourdes is extended. 30th of December, 1958. THE PONTIFICAL COMMISSION FOR THE CITY STATE. By virtue of the powers conferred by the Supreme Pontiff, Pope John XXIII, upon the Pontifical Commission by the decree of the 7th of November, 1958; Having considered articles 2 and 20, letter c), number 5, of the law on the sources of law, of the 7th of June, 1929, number II; Having considered the decree of the Pontifical Commission for the City State, dated the 21st of February, 1958, number C X V; Having heard the opinion of the General Counselor of the State; DECREES: Article 1. – The validity of the commemorative postage stamps of the first centenary of the Apparitions of Lourdes, issued in virtue of the decree of the 21st of February, 1958, number C X V, is extended until the 31st of March, 1959.

[*Latin ed. p. 1130*]

46 Acta Apostolicae Sedis - Supplemento, Article 2. – This ordinance shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the door of the State Post Office, and shall take effect on the very day of its publication. Vatican City, thirtieth of December, nineteen hundred and fifty-eight. NICOLA, Cardinal CANALI, President. GIUSEPPE, Cardinal PIZZARDO, First Principal, Secretary.

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